

The Comrade.

A Weekly Journal.

Edited by Mohamed Ali.

Stand upright, speak thy thought, declare
The truth thou hast, that all may share
Be bold proclaim it everywhere
If only live who dare

—Morris

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The Manager will be much obliged if those of our readers who have received copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is a little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply 'The Comrade' to Muhammadan students who apply to us during the month of April at the reduced rate of Rs. 3 per year or three months' price in advance and to non-Muhammadan students at the reduced rate of Rs. 2 per year or two months' price in advance.

The Week.

The House of Lords.

IN THE House of Lords, Lord Lansdowne intimated that he would not introduce the Bill reforming the House of Lords before Easter. Lord Lansdowne moved on Thursday an Address, which was adopted, asking His Majesty's sanction for the introduction of this Bill as it touches the King's Prerogative of the creation of Peers.

Lord Morley announced that the House would adjourn on 6th April until 26th April.

Lord Balfour of Burleigh moved the second reading of the Referendum Bill. Lord Morley said that the Bill would weaken both Houses and tended to abolish the representative system. The Bill would be defeated after an adverse vote was vital.

A plan "Aye" or "No" in answer to a Referendum was impossible and the Bill did not provide for an automatic compulsory referendum. The present system was one of infinite stability. To get the reputation that we were a nation whose governors had lost the faculty of political wisdom was to lose an asset more valuable than many Dreamoughts. Lord Lansdowne declared that the Opposition considered the Referendum positively indispensable now owing to the Government's policy of establishing a supreme House of Commons. He did not desire to upset the representative system, but to correct its most flagrant defects. The Referendum should be used as a last resort in disputes between the two Houses.

The Near East

IN THE course of the debate in the House of Commons on the Consolidated Fund Bill Lord Ronaldshay raised the question of the Baghdad Railway. He complained that Lord Morley had forbidden the withdrawal by Great Britain of her objections in reference to Koweit and to the increase in customs, but had not said what concessions we should get in return.

Dr. Dillon severely criticised the British and Russian attitude towards Persia, which, he said, was responsible for the insecurity by preventing Persia from obtaining a loan except on conditions inconsistent with her independence. Great Britain, he said, was the most popular nation at Constantinople and Teheran at the time of the establishment of the new regime, but was now one of the most unpopular. Her police would yet produce most unpleasant fruits in Egypt.

Sir Edward Grey, replying, said, that as regarded the railway he had not surrendered anything, but had kept every card he had found in his hands on coming into office. He did not desire to say much because Turkey had made certain confidential proposals and he desired to keep the atmosphere favourable for negotiations. Any agreement must ensure that the railway, including its branches, was open to British trade, free from differential treatment. Sir E. Grey recalled Lord Lansdowne's noted speech in which the latter referred to the risk of a foreign power securing a fortified position on a canal, which might be used on the flank of our position in regard India. "In any arrangement with the railway company," Sir Grey said, "that must be amply safeguarded. I believe there will be no difficulty in the matter. I believe that an arrangement will be attained on the lines that the railway be a purely commercial undertaking. As to what exactly we shall require before we assent to the increase in customs I can only say generally that these are the two objects we seek to secure." Turning to Persia, Sir E. Grey said that the negotiations regarding the southern roads were excluded, but they were in a more hopeful state. We had certainly

not abandoned the idea of lending officers of the Indian Army. He thought that a Persian force thus officered would be most effective in rendering the roads secure. Were Persia willing to employ officers of the Indian Army, we should certainly give our assistance. Such officers would be in the employment of and responsible to the Persian Government. Our purpose would have in every possible respect the independence and integrity of Persia as its sole object and the security of the southern roads. Sir E. Grey said that the British Government had never insisted upon the employment of officers of the Indian Army. He believed that Persia's present idea was to employ officers of a minor Power. If order could be restored that way we should not object, but we must continue pressing Persia until order was restored.

Sir E. Grey continued. If Persia did not accept our suggestions, and did not make any effort of her own, the continuance of chaos would be a worst danger to her integrity and independence than anything contained in the British Note. Sir E. Grey denied that Great Britain and Russia had obstructed outside loans. He pointed out that the political conditions first attached to their offers had afterwards been withdrawn. The Anglo-Russian agreement had in no wise been detrimental to the independence and integrity of Persia. It alone has prevented interference in Persian affairs during all this period of chaos. Regarding the Russian troops he did not say that the situation was dangerous, but there had certainly been times when their premature withdrawal would have led to chaos and renewed interference. He was surprised that Messrs. Dillon and Ponsonby had not mentioned the withdrawal of the troops from Kavin, which was most important and was recognised by the Persian Government as an advance towards good relations. He believed that the Persian Government was making a genuine effort to put its house in order. Sir E. Grey concluded: "So long as Persia convinces us that she is doing her best we will not press inconvenient requests and will do our utmost not to raise difficulties, but it must be remembered that the experiment of Parliamentary Government in Persia depends upon the Mejliss using its power not continually to thwart, but to support its Government."

Persia has informed the Imperial Government that in the case of the recent robbery of a British caravan near Shiraz a Government force pursued the robbers and recovered a greater portion of the booty. The goods looted in other cases were also recovered.

Imperial Conference.

THE *Pioneer's* London correspondent wired on the 28th — in the House of Commons this evening Colonel Yate asked the Premier whether he would consider the desirability of inviting persons with knowledge of India's administrative, commercial and industrial problems and military and naval requirements as part of the scheme of Imperial defence to represent India at the Imperial Conference. Mr. Asquith replied that under the terms of a resolution adopted at the last Conference only Ministers of the Crown can be members of the Conference.

Peace.

At a conference of the Free Churches and Peace societies in London, it was decided to request the Lord Mayor to form a national Committee to arrange meetings in various towns. A letter was read from Sir Edward Grey suggesting that the conference keep in touch with the churches of America.

Mr. Knox, Secretary of State, was to confer with President Taft on the 27th March regarding the terms of the Anglo-American Arbitration Treaty and will prepare a draft immediately for the approval of Great Britain.

Such progress is being made in the drafting of the Anglo-American Arbitration Treaty that President Taft hopes to submit to the Senate at the approaching extra session of Congress.

The treaty provides for arbitration in practically every dispute and President Taft is delighted at the prospect of its ratification which he will regard as one of the greatest successes of his administration.

President Taft fully expects that the treaty will be ratified during the next session of Congress.

The Lord Mayor, in response to a letter signed by Lord Strathcona and other prominent personages, is convening a meeting at the Guildhall in furtherance of the Peace Movement.

The Foreign Minister announced in the Rigsdag to-day that Denmark had endeavoured to renew the expiring Anglo-Danish Arbitration Treaty, which was very restricted, on a wider basis. Government had, moreover, repeated the endeavour after statements by President Taft and Sir Edward Grey, but Great Britain refused on the ground that the Treaty with America must come first in any wider treaties which Great Britain might contemplate. The Anglo-Danish Treaty would therefore be renewed unchanged for five years.

Turkey.

BAGHDAD town has been very unquiet since the dismissal of Vali Nazim Pasha. Robberies are rife and the crowds holding demonstrations in favour of Nazim wrecked the offices of a hostile newspaper. Nazim has refused the offer of the Sheikhs of Amara, Karkuk and Solomanyich to support him with 150,000 rifles.

Civil war reigns in the Kerbela and Nasirah districts, which are surrounded by revolted Arabs. It is feared that the Lynch steamers may be sniped.

Four Albanian tribes are in open revolt. They have attacked and destroyed all blockhouses in the district of Turco-Montenegrin Frontier and have seized rifles, ammunition and cannon. On March 29th they occupied the town of Tusi from which the Turkish garrison has been withdrawn to concentrate at a neighbouring blockhouse at Shupchand where, it is expected, they will make a strong resistance.

It is officially stated that owing to disturbances nine battalions are going to Albania. Shekret Tergut, who conducted the operations in 1910, will command the expedition.

Colonel Schuchting, German Instructor to the Turkish Army, has been shot dead by an Albanian soldier, whom he was drilling, the latter resenting a reprimand for slackness. The man was arrested and sentenced to death. A Turkish officer was recently assassinated in a similar manner at Salonika by a reprimanded soldier. The Sultan has telegraphed to the German Emperor his condolences on the occasion of the death of Colonel Schuchting.

It is reported that a revolt has also taken place at Scutari.

Empire Press Union.

THE Empire Press Union is organising an exhibit of leading overseas newspapers in the Press Section of the Coronation Exhibition at White City. Copies of the journals of members of the Union will be displayed, facilitating examination by intending advertisers. The Union states that the scheme is being taken up enthusiastically throughout the Empire.

The London Mosque.

THE *Times* states that the scheme for a mosque in the centre of London for Mahomedans visiting the metropolis is making steady progress under the chairmanship of the Rt. Hon. Mr. Ameer Ali and is evoking warm sympathy throughout the Islamic world. The Sultan of Turkey has spontaneously made a donation of one thousand pounds sterling. A general appeal for funds will be deferred until the Committee has been completed. The Committee will be composed of the dignitaries and leading members of the community in many countries including Rifaat Pasha, the Sheikh of Islam and the Persian Minister.

Russia.

As a result of pressure on the part of the Tsar and the Dowager Empress, M. Stolypin will retain the Premiership. This is regarded as strengthening immensely the hands of the Reform party and as signally checking the intrigues of the reactionaries. An Imperial Decree has been issued suspending from the sittings of the Council of Empire until 1912, General Trepoff and Councillor Durnovo, who were mainly instrumental in bringing about the defeat of Stolypin. This demonstrates the determination of the supreme authority to give peace to the Western Governments, confused and shattered by recent events. After issuing ukases, countersigned by M. Stolypin, the Premier, suspending the sittings of the Council of Empire and the Duma until the 28th March, the Tsar, availing himself of a paragraph in the Constitution enabling him to promulgate laws when the Legislature is not sitting, issued a ukase introducing local councils in Poland, the rejection of the measure embodying this proposal having precipitated the crisis.

M. Gutchkoff, the Octobrist, has resigned the presidency of the Duma.

The Opposition and Centre in the Duma regard it as an unjustifiable *coup d'état*. The Octobrists, though supporters of the Bill, are expected to resign in a body as they object to dealing with the forces of reaction by such reactionary methods. The Right is furious at the suspensions of General Trepoff and Councillor Durnovo from the sittings of the Council of Empire until 1912. The Duma by 174 votes to 88 has adopted the interpellations of the Octobrists, Progressists, Cadets and Socialists, accusing the Government of unconstitutional practices in carrying the Zemstvos Bill by Imperial Prerogative.

China and Russia.

As a result of prolonged and earnest conference of Chinese Government officials, China has assured the Russian Minister that she acquiesces unreservedly in the terms of the Note.

Intense interest is felt regarding the attitude of Japan, which is obviously holding aloof from the Russo-Chinese affair, though she is more powerful than ever at Peking.

Morocco

THERE is a certain tension between France and Spain. The latter is uneasy owing to the growing prestige of the French in Morocco, which has been enhanced by the successful conduct by French officers of the Sherifian Government's operations against the rebels and French financial support of the Sultan. Objection is also taken to the proposed French railway from Tangier to Fez, part of which would come within the Spanish zone. The Spanish Ambassador has made representations to Paris.

Italy.

THE jubilee of the unification of Italy has been celebrated with great enthusiasm in Rome.

Lord Haldane.

MR. HALDANE has been created a Viscount. It is officially stated that Colonel Seely has been appointed Under-Secretary for War and that Lord Lucas succeeds him as Under-Secretary for the Colonies.

The Dalai Lama.

A MESSAGE from Shanghai to the *Morning Post* states that the Ambans in Tibet have telegraphed that British troops in Gyantse are increasing and also that the Dalai Lama is inciting the Lamas to rise. The Ambans ask for more Chinese troops.

Kolhapur Trial.

IN THE Kolhapur conspiracy case after lengthy addresses by counsel, in which the prosecution admitted the weakness of evidence against Nagpurkar and said they did not wish to press the case against him, the Assessors found both the accused guilty. Modak was sentenced to 7 years' transportation and Nagpurkar was acquitted.

Japan.

A MESSAGE from President Taft to the Governor of California has had the effect of checking the progress of Anti-Japanese legislation reflected in the passing recently of a Bill prohibiting aliens from holding land.

In the House of Lords Lord Stanhope drew attention to Japan's interpretation of the Hague award in reference to the taxation of perpetual leases held by Britons, Frenchmen and Germans, and asked in view of the annexation of Korea what measures were being taken to protect British interests there.

Lord Herschell gave details of the position of the leases in question and said that an informal exchange of views was proceeding in the hope of a satisfactory settlement. Sir Edward Grey was doing and would do everything practicable on behalf of British interests in Korea. He recounted the Japanese assurances at the time of the annexation and added that after consultation with Sir Claud Macdonald, the British Ambassador in Japan, Great Britain had informed Japan on 16th December that she was willing to leave questions of foreign settlements and the jurisdiction over British subjects, prisoners, etc., to the sense of justice and good faith of Japanese officials on the spot. Great Britain had already received satisfactory assurances with reference to land tenure and mines. As regards Tariffs it was impossible to ask Japan to promise definitely in advance that the present arrangement should be continued.

The Silver Tax.

AT THE annual meeting of the Bombay Millowners' Association, held on the 27th March, the Chairman, the Hon. Mr. H. R. Greaves, condemned the silver tax, which, he said, had transferred the yarn trade from Bombay to Japanese hands, so that within one year of the duty being levied 50 per cent of the mills in Bombay closed and others contemplated closing. He demanded the withdrawal of the tax. He expressed his approval of the new Factory Act.

South Africa.

MR. GOKHALE has received the following telegram from Mr. Gandhi in South Africa:—"Government seem disposed to grant protection to wives, minors, and lawful residents, but despite General Botha's despatch to Lord Crewe on 20th December, General Smuts' wire to Gandhi on 4th March and his declaration on the second reading that educated Asiatic immigrants will be able to settle in any province of the Union, General Smuts now says, they will have to submit to the humiliating Registration Law in the Free State, thus debarring their entry and creating racial bar. The Union Immigration Law must stop as passive resisters have all along fought against racial bar. The struggle must continue if Government go back upon the above mentioned, thrice-repeated assurance and now introduce racial bar. The resisters are fighting purely for national honour and defending the British constitution. The European Committee presided over by Mr. Hosken met yesterday, endorsed the Indian attitude and urgently telegraphed asking General Smuts not now to reverse the policy foreshadowed in General Botha's despatch, and General Smuts' telegram. I trust the Imperial and Indian Government will take action before it is too late."

At a meeting of two thousand Indians at Durban a resolution was adopted in favour of the formation of a fund to oppose the Immigrants Restriction Bill on the ground that the inaugurated policy amounts to the almost total exclusion of British Indians and does not provide for the recognition of the residential rights of the present Asiatic population in South Africa.

Arms Census.

THE Government proposes to hold a census of firearms in Bengal.

TETEÀTETE



His many friends will be glad to learn that Mr. S. Sultan Ahmad, Barrister at law, and Honorary Joint Secretary of the Bengal Moslem League, has been appointed by the Government of Bengal to act as Deputy Legal Remembrancer in place of Mr. J. W. Orr, who goes home on leave. Mr. Sultan Ahmad is a very junior barrister, but by dint of intelligence, industry and amiability, he has built up a remarkably good practice for a junior, and the Local Government very wisely picked him out when a temporary vacancy occurred. We wish Mr. Sultan Ahmad every success in his new work and many opportunities of proving his merit. He is undoubtedly meant for higher things and his career will be watched with great interest. We believe his remuneration will be a fixed one now, so we see no harm in wishing him fewer briefs and more leisure for the work of the Moslem University Committee for the Province, of which he is the Honorary Secretary. May the Lord give the criminals grace enough to acknowledge their guilt, even though after the sentence, and to desist from appealing, for the Deputy Legal Remembrancer has many other and more useful appeals to occupy his attention and energy.

CALCUTTA journalism owes thanks to the Hon Mr S Sinha, the Editor of the *Hindustan Review*, not only for an excellent dinner which he gave to Calcutta journalists, but also for giving the lead in journalistic amenities which are as rare in India as they are necessary. The idea was an excellent one, and one wondered why it had not occurred before to the shining lights of the Calcutta Press itself. They should not, however, refuse to follow where an upcountry journalist has led, not even though the lead has been given to Calcutta by a Beharee! Nor do we think there is any desire to refuse. Apart from the excellence of the idea, it was carried out in that happy manner which characterises all the arrangements of Mr. Lindsay and the Calcutta Club. The host was as usual charming and the guests were thoroughly at ease. Like the Premier after the Veto Conference, we are not in a position to reproduce the speeches even if we had the disposition to do it. A discreet veil must hang over the postprandial but unwritten leaders and leaderettes of statesmen, and Empire builders, of the patriarch and the baby of journalism, and last but not least, of the Ajaxes by the way. Far be it from us to picture for profane eyes the expansive moods of the knights of the pen. But we may say without betraying confidences that many a young journalistic Khayyam could have confessed with truth on the night of the 27th March, in the words of the great poet—

With them the Seed of Wisdom did I sow,
And with my own hand laboured it to grow.
And this was all the Harvest that I reaped—
"I came like Water, and like Wine I go"

THE annual Re-Union of the Old Boys of Aligarh is to come off during Easter on the 15th and 16th April. We trust the attendance will be truly worthy of the year in which the old dream of a Moslem University is to be realized. Every effort should be made by the Honorary Secretary and Joint Secretary and the Provincial Secretaries to induce Old Boys to come to their *Alma Mater* and the scene of their past jollities. The Strachey Hall should prove too small to contain all the Old Boys sitting down to dinner with the Trustees, staff, and present students, and the Dinner should be held in open air on the Cricket Lawn. The Trustees too should endeavour to be present on such an occasion in larger numbers than those which grace the two Trustees' meetings of the year. We would suggest that all who intend to come should inform the Secretary in time, and that he should endeavour to put them up in the rooms which they used to occupy in their college days, and if any room becomes over-crowded, the senior Old Boys should have priority, the overflow billeting itself on the occupant of the nearest room which can accommodate it. We are confident that present students will welcome this suggestion themselves, and approach the authorities with an offer to become the hosts of the old occupants of their rooms, whether they know them or not. We have another suggestion to make as regards the seating arrangements at the Dinner. We do not like the idea of such Old Boys occupying the seats of honour as have attained a higher social or official position than their school or college comrades. There must be an absolute democracy in Aligarh at least, and while the principal table should be reserved for Captains of games and Union Office-bearers, elsewhere and even on this table the order of seating the Old Boys should follow lines of seniority. Those who joined the college or school first should have priority over those who joined later, and a tie should be decided according to the length of time an Old Boy of the same standing lived at Aligarh. The agenda for the meeting of the Old Boys' Association is not a long one and we are glad of it. There should be ample time for informal discussions about organising deputations and local committees for collecting funds for the University as well as dealing with suggestions for its constitution. The Old Boys can help the Committee appointed to consider the latter question a great deal, and we hope their suggestions will be carefully thought out and really useful. The two hardy annuals of the Re-Union programme are the questions round which discussion will centre mainly. Mr. Mohamed Ali's resolution, about the reform of the Trustees' admittedly defective constitution, for which an overwhelming majority voted last year, but which was postponed for final decision this year, is one, and Mr. Shaikat Ali's resolution, for throwing open one of the two offices of the Secretary and Joint Secretary of the Association to Old Boys residing out of Aligarh, for which a majority less than two-thirds had voted last year, is the other. Much water has passed under the bridge since then, and we are confident that both the resolutions will get that consideration which such questions merit. We learn that Mr. Mohamed Ali, at the suggestion of Nawab Vihar-ul-Mulk Bahadur is willing to concede that the present Trustees should remain Trustees for life, with the option of waiving that privilege if any of them so wishes. We do not think we shall be betraying confidences if we mention that Nawab Vihar-ul-Mulk has such a faith in the constituencies proposed, that if the reforms are accepted by the Trustees, he will be the first to resign and offer himself for re-election. Those who know the venerable Nawab cannot be surprised at the declaration. Confidence breeds confidence, and it is not only the Secretary of the College who can be sure of re-election when he is himself prepared to rely on the justice and good faith of his constituents. For the information of our readers we may state that Mr. Mohamed Ali proposes to substitute a five-yearly election for life-tenures, and a system of election by outside constituencies for one of co-option by the Trustees themselves. The constituencies he proposes are (1) present Trustees who are not

Old Boys, (2) the Old Boys Association, (3) Benefactors of the College who subscribed a minimum of Rs. 3,000 in the previous five years; (4) such constant members of the Educational Conference as attended not less than three out of the previous five Sessions. Without meaning any disparagement of the present Trustees, it is our duty to say that the most important share in the organisation of the University movement has been that of the Old Boys of the College, and that they deserve a greater measure of control in the administration of their College than the election of five Trustees out of a total of 120 has given them. In framing a constitution for the Moslem University, Mussalmans will no doubt pay some attention to the constitutions of Oxford and Cambridge, and will thereby learn to what an extent the University is controlled by the Masters of Art, who are of course no other than the Old Boys. As regards Mr. Shaukat Ali's resolution, it is not only the Old Boys but also Mussulmans at large have learnt by now what an Old Boy living outside Aligarh can do for the College, and we are confident there will be no desire to impute selfish motives to the mover of the Resolution. For our part, we consider it better perhaps to create the office of President of the Old Boys' Association and throw it open to those who are not resident in Aligarh. But we fear such offices are generally regarded as too ornamental to suit real workers, and we have no room for figure heads in the Association. All the same, it will, we should think, be a graceful recognition of merit to create this office now and offer it to the Old Boy who has so signally deserved it by his amazing energy and unselfish devotion to the cause of his College and his community. We shall, indeed, be lacking in courage, if we do not say without fear of being accused of log rolling, that we refer to Mr. Shaukat Ali and to none other.

Those in the Mofussil, or even in the Metropolis, who are able only to read the printed speeches of the Speakers of the Session. Councillors would like to know how each of them speaks and we would fully satisfy their natural curiosity. Mr. Gokhale is easily first in everything that makes a good Councillor. He speaks in a voice loud enough and yet not too loud for a small Chamber, and speaks in well chosen and effective language. He never reads out from a manuscript or printed speech as most of the other members do, and the result is that he can take up successfully every point of the debate. Although he is sometimes inordinately long, Pandit Madan Mohan Malaviya is an effective speaker who needs only a few notes to refresh his memory. Mr. Basu also often speaks without a manuscript or even notes and speaks well. But perhaps a more rigid regard for the selection of words would be pardonable in his case as well as those of Nawab Abdul Majid and the Mulik Sahib, though for different reasons in each case. In their shorter speeches Mr. Sinha and Mr. Mazhar-ul-Haque speak unprompted, and speak fairly forcibly. But one of the most effective *extempore* speakers is Mr. Shamsul Huda, in spite of a somewhat peculiar delivery. The Maharajahadhiraj of Burdwan is also an excellent debater, though the delivery needs toning down. On subjects dealing with industry and banking Sir Vithaldas Thackersey is listened to with attention, but his delivery leaves much to be desired. Nawab Syed Mohamed and Mr. Subha Rao are not effective speakers, and the Raja of Mahmudabad, the Kunwar Sahib, Raja Partab Bahadur Singh, Sirdar Partab Singh and Mr. Ghaznavi took too little a part in the debates in this Session to show to any advantage. Mr. Maung Bah Too read out a speech and that too only once this session. Unhappily he spoke too slowly and was inaudible. The three members from the Central Provinces are perhaps the most powerful provincial combination. But their qualities are more solid than brilliant and they are not happy in their *extempore* speeches. The representatives of Commerce take too little a part in ordinary debates, and none, except perhaps Sir Sassoon J. David, appears to be a good speaker. Mr. Madge is not emphatic, but he is pleasingly

clear. Although he remains unpersuasive on account of his views, his diction is happy and his spoken speeches are free from the mistakes of idiom and grammar than is generally the case with such speeches. On the Government side, most of the members of the Government of India read out their pronouncements and few read as well as Sir Guy Fleetwood Wilson. The Hon. Mr. Jenkins, however, speaks without a manuscript and speaks successfully, though with a too distinct accent. Mr. Butler has a not a good speaking voice and he speaks in a monotone. Mr. Clark has a conversational tone which is not sufficiently impressive, and Mr. Ali Imam, who is used to larger audiences, is at times too emphatic for the small Council Chamber. The clearest speaker, however, is His Excellency himself. Every syllable is distinctly enunciated. He speaks just loud enough and with an impressive dignity. Among the Secretaries to Government few have occasion to speak, except Mr. Meston, and he is a first-rate debater, though at times a little too fast and conversational. Mr. Earle has an excellent voice and speaks well. Mr. Gates has a sense of humour and his speeches are generally delivered in a sarcastic and bantering vein. Mr. LeMesurier is an impressive speaker with an easy flow of words and appears to have cultivated the art of public speaking. Mr. Quin is too conversational and appears to have a somewhat supercilious manner. Mr. Philips is pleasant which cannot be said of most of the remaining representatives of Local Governments. But not one of the many Councillors, whether members of the Government or non-officials, rose during this session to the position of a real orator. The nearest approach, however, was Mr. Gokhale's speech on his own Bill.

HIS HIGHNESS THE AGA KHAN himself visited Western Bengal, Oudh, Rampur, the Punjab and Bombay for collecting funds for the University, and the Hon. Raja Al Mohamed Khan Sahib, K.C.I.E., of Mahmudabad, visited Sind. Mr. Aziz Mirza is touring in Burma, and Madras is arranging for the visit of a deputation to Southern India. We learn that Eastern Bengal is to be visited by another deputation after Easter. The Central Provinces do not perhaps need another deputation so soon after the Educational Conference. Large sums have been promised by the rich, and the poor are being approached also. What we all wish to know now is the amount definitely promised by individuals up to date, and the amount realized. We strongly urge on the Central Committee at Aligarh the desirability of receiving regularly, at the end of each week, wires from Provincial Committees, showing the promises and collections of the week, and their regular publication in newspapers in the form of bulletins. This will keep the community well informed as to the exact situation, and further act as an incentive not only to Mussalmans in general, but to provincial and local workers. In this way the Central Committee also will be enabled to learn where work is being pushed on and where it is lagging. Nothing is so characteristic of India, and Moslem India specially, as momentary, though genuine, enthusiasm and generosity and a slackening of the speed of progress after a short and vigorous spurt. If the University is to be built, as by God's grace it shall be built, we have to keep the enthusiasm of a month ago for nothing less than the whole of this year. This can only be done by regular and systematic reminders from the centre to the workers at the periphery. We hope the Secretary of the Committee at Aligarh will send us an up-to-date list of Provincial promises and collections, and we undertake to remind him every week about the issue of bulletins. Wake up, Aligarh!

ANOTHER admirer of this paper has shown his appreciation of our humble efforts by promising us an unasked donation of Rs. 2,400. We are deeply touched by this unsolicited favour, all the more so as the donor is himself interested in another journal. He asked us how we were situated financially and learnt that when we had launched our bark, hope was all the cargo she had carried.

He was much moved by a frank recital of facts and placed this sum at our disposal in order to free us from all possible financial anxiety. No conditions of any kind were attached to the gift, but we feel we owe it to those whose needs are no less great than our own to share our good fortune with them. We had announced previously that we would supply the paper to a limited number of students at reduced rates. We are now extending this offer to all who apply to us during the current month. We wish to reach the young men of all communities, as the future of every community and of the country as a whole depends upon them. It is in their College and School careers that zeal for their community, love of their country, loyal devotion to their Sovereign and obedience to the dictates of their Creator have to be learnt. We hope we shall succeed in inculcating these ideas, and beg to thank all those through whose assistance we are enabled to do this. We trust that those for whom this is done will also respond and work for the success of our undertaking. When they go home after their examinations, we hope they will not forget the claims of their comrades nor of their Comrade.



Verse.

A Child's First Knowledge of Death.

I

THE haunting records of a far off clime
 Conned through the mist of years bring back to me
 One dread dark night of sleepless memory,
 When all the spectral silence of the time,
 And strange house-noises of a ghastly chime,
 And huge waves swashing on a viewless lea,
 And high winds sighing in a feath'ry tree,
 To my awed years intoned a most weird rhyme.

And in a well-known bed, a well-known face
 Waked not but slept, and all the house was hushed,
 And through the slow-drawn horrors of the night
 The dear-bought knowledge of his fallen race
 On the distraught child's throbbing fancy rushed,
 With fearful sense of Death's imperious might.

II.

Day dawned at length without surcease of pain
 And dazed bewilderment. The child half saw,
 Half guessed mysterious rites with piteous awe;
 But missed their dire portent; he missed the chain
 That linked events; scarce felt the primal stain
 Inevitable; scarce perceived the law
 That must each life in swift progression draw,
 For dread fulfilment, down th' abyssal main.

That fateful day and many days thereafter,
 Were blurred to the child's eye with mist of tears
 Unshed, or shed with ill-simulate laughter,
 Lest loving hearts should guess forbidden fears.
 The ache abode with knowledge half attained:
 It was despair when certitude was gained.

WASITI.

The Comrade.

Indians in the General Administration.

INDIA, like other countries not yet fully developed, is even now more in need of good general administrators than specialists, and her salvation at the moment depends far more on the Collector than on the Engineer, or the Inspector of Schools. The Collector is the man of all work in the country and the mainspring of the administration. There is no Department with which he is not intimately related within the limits of his District, and for the progress of which he is not responsible in some measure. Evolution means the differentiation of the species, and no doubt a time will come when the collection of land-revenue will not entitle the officer charged with that duty to supervise the working of the Zilla School and satisfy himself that the sanitary condition of the District is good and medical relief is promptly given. But the evolution of India has not gone so far yet, and the Decentralization Commission also set its face against the tendency to make the Collector only one of the several chief officers of various Departments within the territorial limits of a District. His is, therefore, a coveted position, and educated Indians aspire to wield the power and achieve the distinction attaching to the place.

What are, then, the chances of success for our countrymen in the pursuit of that power and distinction? In Great Britain the aristocrat is not attracted by the distance and the rigours of tropical climate which handicap the career of the Indian Civilian. The Parliament, the Army, the Navy, or Diplomacy are the lines in which the man of blue blood seeks distinction and authority. The Indian Civil Service is, therefore, of sufficient attraction only to the great *bourgeoisie* of the United Kingdom. In India, however, the career of the Civilian attracts all alike; but only the man of money can afford to send his son to England. The Zemindar is not often sufficiently enlightened and humble to recognise the benefits of high education for his son, and is quite satisfied if his boy matriculates, marries, and thereafter squanders his wealth. It is the man of some profession or trade who is both rich and enlightened that is able to judge the advantages of education in England and at the same time to pay the price. But nobody has a keener appreciation of the advantages than the Government servant who has had all the kicks of official subordination, and if he has been able to save some of the sixpences also he is sure to send his son to England to cram for three years and replace the hard taskmaster of his own service days. A very large number of educated Indians are, therefore, disqualified on account of lack of means. Unfortunately there are not many business-like philanthropists like the late Mr. Tata, who has left a fund for lending to brilliant scholars of Indian Universities, on good security and fair interest, a sum of money sufficient for a student's career in England. Were there many more such patriots there would certainly have been no lack of candidates for the Open Competition to which the Hon. Mr. Earle referred, and the successes would have been considerably larger, as the success of Mr. Tata's scholars has clearly indicated.

But there are two other reasons which reduce the numbers still further. Caste prejudices keep not a few back from crossing the sea even in these advanced days, and distance is a great drawback, specially in the case of the only sons of their fathers. Then there is the dread of the test itself. The Hon. Mr. Earle referred to the temptation to which the Universities in India would be liable of so shaping their courses of study as to secure success at the simultaneously held Open Competition rather than to impart a general liberal education to the mass of their scholars. In England, this temptation has very little force, because the Civil Service Commissioners took good care to shape their examinations so as to secure the success of the candidates from Oxford

and Cambridge, and the results have been as good as they could have expected. But at present the Universities of India do not provide a course of general education which is equally helpful in the Open Competition, so that few of the graduates of Indian Universities are hopeful of success in England. Moreover, the age limit for the matriculation does not leave much time for an Indian graduate to prepare himself at Oxford or Cambridge or even at Wren's, and parents who send their sons before ascertaining their progress in Indian Universities have to risk so much indeed that the numbers of candidates must be and are extremely small.

It was in anticipation of such a handicap that the statute of 1870 was passed to provide "the Parliamentary remedy for any inconvenience or injustice which Indians might be shown by experience to suffer through the necessary adaptation of the examination in London to the convenience of the home born rather than of the Indian competitors for the Civil Service." The history, prior and subsequent to the passage of the statute, has a significance which cannot be overlooked. It was in 1833 that section 17 of the memorable Act of Lord Macaulay's time was enacted, and the monopoly of office which excluded Indians from the principal posts under the Government of the East India Company was abolished. Macaulay's pride, in assisting in the framing of the Bill which contained that clause, was as just as the present complaint, that though "to every office in India every native of whatsoever caste, sect, or religion, should by law be admissible," few are so admitted in fact. The Court of Directors in forwarding a copy of the statute to India had clearly shown the intention of Great Britain that "there shall be no governing caste in British India." Yet there is not only such a caste, but its narrowing spirit has pervaded Anglo-Indian journals also, which sometimes called Indians their subjects. When in 1853 the old system of nomination and patronage was abolished, and the principal civil appointments in India were thrown open to competition in England, it became necessary to devise some remedy such as that enacted in 1870, to make "fitness," in the words of the Court of Directors, "the criterion of eligibility." This had not been accomplished when the Mutiny broke out; but in 1858 the Proclamation of the Queen confirmed the rights conferred on Indians by statute a quarter of a century ago, and such was the anxiety of the statesmen of those days, that a Committee of five members of the Secretary of State's Council was soon after appointed to consider the subject. They reported in 1860, but their proposal to hold simultaneous examinations in England and India was of such a far-reaching character in its consequences that we do not wonder it was dropped after prolonged correspondence, and the statute of 1870 was enacted.

But that "measure of remarkable breadth and liberality" was perhaps the last act of its kind. It had authorised the Government of India and the Secretary of State in Council to frame rules under which Indians could be admitted to offices hitherto the monopoly of the Covenanted Civil Service. But it took the Government of India nine years to frame the rules, and Lord Lytton had to confess that the Government were "unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear." Even when his lordship's Government framed the rules, they were intended to establish the Pariah Service which has since been established. It was not the Indian Government but the Secretary of State who showed liberality of mind and statesmanship even then, and created the Statutory Civil Service, the membership of which involved no loss of official position and prestige. We shall not accuse the Indian Government of taking every means in its power to defeat the object of the Secretary of State's policy. But it is admitted that a policy thrust on that Government proved a failure. Birth and social position and, we may add, a degree of sycophancy went very far as "the criteria of eligibility," and in five years the question had to be re-opened.

After two years of fruitless discussion, the Public Service Commission was appointed in 1886. The result of that Commission

was practically a reversion to the policy of the Government of India in 1878, and instead of devising a scheme, as it was required to do, "which may reasonably be hoped to possess the necessary elements of finality and to do full justice to the claims of natives of India to higher and more extensive employment in the Public Service," the Commission put back the hands of the clock. Even then, the Government of India was in no hurry. It was not till the end of 1892 that fresh rules were framed under the statutes of 1870, and the recommendations of the Commission of 1886 carried out. And delay has characterized the Government ever since. There are times when the machinery of Government moves fast in spite of its cumbrous procedure. But the contrast in the character of the measures pushed on and the measures lingered over is not creditable to Government. If repression can move by forced marches to deal with discontent, the policy of concessions which deal even more thoroughly with that discontent deserves a more accelerated pace. The Hon. Mr. Earle had to confess that "listing of posts has not been taken up more vigorously in the past." He offered some explanations which explained little, but he admitted with commendable frankness that "no systematic enquiry has been made in order to ascertain whether more posts could be listed so as to gradually work up to the one-sixth proportion as proposed by the Public Service Commission." He also admitted that there was a case for enquiry, but could not admit the need of a Commission. "If the Government of India is left to take action of its own accord much progress might be made within the course of a year." We do not know if the unaided action of the Government of India will suffice, or even result in a speedy improvement of the situation. The Government of India had treated the statute of 1870 as a dead letter for many years. It has been in no hurry to accept and work even upon the not very liberal recommendations of the Commission of 1886, and it has still a series of Second Chambers, so far as their function of delaying liberal measures is concerned, in the Governments of the Provinces. Our only hope lies in the earnestness of His Excellency himself to supplement, by ensuring the co-operation of Indians in the work of administration, the excellent results of Indian co-operation in legislation.

What is the present position of Indians? There is the Civil Service to which only an insignificant minority of 5 per cent. has access through a competition misnamed Open. And there is the Pariah Service for the Provinces, to the disabilities of which we shall refer shortly, which constitutes, according to Lord Curzon, an example of unexampled liberality. Between these two services there are 92 officers holding, in accordance with the rules framed under the Act of 1870, posts ordinarily held by members of the Indian Civil Service. Of these, 21 are officers recruited according to rules framed in 1879, and 71 belong to the Provincial Services of all the great Provinces of India. Illogical as the recommendations of the Commission of 1886 were considered to be, they had included the reservation for Indians of a membership of the Board of Revenue or Financial Commissionership where such posts existed, one Commissionership in all Provinces except Assam and Bombay, the Under-Secretaryships to all Governments, and a third of the District and Sessions Judgeships. But these recommendations were not accepted except so far that one Under-Secretaryship in each Province and one-sixth of District and Session Judgeships were allowed, and the recommendation of the Commission to reserve 108 appointments for Indians was accepted only to the extent of 93 posts, which were raised by subsequent additions to 102. The worst of it is that even these have not yet been given to Indians. There are no Indian Under-Secretaries to Government in any Province except Madras, and out of the 102 posts set apart for Indians only 92 are held by them in spite of the lapse of 20 years. But this is not all. Not only are ten appointments then listed for Indians still held by Civilians, but the revision of the lists has never been undertaken. If even the pledges of 1879 were carried out and a sixth of the posts ordinarily held by Civilians were given to Indians, there would have, been 165 Indians

holding such places instead of only 92. After more than a generation in which Indians have admittedly made great strides in education, not only is there no improvement in the prospects held out to them 32 years ago, but the pledges of 1879 have been redeemed only to the extent of 55 per cent. Had the Government redeemed those pledges fully, there would still have been sufficient justification for a demand that the meagre proportion of a sixth should be raised. But with the glaring contrast between promise and fulfilment which the figures now show, the Government of Lord Hardinge cannot hope to remove the discontent by adding 63 posts to the list, and filling them and the ten of the old list still left unfilled, by the appointment of Indians of proved merit and ability. A definite policy must be laid down for the future, and the rules should be framed afresh to ensure that it is automatically carried out.

We believe, and we think Mr. Subha Rao also believes, that the best way to raise the status of the Provincial Service, with which he is said to be chiefly concerned, would be to throw open to them more appointments now reserved for the Covenanted Service. As with castes so with Services. With no chance of promotion from one to the other, the lower service becomes as depressed as the lower caste, and the higher Service develops a *hauteur* and an intolerance of those below it just as is the case with the hierarchy. When only 71 men in all the Provinces of India are selected to fill places such are filled ordinarily by some 900 European Civilians, there is a greater likelihood of the selection of the *Ja-husoor* ultra-loyalist, whose merit consists in adapting himself to an environment of pride and intolerance, than of the honest and candid friend of the English, who demands confidence as the price of co-operation and claims a fraternal feeling in return for loyalty to men of his Service.

With Indians of the latter type in every district, whether as Deputy Collectors, Assistant Collectors or Collectors, there is no chance for sedition. The Civilian whose authorities in the niceties of Oriental language are the bearer and the syce, and whose time when not occupied with files is spent in making up with much persuasion and resourcefulness a four at Bridge at the Club of his *compères*, cannot fathom the depths of the Indian mind and correctly gauge the merits of his Indian fellow-subjects and subordinates, nor analyse discontent and unearth sedition. But the Indian who has worked his way up from the ranks not only knows the ways of his subordinates and fellow countrymen, but could tell to a nicety who is discontented and why, and what real influence he possesses in the district. The reason is simple. He is one of the people himself and nothing can escape him in his daily intercourse with the people not only as an officer but as a friend and sometimes as a relative. If he is bound to the people, on the one hand, he is, on the other, part and parcel of the Government. He cannot, therefore, fail to imbibe the *esprit de corps* of his Service. His, as we said elsewhere, is the largest stake in the administration. His whole existence is bound up with the Government. If he deprives the European of some of his loaves and fishes, he at the same time begins to take a keener personal interest in their continuance. And just as his discontent to-day infects others not in the public service, his contentment also will reflect itself in the views of those with whom he associates.

A writer from Simla wrote to a London daily paper when the Reform Scheme was being worked out in its earlier stages in 1907, that "to admit the Asiatic otherwise than in the comparatively subordinate, though also extremely numerous and often well paid positions he already occupies, is to dilute efficiency with a stream that will force ever wider a once open penstock, until an overwhelming flood sweeps in." The *Spectator* told us about the same time that "the whites claim—and have for a century exacted—the position of an aristocracy among races of other colours. The white man in an Asiatic State never accepts any other position than that of first and that by right, not of his creed, not even of his knowledge, but of some inherent and—as it were—divinely granted superiority. He

never consents to any lower position and is in fact unable to think of himself in any other." The claims of the white man met with a tremendous shock in the victories of Japan, and even Lord Curzon now suggests the advisability of a revision of Western formulae about the East. It is, at any rate, certain that the Act of 1833 and the Proclamation of 1858 knew of no such "inherent and—as it were—divinely granted superiority." We would any day prefer to worship a block of stone rough-hewn by our own hands to believing in a Divine Being who could be so cruel as to place a perpetual ban on the major portion of the world He had Himself created. But when the mundane doctrine of Efficiency comes to the rescue of an iniquitous Providence, we have to point out that efficiency and sedition seldom go together. It is with a view to secure efficiency—that virtue of an administration which has more to answer for than all the sins of commission and omission—that we plead for the dilution of the stagnant water of the Civil Service. Let there be fluidity in the place of present-day stagnation by allowing free scope to the talents of the Provincial Service and freedom of confidence between the two branches of the administration, and we shall have more efficiency than is illustrated to-day by the existence of undetected if not unchecked anarchy in the land. But if even the attitude of the Hon. Mr. Earle and the Government for which he spoke on the 17th March are to be regarded as due to "a mistaken sense of courtesy" which "hesitates to produce"—possibly to manufacture—"the kind of evidence that will be convincing" on the score of Indian inefficiency, and if the Acts of 1833 and 1870, and the Proclamation of 1858 are only "liberal sentiments expressed by statesmen in an idealistic mood," as the *Englishman* believes them to be, we may well despair of rooting out these 'guilty conspiracies' from our country. Not by men of such views was the Empire built nor could it by such be consolidated.

The Council Session.

THE second year of the reformed Council began on the 3rd of January, and although there is every prospect of a session in August and September, the most important session came to an end on the 27th March. Altogether the Council sat for 14 days spread over a period of 12 weeks. The two longest intervals occurred in the earlier half of the session. After adjourning on the 3rd January the Council did not meet for three weeks, and after sitting for two days, the 24th and 25th January, it did not meet again for five weeks except for some formal business on the 31st when attendance was not *de rigueur*. Two other shorter intervals were allowed in March, a week after the presentation of the Financial Statement, and another after the second stage of the Budget discussion was over. But for these two intervals, the whole of March was crowded with political discussions which ranged over a variety of subjects.

The complaint made last year by the business men, chiefly of Bombay, had been heard, and the just grievance that members were dragged for short intervals of legislative business every few days was removed by a judicious arrangement which left them free to attend to their private concerns during the whole of February and all but a couple of days in January. It was, therefore, in March only that the attendance was the highest and the interest most sustained.

The programme of the 14 days, two of which were taken up mostly with business of a formal character, included among other items the discussion and passage of two important contentious Government Bills, the introduction of three Private Bills, and the discussion of six Resolutions moved by non-official Members, besides the discussion and passage of the Budget. There were rumours quite early in the session of the introduction of a Seditious Meetings Bill, but it was not until the middle of March when two anarchist outrages had been perpetrated that Government introduced the it. It would be idle to speculate whether that measure would have been introduced at all in the absence of these outrages. But it is certain that their perpetration considerably weakened the case of the non-official opponents of such measures in the estimation of Government. All the same,

its moderation was a subject of general acknowledgment, and as one good turn deserves another, His Excellency paid a well-deserved compliment to the non-official members who had spoken against the Bill.

The other important and contentious Government measure was the Factory Bill. But it was evident from the course of the debate that the controversy centred round the general principle of a direct limitation of the hours of adult male labour, which was not recommended by the Factory Commission and was without any known parallel in Western industrial centres. Even then, the Councillors in general took little interest in the matter at issue, and if the Hon. Mr. Gokhale's speech is any index of the non-official mind, the controversy was one in which the non-official members sided with the Government rather than with the industries, and the passage of the Bill was welcomed rather than deplored.

Of the measures introduced by the non-official members, the most important and the one that roused the most general interest was undoubtedly Mr. Gokhale's Education Bill. The country and the Local Governments and local bodies have four or five months in which to examine the Hon. Mr. Gokhale's proposals, and we trust when the Bill comes up again in Simla for consideration, it will not take long in being piloted through the sands and shoals of a well-informed Select Committee.

The Bill which Mr. Jinnah introduced interested the Mussulmans chiefly and it was more through a desire to be helpful to their compatriots than through a keen appreciation of its merits that most of the Hindu members supported Mr. Jinnah. The lawyers, however, recognised its undoubted merits also, and Mr. S. Sinha's speech was a useful contribution to the discussion.

The Bill, relating to mixed marriages, which Mr. Basu introduced has dangers ahead, and its only chance of a safe voyage lies in the mover throwing overboard some of the superfluous cargo. Even then the orthodox Brahmin party is not likely to acquiesce in the measure. But we think it is highly necessary for Hindu society and its advancement that the rigidity of caste in the matter of inter-dining and inter-marriage should be removed, and we trust that orthodoxy will come round and support the Bill in a modified form. We cannot hope or wish for a support of the Bill in its present omnibus form. The Hon. Mr. Basu has cast his net too wide and if he is wise he would exclude from the operation of the Bill inter-marriages between different religions.

If not so imposing as private legislation, the Resolutions were not less important. That relating to the creation of an Executive Council for the United Provinces was of provincial application. But it did not fail to evoke a measure of general interest in spite of being moved towards the close of long day's programme. It is not unlikely that it may be moved next year again and with greater success. The Resolution moved by the Hon. Pandit Madan Mohan Malaviya about the Regulations was one which caused more excitement than the success it achieved. In fact the pronouncement of the Hon. Mr. Jenkins has closed the question of separate electorates for Mussalman at least for the present generation. The regulations would be revised in other particulars in the course of this and the next year, and Mr. Malaviya's views will no doubt receive the attention they merit. We have no quarrel with him and those who think with him about the difficulties experienced by deserving candidates and their electors owing to faulty details, and we trust they will devote their attention to suggesting remedies which may improve the scheme of reform without upsetting its cardinal principles.

Leaving the Resolution for the protection of Indian sugar which was premature and ill-judged, the three most important Resolutions dealt with public expenditure, the countervailing duty on cotton, and the public service. We are glad to notice the unanimity that prevailed among the non-official members on these subjects, and while we cannot be so inconsiderate to the rights of disinherited communities to raise questions in which they think they

have been unjustly treated as to ask them not to move resolutions of a contentious character, we trust that the representatives of various interests will learn from the fate of Mr. Malaviya's resolution that it is idle to expect victory against the solid phalanx of the Government majority with an army of non-officials hopelessly divided and undisciplined. There is no room for sectional aggrandisement. Our only chance of victory lies on discovering, in the first instance, those measures which close our ranks rather than those which divide us. Such indeed were the resolutions of the Hon. Messrs. Gokhale, Dadabhai and Subha Rao Pantulu.

Sceptics will no doubt tell us that the net result was nothing. We, however, beg to differ. The question of expenditure is one in which no direct result can be expected in debate. No Government can acknowledge that it or even its predecessors have been extravagant. But a sifting examination in the Council Chamber leads to a deeper searching of the heart in the "darkness of departments," and few Governments can tread the primrose path of prodigality when liable to be called to account in this manner. The Hon. Sir Guy Fleetwood Wilson has already promised an inquiry and we know Sir Guy's fulfilment is seldom the debtor of his promise.

As regards the duty on cotton, the case was hopeless from the very beginning. We must either pray for more light and less selfishness for Lancashire or a majority for the Home Government independent not only of the Irish and the Labour Parties but also of Lancashire. However, as miracles do not happen in the twentieth century, we must keep our souls in patience and be content with the blessings of a Liberal Government of which Lord Morley is an important if somewhat retiring member.

The question of the share of Indians in the administration has now been definitely re-opened, and Lord Hardinge has still four and a half years in which to create a landmark of liberality and progress in India on the scale of his bold predecessor. It was indeed a happy exercise of discretion which made Mr. Subha Rao defer his resolution till a new Viceroyalty had been ushered in. From the little seed now sown we expect to get before many years a large tree under the shade of which coming generations could live and work.

Although not moved as a separate Resolution, the question of subsidized journalism was fully discussed in the course of the Budget discussion, and perhaps nothing illustrated better the strength of the Government in the present Council than this division. Had all the Government members left the Council Chamber for their respective offices, the Government would even then have come out victorious in the division, and this on a question in which the best friends of Government doubt its wisdom. The greater pity, therefore, that a larger number of non-officials are not included in the Council, specially when Resolutions are mere recommendations, like those of Commissions, which may or may not be acted upon.

The Budget itself presented no difficulties. Most of the resolutions had only a technical connection with the Budget, and of the few that dealt with its provisions, one or two, such as the question of a definite annual allotment for the Sinking Fund, are most likely to end in success when the next year's Budget comes to be framed. The Resolution against a reduction of the tobacco duty could not meet with any other fate than it did in the present fiscal relations of India and Great Britain. But we hope the tax on petroleum would be taken off in the next prosperous year, and one of the necessities of life would be sold free of a tax to the poor. The most important feature of the Budget was provincial finance. We regret that the Hon. Pandit Malaviya's motion received much smaller consideration than it deserved. The Hon. Mr. Holms could not support the Hon. Pandit in the absence of definite instructions. But even if he had them and they were in favour of the motion, how could Mr. Holms give his support to a proposal which was not accepted by the Government of India? The Hon. Mr. Butler, in the rebuke he administered to the official

representatives from the Provinces, made it amply clear that they are called to the Council only to vote with the Government. The result of the non-acceptance of the Hon Pandit's Resolution is, that the United Provinces, which have declined in population owing to famine and pestilence and which are woefully illiterate and educationally backward, must be content with the smallest share of Land Revenue that is allotted to any Province. Their only hope lies in the suspicion, which we expressed at the time and which is supported by Mr. Gokhale, that these settlements would prove no more permanent than those they supplanted. We were indeed gratified to find on the last day of the Session that this eminent authority on Indian Finance, takes generally the same view of Provincial settlements that we did some time ago. Although the Hon. Mr. Quin pressed on behalf of the Bombay Government, as Sir Steynning Edgerley had done before in the Council, and then in the Decentralization Commission, for the grant to the Presidency Government of powers of taxation and even borrowing, Mr. Gokhale was of the same opinion as ourselves that without a larger measure of Provincial Swaraj taxation will be a dangerous weapon in the hands of Local Governments. We are glad that Sir G. F. Wilson made it quite clear that no such powers had been conceded yet, and that while allowing greater independence to the Provinces, the Central Government could not give up its final responsibility for the good management of Provincial finances.

The interpellations were numerous and some times very helpful, and on the whole the second important session of the reformed Council was most successful. The attitude of the non-official members was, with rare exceptions, one of dignity and moderation. That of the official members was, with the same reservation, sympathetic and friendly. The speeches of movers of resolutions and framers of Bills, if not of those that spoke after them, appeared to have been prepared with careful consideration. But their effect was marred in all but a few cases by a slavish adherence to the manuscript. No doubt the language to be used in the Council should be studiously moderate, but if the thoughts of the speakers are moderate, not much harm can be done by using the manuscript only when some unusually difficult topic demands a delicate handling. The great fault of the Councillors as a whole appears to be that they do not debate. Each speaker gives expression to his thoughts without paying much attention to those who spoke before him. The result is a tedious repetition when there is unanimity, and a tantalising indifference to the arguments used on the other side when there is difference of opinion. The manuscript has much to answer for, and the sooner members learnt to speak in clear, correct and moderate language, without the fetters of a manuscript, or a wilderness of notes to mislead them, the better would it be for them, their audience and even their constituents.

Anecdote.

One of the most influential constituents of an American Senator, an elderly farmer named Swate, had come up to Washington on the opening day of the Senate. Senator Tillman had piloted him round the Capitol, and then, having some work to do in the Chamber, he led him to a special gallery, found a place for him, and left him there. After awhile Swate wearied of the apparently eternal speech of a senator, and rose to go outside for a walk.

"My name is Swate," he said to the gallery doorkeeper. "Senator Tillman brought me here and asked me to wait for him, but I want to go out and look round a bit. I thought I'd better tell you so that I can get back right here when I want to."

"That's all right," said the doorkeeper; "but as I may not be here when you return I'll give you the password so that you can get your seat again."

The old man's eyes rather popped out at this fresh complication.

"What's the word?" he asked.

"Idiosyncrasy," said the doorkeeper.

"What?"

"Idiosyncrasy."

"Spell it."

"Id-ee-oh-syn-cra-sy."

"Hm!" commented the old farmer, returning to his seat. "I guess I'll stay in."

CORRESPONDENCE



An Open Letter to the Promoters of the Congress.

[THIS is from the pen of a Hindu gentleman who has a distinguished record of service under the Government. We welcome his effort to be of service to his people even after retirement, and trust our readers will reflect carefully on all that he has said — Ed, Comrade.]

BRETHREN!

Your deliberations are over, your resolutions have been passed, your President has given you a watchword of which any practical politician can be justly proud. The Viceroy has graciously received your deputation. Having cogitated upon the above along with your actions and doings, it behoves me as an old man, to address you, not in any spirit of antagonism to your thoughts or in opposition to your feelings and sentiments, which have given birth to these thoughts, but as one who earnestly wishes that your actions may truly be advantageous to your country.

First of all consider, whether India, in its present condition, is prepared for all you want for her. To me it appears that you are employing your great intellectual gifts and talents in advocating measures, some of which if given effect to, may prove unsuccessful in their practical working. You know that in to-day already walks in to-morrow, and what you do now, will bear fruit ere long. Hence do not go too fast. Let evolution run its course freely. Let India pass unforced through its various differentiations and integrations, and then let it come to a definite and coherent state. Do not advocate any measure from your own high ideals when the majority of the population may not be prepared for it. Please remember, as Hume says, that there is "an unusual tendency among mankind to conceive all things like themselves and to transfer to every object, those qualities with which they are familiarly acquainted and of which they are intimately conscious." Some of your ideas, though very praiseworthy, are in my opinion incompatible with the present intellectual and ethical development of the majority of Indians. Unity of thought and action is still wanting in India. Ponder well over these great obstacles in the path of political power and accordingly pass your resolutions, which can be perfect only when all the various factors bearing on them have been well considered and provided for. Do not let your own wishes mislead you. Your Bhagwata Gita says "the fire is enveloped by smoke, a mirror by dust, the fetus by the womb, so is true knowledge by desire." The same book says: "the senses are great, greater than the senses is mind and greater than mind is reason." Hence be careful and see that your desire and mind do not envelope the true knowledge of the needs of India. With this preamble, I may say that the first word in your watchword is Hope. You can always hope for great things, but do not hope too much all at once, and you should hope only for things which may truly be beneficial to your country, and which you may reasonably hope to get. This can only happen if you make your motto, not the

present circumstances in every detail. Discard all unreasonable hopes, remembering that "hope deferred maketh sick the heart."

The second factor of your watchword, *vis.*, Conciliation, is big with the future fate of India. In order to succeed, you must conform your views, as much as possible, to the wishes of the Rulers and the great bureaucracy which is administering the country. The latter is no doubt autocratic in some of its ways, but is sincerely benevolent in its aims and purposes. You will remember the time when Disraeli was disliked by about every one in England, and the time when he was worshipped as a hero. I do not pose to be a master of politics, but any one who has followed his parliamentary career can see at once that when he changed his policy and secured the good will of his Sovereign, success came to him. The man was the same, his abilities were the same; the difference lay in his methods of work. Why should you not do a similar thing. Harmonize, to a more or less extent, your thoughts with those of your rulers, and you surely will be a greater power for good than you are at present. Find out by personal enquiry from the people you want to benefit, what really will be for their advantage, compare your views with those of the administrators in friendly conversation; and putting aside your own prejudices, cogitate on the question and then draw your conclusions. Your Congress is not working only for the educated classes, but for all the peoples of India; and hence whilst you should gather information by being in touch with the people, you should do the same with the authorities, whose special care, you know as well as I do, is to watch over the welfare of their charge, and who as a consequence know fairly well what the needs of the people are. Some of the speeches made at the last sessions of the Congress do not give me the impression that work has been done in the way indicated above. If you want to be guided by a true spirit of conciliation, be conciliated not only with your own members but with other creeds and with the members of the bureaucracy also. Do not say that this is impossible. Compromise, as Lord Acton said, is the whole and sole of politics. Discard the garment of bias, and put on the robe of reason and good will, and then success will itself come forward and meet you. You know that the bond which unites the different races and creeds of India is the British rule, and hence make your resolutions such that this bond may still further be strengthened. By your conciliatory spirit you can assist not only yourselves but can co-operate with the British Government in its Mission of Justice in India. Do not be led away by fitful visions of ideal creeds of politics or vanishing dreams of political freedom. If you want to be practically a political power, secure, by acting on the adage: "peace on earth and good will to man," the sympathy of your rulers and the help of other creeds. When you have succeeded in this, then only can you think of United Effort which is the third factor in your watchword with any hope of success. For united effort much more extended social intercourse with your rulers is necessary, and you should all make a serious effort to secure it, even if you have to cast off or modify some of your own customs. Please realize that a house is not built in a day. Time and evolution will see things suitably adjusted. Move with the times and not ahead of it. Without the assistance of the rulers and the co-operation of other creeds, conciliation among yourselves alone would be useless and united effort will be only a misnomer. This is not the age of poetry and sentiment. You cannot without actually finding out by careful enquiry the needs of India, engender political ideas under the orange blossom or think of stringing resolutions in the woodland shade. Do not divine the future through your own desires but through the actual and the seen.

Brethren, should not social improvements occupy more of your thought than political advancement? History teaches you that no country can rise in the scale of power and civilization unless its ways, habits, and customs themselves lead to grandeur and glory. I think that you should all for a few years devote most of your power, energy and disinterestedness in removing unreasonable prejudices pertaining to various social customs and in furthering the cause of

popular education. Finally, your resolutions will receive more attention in all quarters if you can in some way or other succeed in making them partake of the nature of suggestions rather than adverse criticisms. There are always two ways of doing the same thing. One gives offence, the other conciliates. Choose the better way. Sir William Wedderburn's advice to you was to all intents and purposes similar to what I have written above.

Yours in all sincerity,

AN INDIAN DIOGENES.

Indian Students in England.

TO THE EDITOR OF "THE COMRADE."

SIR,

The question of student life at the English Universities of Oxford and Cambridge, so far as it concerns Indians, is indeed complex in character, and one which I venture to think is little understood at home, and I should deem it a great favour if, as one of the many who desire to see a radical change in the present conditions, I might be permitted to state the facts as they really are and at the same time suggest a much-needed remedy. Let me at once say that the situation which confronts an Indian on entering the University is a duplex one, both constituents of which are of vital importance to each other. I refer to the social side of the University life as well as the scholastic. The latter, as far as the existing conditions permit, the average Indian finds himself competent to cope with, but the former and by no means the less important, he finds as a barrier across his path. I am not over-estimating the facts when I say that nine-tenths of the Indian students at Universities, and I speak of Cambridge in particular, find it impossible to take part in the social side of College life, and thus lose the enormous advantage of getting to know and understand English life and customs.

The reasons for this incompetency to mix with their fellow-students are several. In the first place, an Indian presents himself on the day of entry at the University without having passed the University Entrance Examination, and thus is obliged to devote time, which otherwise should be spent in working for his degree proper, in getting over this preliminary obstacle. Thus handicapped from the start, he is hampered throughout his career, and finds it impossible to take part in the many sides of University life.

In the second place, he arrives at the University with little knowledge, if any, of English life and customs, and when confronted with the complex system of University social life, he is at a loss to know how to enter into, and take a proper place in it, and thus quite naturally takes the easier course of associating himself entirely with his fellow countrymen, instead of trying to push his way into and enjoy the life with which he is surrounded on all sides.

In the third place, he under-estimates the important part which sports play in University life, a mistake which at once places him at a serious disadvantage. If not in a position to take part in sports, he should at least try to take an interest in them, constituting as they do the most important feature of national social life of England.

The above situation naturally applies to a large extent to non-graduates of Indian Universities, and might be entirely remedied if a suggestion which has already been made, would only be adopted, namely, that Indians should come to this country a year or eight months at least before they wish to join the University and make use of this intermediate time for passing the University Entrance Examination, at the same time, under favoured conditions, giving themselves the opportunity of getting an insight into English social life and customs; thus gaining preparation for what is before them and becoming equal to the task of taking full advantage of their University career. A prominent member of one of the biggest colleges at Cambridge has intimated to me his intention of devoting his whole time from September next to giving Indians the above-mentioned opportunities, and I hope those in a position to do

so, will not be slow in taking advantage of this exceptional opportunity.

The vital importance from a national point of view, cannot be over-estimated, if Indians would not lose sight of the fact that when they come to this country they are leaving the East and coming to reside in the heart of the West. They should devote their whole time and energy to studying the many-sided problems of English national life, and thus on their return find themselves competent to take their proper place in the great Empire of which they are such important units.

CHRIST'S COLLEGE,
CAMBRIDGE.

S. MOHAMMAD MIR.



Short Story.

The Curse of the Rakhi.

I stood by the river-side watching the bright-clad bathers. It was at the junction of Jamuna and Gunga. It was a strange meeting—this of the two rivers. A distinct line marked their joyful embrace and the mingling of the waters which gleamed and glittered in the morning sun. Dark, silent Jamuna stood still, patiently awaiting the coming of her fair sister Gunga who came bounding from the snowy Himalayas, rushing along the plains of Bharat, flowing along its many cities. Having met, they flowed away together to join the eternal waters.

I gazed at this beautiful scene and at the men and women, who after their bath attired themselves in gay clothes, and embracing laughing, talking, greeted each other, while the Brahmins came up and tied the rakhi on their wrists. It was the Rakhi Purnima festival of Hindustan.

As I watched the crowd from under the shade of a large banyan tree, some Brahmins came up and courteously binding rakhis on my wrists departed. I was a stranger in the land and a Brahmin too.

Suddenly I was aware that a tall old man—a Punjabi—was standing by me. He leaned against the tree, and stood gazing out on the river, but not on the crowds and bathers gathered there; his eyes rested in a dreamy gaze out on the waters beyond the junction of Gunga and Jamuna. There was something in his form and face which roused my interest. His hair was white, but his form erect and noble. He had evidently just risen from his bath, for the sacred thread hanging across his breast was still wet. I noticed there was no rakhi on his wrists, and he seemed to be taking no part in the festival of the day. I wondered at this, and taking a rakhi in my hand I saluted him respectfully and said, "Maharaj,† accept this rakhi."

He turned on hearing my voice, and I put out my hand to bind the silken thread on his wrist. But he recoiled from me as if stung by a serpent. "Babuji, I thank thee for thy courtesy," he said in low tones, "but it is thirty years or more since my wrists have felt the silken,—nay, the iron touch of a rakhi!" So saying he turned, and gathering up the folds of his white scarf was about to depart. A sudden curiosity overpowered me and I said in eager tones:—

"Thou speakest strangely, Maharaj, and on a day when the little silken rakhi binds all Hindus in a universal chord of brotherhood and good-will."

He answered not awhile, then muttered in low tones, "But not for me! Curse on the rakhi! Nevermore——"

He had turned again; but I was curious to hear the tale, for I was sure a strange one lay behind his words. I caught his arm and said eagerly:—

"Maharaj, thou hast roused my curiosity, and if it be not harmful tell me more."

He stood silent awhile, then said in gentle tones:—

"Wouldst thou hear the tale? Thou art a stranger, I see, and it will do no harm in telling it thee. Sit thee down, brother, and hear why I wear not the rakhi."

There was a marble seat running round the foot of the tree. We both sat down, and midst the noise and shouts of the gay crowds, and the splashing of the merry bathers, I listened to his tale:—

"Thirty years or more ago I was a stripling of twenty, a soldier in the service of the Prince of Bijoypur. I was handsome, brave and strong, and of noble descent. I was a great favourite and a personal attendant of the Rajah. In the hunt, in the fight, in travels, in the garden, at home and abroad, I was his constant companion, and almost as a son to him. The old Rajah was sonless. He had an only daughter, the Princess Reba, who was said to have great beauty. I had never beheld her. One day a famous artist, an old Sheikh, came to the Palace and was charged to paint a portrait of the Princess. When it was completed it was brought to my master. He was reading in his rest-house by the lake—an open pavilion of white marble—and I was seated by his side. As the picture was uncovered in the morning sun, for the first time my eyes beheld the famed beauty of Reba—my love before and always—beauty which I saw only once in the living form, surrounded by the flames like a flower in the sun!" His voice trembled and he paused, then continued:—

"It was the face of a maiden of sixteen. I gazed in rapt wonder at the marvellous charm—the sweet loveliness of the face—the dark shy eyes, yet brilliant as the purest gems,—the spirit of innocence and purity shining forth from them. The face only had been painted, devoid of ornaments, except the soft curls which framed it.

"How life-like the picture is! and it is the image of my sweet Reba!" said the Prince in loving admiration and delighted tones. "Thou shalt be well rewarded for thy work Sheikhji."

"The old artist bowed low and salaaming answered:—

"Thy praise 'Maharaj, and the sight of such beauty is ample reward.'

"The picture was then removed. But it remained engraven on my heart. Every line, every feature and expression and the exquisite coloring was imprinted on my memory, and a wild desire to behold the possessor of such loveliness took hold of me. The face rose up before my eyes at all times. It came to me in my dreams. I loved it, I longed for it, I seemed bewitched by it. I resolved to win her, for was I not of as noble a descent as she? But above all I longed to behold her, and it seemed my hopes were about to be fulfilled soon.

"One morning my master came to me and said:—

"Son, the Emperor bids me go a long journey. I leave the Queen and Princess in thy charge. She has long wished to visit her sister. Make preparations for them to go during my absence, and do thou accompany them. Be not as a stranger to them Arjun Singh, but as a son of the house." So saying he took me into the inner apartments of the Palace to a little balcony which overlooked the lake. The Queen alone was seated there and presenting me to her he said:—

*The Rakhi Purnima festival is observed in the month of Bhadra by all Hindus in Behar and the North-West Provinces of India. The Rakhi, a little bracelet of colored silk, is presented by the Brahmins to every man and woman on that day. It is a very old custom and mentioned in history. In older times it had a significance of its own and there were certain rules binding the exchange of this token. Deadly enemies, friends, all Hindus, and even Mahomedan Emperors acknowledged their regard for it, and were bound by courtesy and honour to abide by its rules and obligations.

†In the North-West all Brahmins are addressed as Maharaj.

"Rani, I leave thee and Reba in charge of Arjya Singh. He will escort thee to thy sister's, and bring thee back after a month, when I hope to join thee."

The Prince then turned to the other side of the Queen, and put up an arm as if laying his hand on someone's shoulder, then he smiled and said in loving tones :—

"Reba, thy heart's desire shall be fulfilled, and thou shalt see thy cousin Sabana ere long. Art not glad daughter?"

"Yes, Maharaj," came the reply in soft low sweet tones which thrilled through my whole being, as I drank in the sounds

"Bhagwan bring thee back to us safe and well!"

It was the Princess replying to her father. But where was she? I saw no one! I looked again all round and stared with fixed eyes into the space, trying to penetrate the mystery which hid her from my eyes. But the face my heart had treasured so long and my eyes yearned to behold was invisible to me—to me alone! I stood stricken dumb with amazement, gazing with longing eyes at the direction from which her sweet voice had come

"Come, son, we have work of more import in hand," said my master, turning to leave the room. I started as from a dream and followed him in silence, bewildered.

The Rajah departed that night. The next day at noon all was in readiness for the departure of the ladies. With a beating heart I stood by the two richly-covered palanquins awaiting the Queen and Princess. When they came I saw only the Queen followed by a few attendants. She entered one of the palanquins, and then the attendants followed someone to the other. I knew it was the Princess, but again I saw her not. The curtains were uplifted and soft tones which were music to my ears were heard bidding farewell. For a moment I stood amazed at this insoluble mystery, while my heart throbbed wildly, then I leaped on to my horse, for it was time to begin our journey. After three nights we reached Mohanpur and remained there a month.

I shall not weary thee, Babuji, by recounting the many occasions on which I was in the presence of the Queen and *Her* whom my soul yearned to see, but never beheld. She was invisible to me—always invisible! Only in my dreams did I see the sweet vision which was denied during waking hours to my human eyes. The face of the portrait rose before my eyes at all hours, the music of her voice was ever in my ears.

Six months after this, the Princess Reba was wed to a neighbouring Prince. I had hoped to win her, but this strange mystery drove all such thoughts from my mind. How could I wed one who was invisible to me—who was as a spirit, without form or shape, a phantom of the air? When bidding farewell to all, before her departure from her father's hall, I was taken to her

"Farewell, brother, forget not thy sister," she said

Only these few words uttered in low gentle tones, and methought her voice trembled. I drank them in, while I stood silent, trembling and speechless. Words! Words only! Nothing more! No sight of my love, my Reba! A rustling of silk, the tinkling of anklets and soft departing footsteps—no more! She was gone! No more would I hear the voice, or feel her sweet presence. For though my eyes were denied a sight of my love, my whole being felt her presence. Bereft of her, my life was without light and hope. A feeling of utter desolation came over me, and I dragged on a weary existence.

Three years after this, one morning a messenger came riding up to me, and saluting handed me a little sandal-wood casket. It was from the Princess Reba. A letter and a little yellow silken rakhi lay in it. It was the day of the Rakhi Purnima. With a beating heart I read the few words of the message, bidding me go to her. I took up the soft silken thread reverently, and slipped it on to my wrist.

But wonder of wonders!—it seemed to have turned into a knife. It cut into my flesh, burnt through it, it stung me, it pierced me! Soldier though I was, I groaned aloud with sudden pain. It felt as heavy as lead, like an iron manacle. I looked again but there lay the bright silken bracelet. I tried to pull it off, but I could not. It clung round my wrist like a serpent. I stood paralysed with astonishment. The messenger's salute of farewell roused me from my bewilderment and I remembered that the Princess had bidden me go to her immediately. Losing not a moment more I mounted my horse and departed. For three nights and three days the rakhi ate into my flesh, maddening me, torturing me; nor did this cease until—until—but of this anon

The Princess Reba's husband had gone to fight the enemy in the South at the command of the Emperor. She was alone in the palace with her menials and officers. I abode there awaiting the return of the Prince. I was given apartments in the outer palace. Two days later tidings came that the young Prince had died fighting. That same night the funeral pyre was lighted and the Princess Reba entered its flames. From a distance, stunned and grief-stricken, I stood alone watching the heart-rending scene. As the flames curled up I suddenly saw a face—the face of the picture, the face of the love of my youth, my only love, invisible to me all these years! The vivid brightness of the flames had lit up its sweet loveliness with a glorious radiance. There was a happy look on it—she looked like a bride. Death had shown me what life did not. And the rakhi which had all these days cut me, pierced me, stung me, hurt me no more! It lay soft and bright caressing me with its silken touch!

All was over, only a few ashes left of the body from which the spirit of the Princess Reba had soared away. With bowed heads and cries of "Glory to the *Sati*!" in low reverent tones, her faithful soldiers left the place and returned to the joyless desolate palace bereft of its master and mistress. But I remained motionless, alone in the dark, wondering. It was no dream but a strange reality, and I felt that my life was bound up in some way with the woman whom the cruel flames had just devoured. How long I stood there I know not, when I felt a hand on my shoulder. I turned and saw my guru standing beside me—tall and erect, robed in the ochre colored clothes of a sannyasi. I had not seen him for years and knew not where he was

"The mystery of thy life is clear to me, my son," he said breaking the stillness of the night. "Know thou that in a former birth thou didst love this same Princess Reba, and she sent thee a rakhi in time of danger. As a Rajput and man of honour thou wert bound to accept the token and its terms, but thy love overcame thy honour and thou didst violate the rules of this pledge. Thou knowest that those who exchange this token may not look upon each other on this earth, but in a moment of weakness, thou didst approach her, nay even lay thy hands on her. Thus the curse of the rakhi fell upon thee, and thy *karma* has pursued thee!"

He paused for a moment, then went on in gentler tones. "But thy deed has been atoned for, son Arjya, and perhaps in another life thy soul-mate shall be thine." So saying my guru disappeared into the darkness.

The old Panjabi had finished his tale and ceased speaking. He remained seated, motionless, his eyes fixed on the water which was steeped in sunshine, for it was past noon. He seemed to have forgotten my presence. After a while I arose in silence, and as I looked once more on the old man, I felt somehow that his spirit would soon be free of its earthly prison—free to soar to his love, its mate!



The Council.

BY THE HON. MR. GUP.

"As large a charter as the wind to blow on whom I please"

—As You Like It.

DASHING BOY had been most anxious to prove that there was a form of Protection which was not Protection. But the Pandit of the angelic robe of white and the cherubic smile of sweetness was in no mood for disguises. A plain straightforward man, he asked for Protection and called it Protection. He asked for a protective duty to save Indian sugar which was "important not only to the cultivators and manufacturers, but also to the Government" which exercises its sweet will on all occasions. Sugar preserved many things, and it was only just that the Pandit should preserve sugar. But difficult to understand the Pandit at times, especially when he asserted with great emphasis that "the crop has been manufactured and can be manufactured." Evidently the Pandit believes no more in the natural growth of sugarcane than of languages or agitation, and the hand of man must be visible in all. He "asked for a protective duty only for such a time as would enable the Indian cultivator and manufacturer to hold his ground against his formidable competitors." Rather a large order that, and the Pandit's idea of time is not that of ordinary mortals. What the ordinary mortal would take five minutes in saying the Pandit could be trusted to say in fifty in a most pleasant and smiling fashion. He is a Rishi of Vedic days to whom centuries are but ripples on the ocean of eternity, and if time and tide wait for nobody, what matters it to the Pandit? He waits not for time or tide either. Councillors may come into the Council Chamber and Councillors may go out, but the Pandit goes on for ever. Without betraying any particular enthusiasm, without raising his voice above the gentle-flowing key to which he tuned his first sentence, he drifted serenely along the smoothly running current of fluency.

Not poppy nor mandragora
Nor all the drowsy syrups of the world
Could ever medicine us to that sweet sleep
Which that long sugar-coated plea for sugar
Brought on the Pandit's drowsy audience.

At last, the Vice-President asked the Hon. Member "to bring his remarks to a close" for the eyes of his audience had already anticipated him. But the Pandit still anxious to regale Council with some honey-drops asked for two more minutes and

raced with the seconds hand of the clock. Not to be left behind, the Pandit was rushing into the third chukker when Sandow II once more called his attention to the passage of time. Pandit, too loyal to disobey the representative of Vice-royalty, resumed his seat, at the same time resuming his discourse for another brief moment to convey to the Council the most remarkable and necessary information, which he feared he had not succeeded in communicating before, that "it would be a pity to allow this ancient industry of India to die for want of protection."

Then rose the Mild Hindu who commented with characteristic mildness on the long-drawn sweetness of the Pandit by saying that he would move his amendment in as few words as possible. He had no desire to knock his head against the sugar wall of Java. The duty that could protect Indian sugar must be as high as the wall of China. And on whom would this wall of protection fall? On the man who gets less than Rs. 1,000 a year and yet loves his daily sweets. Would the man who loves his *russogullaks* as a sweetheart like the *sandesh* of the protective Pandit? All that he could propose is that the case of sugar be inquired into. This the Pandit accepted.

After him came the Administrative Orphan to regale Council with his childish prattle to the accompaniment of a tuff-tuff puffing and snorting so peculiarly outside the Council Chamber. After many frowns from Rupertson, the car moved off with a vicious parting hoot. The Orphan acknowledged that "the cane industry was in serious danger." But it served it right. In his schooldays—not so very distant—he knew how the cane industry had put him often and often in still more serious danger. Of course, the area under cane had shrunk. But so did it in his schooldays. As Local Governments loved the cane, even if they did not always kiss the rod, the inquiry could be left to them instead of raising Cain in a Committee.

Mud Holkar first said 'aw', and then said 'um', and said 'aw' again; and to lay greater stress, repeated these highly significant remarks several times. But the Administrative Orphan who was new to these things asked Mac to give him the Code to decipher the message of Mud Holkar. On referring to the daily Press, learn that he had "regretted the Orphan's attitude and supported the amendment." Wonder whether 'aw' is indicative of regret, or 'um'; or whether the different combinations and permutations of these two signify regret and support.

Dashing Boy as fresh as ever in spite of his performance against duty. Began to read out of another printed speech, but finding his colleagues not like himself "the cherub of unwearied wing," it dimly dawned on him that he would surfeit them with too much eloquence. So promised that he would take only five minutes and took fifteen in giving a history of the question which the Pandit had already done. Announced that a large section of the community lived on sugar, and nobody could doubt it after a glance at the stout supporters of the Government.

The Free Lance had to say something because he was "a member appointed by Government to look after landlords." Proposed that the door be slammed in the face of those who did not leave the door open for India. Wonder whether Free Lance was authorised by his singular constituency to go so far against Boers and Britons.

It is a dull debate in which the Free Lance and Madge do not tilt at somebody. The Tiwana Lance was not couched to-day against any section of his countrymen, but Madge was ready for any windmill. He wished that the Scientific Chemist appointed to inquire into the production of the cane and the manufacture of sugar "should keep this first in his mind that it was not possible to divert the Indians from agricultural and industrial pursuits." But Madge was not exhaustive in his terms of reference. He forgot to ask the Scientific Chemist to bear in his mind that the didelphia were unlike the didunculus and could no more be diverted from didynamous pursuits than Madge from *Truth*.

After the motion was withdrawn and the amendment lost, Council adjourned.

March 16th.

When Council met on 16th there were some more Councillors than had come earlier in the session. The Nabob of Arcot vied with the Pandit at least in the whiteness of his apparel. Neither lace nor jewels decorated the person of the descendant of the old historical Nabobs. A white achkan and a simple Fcz had replaced the gorgeousness of the old days. But the descendant of the old Mirs of Sindh had a touch of gold, and wore something which looked like the evolution of the chimney pot after a process of logical conversion. The Sick Sirdar of the Punjab was swathed in the folds of a fancy waistcoat and a morning coat, while the Bombay Duck appeared to have jumped out of the fashion plate of next year.

At question time nothing eventful except the question of the Cross-Bencher whether the *Advocate of India* was incorporated into the *Sovereign of India*. The evening paper of Bombay had evidently thought that His Majesty must be busy in arranging for the Coronation in England. The other two Realms of the Empire were busy fighting each other. So here was the chance of the Fourth Realm. If the *Advocate* annexed that neglected 99 per cent. of the British Empire, called India, no one would notice it. Journalism had the right of pre-emption also as only kings and editors were entitled to the use of the first person plural. So commenced the imperceptible transfer of India from the Crown to itself by calling Indians "our subjects." Cross-Bencher greatly perturbed. Torn between the claims of His Majesty whom his law books had taught him to obey, and the pretensions of Mr. Gordon to whom *esprit de corps* required him to adhere. At last decided to get the point cleared and asked Government if it could tell him who was his liege lord and sovereign. Sandow II., however, astonished the Cross-Bencher. The transfer of India from the Crown was a thing for which neither his Government nor the *Advocate of India* could be held responsible. It was all the work of the Printer's Devil. Poor Devil, he is often the scapegoat, and no one need be astonished now to hear that he has written all the leading articles of Anglo-Indian journals without even the chance of a straggling C.I.E. coming his way. It was he who had omitted the word "fellow" between "our" and "subjects!"

After the interpellations, non-contentious legislation began. In the course of martial eloquence the C.-in-C. added three days of grace to January and read out from his speech that the Bill relating to Native Indian forces had been introduced on the 34th of January.

Then came the Seditious Meetings Bill. Little need be said about it, for sedition finds no place in the realm of Mr. Gup. Even fools may not speak wisely about that which wise men do foolishly to prevent sedition. The Bill came up before the Council for the third time and Sandow II. hoped this was the last occasion. Everybody thought that he hoped there would be no more sedition in India to necessitate it. But the Strong Man of Bombay spoke like the Oracle of Delphi. He had only meant that the Bill was to be made permanent! This was the executive short-cut to which Honest John had referred in his defence of himself.

Mild Hindu asked leave to postpone his remarks both on principle and on details of the Bill, which had come on him as suddenly as a bomb, and H.F. permitted. Sandow II. then proposed a Select Committee, and the *élite* of Loyapur and Officialabad were appointed. No man from still-vexed Bengal was selected and thus those who went bare-footed were to discover in Committee where the shoe pinched.

Then the Mild Hindu proposed his counter-blast to repression, and introduced the Free and Compulsory Education Bill. He had been senselessly trying to reach the goal of the patriot and pedagogue. But now with Bootlair Sahab in the pantry they were "sensibly nearer" that goal.

Last year, Education rubbed shoulders with Jails and Police in the comprehensive and incomprehensible charge of the Home Department. This year Bootlair Sahab was with them without any marks of the Jail or the Police on his person. Bootlairs were notoriously persons cast in a capacious mould and there was nothing extraordinary about his capacity. But what astonished Mild Hindu were the smooth fair skin and incarnadined face—with all prominent accessories—which showed that the Indian sun had not dried Bootlair Sahab. He had not yet shed the earlier enthusiasm with which the Junior Civilian starts in life. Well had Omar of Nishapur said.—

Alas, that Spring should vanish with the Rose!
That Sympathy's sweet-scented book should close,
The Griffin that on Branches ape-I've climbed
Ah, whence, and wither flown again, who knows?
Ah, Bootlair Sahab, could we two conspire
To grasp this Education Scheme entire,
Would we not strive the C.-in-C.—and then
Politely ask the Army to retire!

Had the Mild Hindu the Archangel's trump, in addition to his virtues, which he has, he could blast the living with echoes of the American pedagogue who wished to "Educate your children, educate all your children, educate every one of your children." Elementary education meant something more than reading and writing. It meant for them a keener enjoyment of life, with Ally Sloper's Magazine by their side, and more refined standard of living, suggested by the literature to be studied in "penny dreadfuls." He quoted figures to show that the Government of India was still semi-barbarous. Some people called the education of masses a Western ideal. If so, it was not realized until very lately, for the billets-doux of fashionable beauties in the England of the 18th century paralleled the orthographic and grammatical solecism of kitchen maids of to-day. After taking Government on transmarine trips to all European countries, Mild Hindu brought it to the Philippine Islands of Uncle Sam, and even Ceylon that belonged to the heir of the Liberal statesman of many chins. But as the Indian proverb says, "the domestic spy is sufficient to demolish Ceylon," and such a domestic spy was the Gackwar who had surpassed even Ceylon. In him the Mild Hindu had a lever for the uplifting of British India. If Government showed solicitude

for National Education, the Mild Hindu would take it *dattak* and treat it as a National Government. In England the ambition of the agriculturists was "Three Acres and a Cow." Mild Hindu's was not much different. He summed up his aspirations in the "Three R's and an Ass."

Mild Hindu suffered from a political myopia and could see little beyond the immediate future. This was profound wisdom, and he left to others an equally profound humiliation.

"Though 'Back to Poona's Peshwa' may have been
The dream of B. G. T.
I do not ask to see the distant scene
One step enough for me."

When Mild Hindu sat down after a noble peroration, there followed a procession of his backers. Well could he have said with the hero of the Battle of Gadshill, "Call you that backing of your friends? A plague upon such backing! Give me them that will face me." Dashing Boy dashed on first. "My views coincide with those of the Mild Hindu." But 'twas a curious coincidence. He attacked every detail of the Bill and discovered a mare's nest in the shape of a District Officer who would exercise compulsion on local bodies to make education free and compulsory. He was also against further taxation for education.

Burly Raja followed and said the only reason why he rose on this occasion was that he had to inform the Council he would not oppose the introduction of the Bill. But as Mild Hindu loves criticism, he had some to offer. He would on no account "tamper with the *dominium* of *patruus potestas*," a legal maxim for which he had laid Gaius, and Justinian and the Jurisconsults of Imperial Rome under eternal obligation. "I say it—as shouldn't—that there are wealthy men in India who took liberal interest in poor men. No law can make them take a greater interest and pay the half-anna per month as school fee for the poor children living in their protection." With Burly Raja a little learning was a dangerous thing, as he amply proved. As regards the prosperity of an Indian, Burly Raja told the axiomatic truth that this could not be judged by his income. Had not Sa'di said, "the rich are most in need themselves," and though the Council may not believe, Burly Raja had himself known the sweet uses of adversity. Had not the Immortal Bard of Avon said that though "like the toad, ugly and venomous," adversity "wears yet a precious jewel in his head," and did not this description tally with the appearance of some Rajas?

Sobraon, the Pantaloon, thought that the measure was a very, very, very, very, very, very (Printer: "No more type, Sir!") mild measure. The Council burst into laughter at this description, and Sobraon joined the laugh and good humouredly rubbed his cheek and chin.

Mud Holkar was in a laudatory mood and admired Mild Hindu's "remarkable ability," "brilliance of eloquence," "grasp of principles," "wealth of details," "lucidity of exposition" and a good many other qualities that could be picked up in a comprehensive Thesaurus. He came down heavily upon the Nawab of Jaunpur who was afraid education would mean a famine of domestic servants. Mud Holkar amazed at this suggestion from "men of wealth and position whom Heaven has blessed with the good things of the earth." The contrast between Heaven and Earth was worthy of an artist in the use of words. Even Government was now courting Miss Education. Witness the advances made by Bootlair Sahab at the Allahabad Conference. Now the Agricultural Department, said Mud Holkar, issued leaflets and pamphlets prepared specially for the nussies. Alas for the delusion of Mud Holkar. Little did he know that it was a case of inter-departmental courtesy and assistance. The aforesaid leaflets and pamphlets were prepared in the first instance for Government printers, and in the next for Indian chemists who wanted the *raddi*. There were, said Mud Holkar, some who thought education would make the working classes unfit for their vocations—and he looked at Burly Raja. He would throw at the heads of such people the Report of the Royal

Commission of 1884 and the Reports of Mr. Mossley. He would hurl at them the industrial history of the 19th century, throw at them the two continents of Europe and America, and give them their quietus with a final blow with Japan and "our own Baroda." (What does the Gaekwar say to Mud Holkar's latest acquisition?) The Nawab of Jaunpur thought of the scarcity of his domestic servants. This was the high altitude of Indian Nawabi. But look at Mr. Lowe, who said when the Reform Bill of 1867 was passed, that they must educate their masters! Having thus neatly upset the ideals of aristocratic India, Mud Holkar resumed his seat.

Hardly had Peter Quince commenced his lamentable comedy when the luncheon gong was tolled. So, knowing the temper of the House, he contented himself with offering a mixed welcome to the Bill. His only objection was that Imperial grants were asked for education. If he had his own way he would make education undergo a fasting cure. And with this he hurried off to Peliti's for a *recherche* luncheon.

[Reader, have patience and think of the fable of the Hare and the Tortoise. The March Hares have gone to burrow in the hills and the race is now assured to the Tortoise.]



Petty Larceny.

HOST: "Have a cigarette, old man?"

GUEST: "No, thanks—I've chucked smoking—too effeminate now-a-days, don't you know?"

HECKLED ORATOR (after continual interruptions): "It is no use talking further. Every time I open my mouth, a silly fool speaks."

"I'm doing my best to get ahead," asserted Chollie.

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A perfect man before me stands!

How sweet are looks that ladies bend
On whom their favours fall!

To dress their swains I condescend,
Else they'd not look at all.

'Tis joy to me all joys above,
When legs are bowed, or bent the spine,
To rectify such things—I love
To know the power is mine.

And when pleased patrons on me beam
Me pleasing transports move and thrill;
But greater far my transports are
When they are pleased to pay the bill!



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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is so little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of April at the reduced rate of Rs. 2 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months.

The Week.

Reform of the Lords.

THE debate on the Referendum Bill in the House of Lords has been indefinitely adjourned in accordance with the suggestion of Lord Lansdowne.

Lord Lansdowne moved his Address, asking the King's sanction for the introduction of the House of Lords' Reform Bill. In moving the Address, he explained that the reformed House of Lords might be expected to consist of certain qualified peers and of nominated and popularly elected elements by which means balance would be established between the parties. It was obvious that this arrangement would be useless if the Crown could at the instance of Ministers upset the balance by the creation of Peers. Hence a restriction of the prerogative was indispensable. Lord Morley said the Government would advise the King to give

his assent, but it must be distinctly understood that the Government was not pledged regarding any future advice it might have to offer to the Sovereign. It had no intention whatever of being party to any postponement of the Parliament Bill whatever proposals to alter the Constitution of their House the Lords might discuss.

The Address was adopted.

The House of Commons to day entered upon the committee stage of the Parliament Bill. There are nine hundred amendments down, of which eight hundred are in the name of the Opposition. They cover seventy-four pages.

In the House of Commons in committee on the Parliament Bill the Opposition, headed by Mr. Balfour, pressed the Government for a statement of its intentions regarding the preamble. Mr. Balfour declared that the Bill could not be properly discussed unless the Government's intentions regarding the reform of the House of Lords were known.

Mr. Asquith said that the Government was bound to give effect to the preamble when the time arose, but the present Parliament was elected to regulate the relations between the two Houses. When that was accomplished the Government would proceed in due season to the accomplishment of that other work.

In the House of Lords, Lord Chesterfield read a message from the King in reply to Lord Lansdowne's address asking for sanction for introducing the Bill for the reform of the House of Lords. The message said: "Relying on the wisdom of my Parliament, I desire that my prerogative and powers, so far as they relate to the creation of peerages, and the issue of writs summoning the House of Lords, shall not stand in the way of the consideration by Parliament of any measure introduced during the present session on the subject of the constitution of the House of Lords."

Peace.

IN THE debate on the Estimates for the Imperial Chancellery, the German Chancellor pointed out that since the question of disarmament had been mooted at the first Hague Conference nobody had produced a practicable scheme. Great Britain, despite her wish for disarmament, always insisted that her fleet should be equal or superior to any possible combination. How would a proposal for disarmament on such a basis be received by a World-Congress? The Chancellor was convinced that all disarmament schemes must be wrecked on the question of the basis of adjustment which was utterly impracticable. Moreover, universal arbitration was as impossible as universal disarmament.

Referring to the proposed Anglo-American Arbitration, the Chancellor said that such an agreement would not create peace, but would simply denote the fact that no serious cause for breach of peace was conceivable between the two contracting parties. Should relations between the two parties change, the Arbitration Treaty would fall to pieces like so much touchwood.

The blunt dismissal by the German Chancellor of the disarmament and arbitration possibilities is received by the British Press as only what was to be expected.

The semi-official *Norddeutsche Allgemeine Zeitung*, commenting on the Chancellor's speech on arbitration, declares that Germany does not reject the principle of arbitration but considers that it would better serve the policy of peace if it did not impose on arbitration the impossible task of deciding the independence, honour and existence of the States.

A Parliamentary Committee, representative of all parties, is being formed to advance the principle of unrestricted arbitration treaties.

Mr. Bryce, British Ambassador, had a lengthy conference on Saturday with an official of the State Department, who is responsible for drafting treaties. The report that a hitch occurred on account of the Anglo-Japanese Treaty is officially denied. The Anglo-Japanese Alliance was not mentioned during the discussion. It is understood that the treaty will not provide automatic machinery for arbitration. Each case, as it arises, will be referred to arbitration by special agreement to be negotiated in accordance with the main treaty and requiring in each case the ratification of the Senate as now. President Taft is prepared to make the Senate this concession, holding that when once it has accepted the broad principle of arbitration it will not be able to refuse that questions of national policy, such as the Monroe Doctrine and matters arising from it, shall be included in the treaty. The *Daily Graphic* thinks that such a treaty is valueless. The *Morning Post* says that while Great Britain agrees to arbitrate on everything, America commits herself to nothing.

Conscription.

CONSIDERABLE interest was aroused by Lord Roberts and Lord Haldane confronting each other for the first time in debate in the House of Lords on the 2nd April. Lord Roberts moved a resolution "That this House views with grave concern the inadequate military arrangements of the Government for the defence of Great Britain and her oversea Dominions." He lauded the statesmanlike and manly speech of the German Imperial Chancellor, especially his contention that an Empire's armed forces must correspond to its resources. The South African War ought to have been sufficient warning that such disasters inflicted by a stronger adversary might cause the downfall of the Empire. Lord Roberts severely criticised the Territorial System. We required, he said, a million men adequately trained beyond the Regular forces. He urged the appointment of a Royal Commission of Enquiry, consisting of experts who had no axe to grind. There was no time to lose. While others were daily growing stronger we were daily losing ground and a sudden war might find us absolutely unprepared.

Lord Haldane, replying, said that whatever strategical changes might take place in Europe there was always the same strip of sea, and so long as we commanded the sea the invasion of 70,000 troops depicted by Lord Roberts was impossible. Apart from the impossibility of obtaining officers, the million required by Lord Roberts would threaten us with bankruptcy. We could not have everything. We could not get prosperity in time of peace if we crushed the people down under a burden of armament only needed in time of war. We had made and always should make sea power our first line. If there were now a bolt from the blue we should have 580,000 men to receive the invaders. Of these 580,000 men, 200,000 were most highly trained. If the expeditionary force were away we still have at least 415,000. Under a system of compulsory service it was impossible to get the enormous strength of volunteers required to keep up our overseas army. We should thus imperil India, and India was our greatest interest. No nation in the world could have turned out the expeditionary force of 250,000 which we sent to South Africa. Ours was the only system suited to us which it was possible to adopt. Lord Haldane said that Lord Roberts mistakenly insisted on preparing for the logically possible instead of the reasonably probable. He instanced the arbitration negotiations with America and Germany's assent to an exchange of naval information as indications of a world-wide desire to diminish the burden of armaments. What example should we set if we insisted at such a time upon taking as our standard what was logically possible?

Russia.

FORTY-FOUR members of the Council of Empire, both nominated and elected, and including every party, both Reactionary and Liberal, have signed an interpellation which, while bowing to the will of the Tsar, charges the Government with breach of the fundamental laws of the Empire by its action in passing the Zemstvo Bill.

The action of the Council of the Empire is regarded as almost revolutionary considering the composition of the Council, which is pre-eminently Conservative. The adoption of the interpellation is regarded as certain. The Liberal papers say that there is no alternative between the resignation of M. Stolypin and the dissolution of both Houses.

Spain.

THE Cabinet has resigned. The Ministers were placed in a dilemma by the debate on the Republican motion in favour of a revision of the court-martial condemnation of Senor Ferrer, who was executed for having instigated the Barcelona riots in 1909. The Ministers endeavoured merely to look on while a duel between the Conservatives who were in office at the time of the execution and the Republicans was in progress. They had to intervene, however, to defend the principles of the Government and the procedure of courts-martial. Their half-hearted defence against the violent Socialist and Republican attacks on the military authorities only provoked the resentment of the latter, whose representations, it is understood, have created the crisis. It was suggested that a Military Government should come into power, but the Conservatives regretting their attitude in the debate which led to the resignation of the Cabinet are now disposed to support Senor Canalejas. King Alfonso has expressed renewed confidence in Senor Canalejas, who has remodelled his Cabinet, leaving out the Ministers of War and of Finance, who were doubtful supporters of his policy.

The Regency.

REUTER learns that the question of the Regency during the absence of the King and Queen in India is being considered. The rumour that the Duke of Connaught will leave Canada in order to act as Regent is baseless.

Turkey.

IT is officially stated in Constantinople that a number of Montenegrins joined the Albanians in the attack on the Turkish blockhouses, also that the Albanians procured arms and ammunition from Montenegro. Turkey has, therefore, requested Montenegro to adopt an attitude in conformity with the relations of friendly neighbouring countries.

The Montenegrin Government has strongly protested to the Porte against the allegation that the revolt was provoked from Montenegro.

Montenegro has appealed to the Powers to make representations to Turkey to proceed as mildly as possible with the introduction of the new régime in Albania in order not to disturb the internal development of Montenegro.

The Minister for Foreign Affairs in a speech in which he made a reference to Albania said that the conduct of Montenegro appeared to be loyal and sincere. Moreover, the refugees to Montenegro had returned to their homes and had submitted unconditionally. The Minister further stated that the two clans had returned to their homes and that consequently the rising had lost much of its gravity. The Minister added that unsuccessful representations had been made to Sofia with the object of the removal of the Macedonian agitators. He hoped that the new Ministry would not tolerate this agitation. Otherwise they would prejudice the good relations of the two countries.

The Porte in a circular to the Powers insists upon Montenegro closing her frontier to refugees from Albania.

The Albanian outbreak seems to have caused almost a panic at Scutari, where the garrison is depleted owing to the expedition in the south. The Vali of Scutari telegraphs that the town is free from danger. Tusi is in a desperate position, as it is surrounded by 6,000 Albanians.

A Reuter message from Belgrade states that alarming reports have been received there concerning the situation in Albania.

It is asserted that the rebels have entirely surrounded Scutari whither reinforcements of Turkish troops are hastening.

The Bashi-Bazouks from Scutari hastening to the relief of Tusi fought a battle with the insurgents on Friday last. The inhabitants of Tusi fled to Montenegro.

The Turkish garrison of Tusi, which concentrated at the blockhouse at Shipchanid and was surrounded there by the Albanians, made a sortie, aided by local Mussalmans, and attacked the Albanians occupying Tusi. They had to retire, however, losing twenty. The Mussalmans, fearing that they were being abandoned to the mercy of the Albanians, fled into Montenegro. Two thousand Bashi-Bazouks from Scutari fought their way through the Albanians to the relief of Tusi and defeated the Albanians on the 1st April. They drove the Albanians back all along the line with great loss and captured Tusi. The rebels took refuge in the mountain.

In the Turkish Chamber of Deputies, the Minister of the Interior announced the relief of Tusi. He said that the inhabitants of Scutari were supporting Government, who hoped that the revolutionary movement would be localised and be soon suppressed.

Telegrams from Symma state that the anti-Greek boycott there is most acute. The importation of petroleum is boycotted and the inhabitants are maltreating the Greeks and burning olive plantations.

The Council of Ministers has definitely decided to order two Dreadnoughts from Messrs. Armstrong and Whitworth, the firm agreeing to reduce price.

His Excellency Nazim Pasha, ex-Governor of Baghdad, and M. A. Eram Bey, ex Political Secretary for Mesopotamia, are passing through Bombay en route for Constantinople, whither they have been recalled. In an interview with Nazim Pasha it was ascertained that the Vali has not been dismissed, but has been recalled to Constantinople without any reason being stated other than *l'urgence de l'Etat* which might mean anything or nothing. There were demonstrations in favour of the Vali of a remarkable and unusual character, but these were not accompanied by any revolutionary or lawless outbreaks. It is true, also that many of the Sheikhs were so opposed to Nazim Pasha's recall that they offered him troops and arms, an offer which he naturally refused. But from this act, which was only intended as a signal of affection for the Vali, no trouble followed nor is it anticipated. Nazim Pasha has been very successful as the General Commanding the 6th Army Corps at Baghdad. When he arrived there about fifteen months ago the soldiers were starving and almost without clothes. Within four months Nazim Pasha had the force fully equipped in every way. During the remainder of his tenure of office he devoted himself to increasing the efficiency of the corps, and it is said that European officers who saw these troops at their manoeuvres after they had been under Nazim Pasha's command for a year declared that the corps were as efficient as European troops.

Morocco.

A TELEGRAM from Fez states that the Sultan insisted that a force should be sent to attack the rebels in the vicinity. Inspector Mangin refused, but eventually yielded, though disclaiming all responsibility. A force of a thousand undisciplined men set out, headed by two French instructors, but the men fled on meeting the rebels, who killed twenty and wounded fifty. It is feared that the reverse will lead the rebels to blockade Fez and cut it off from the main Imperial Army, which is operating in the Cherarda region. The latest news indicates that the situation there is most grave. The tribes have all combined against the Sultan and an attack upon the town is expected every moment. If it takes place, the town must capitulate owing to lack of troops, money and foodstuffs, which are at famine prices. Messages from Paris state that Morocco is causing anxiety to France. The Press urges that measures be taken to ensure the escape of the French from Fez and to assist the Sultan to defend himself. The Cabinet on the instant considered the advisability of direct intervention in case of necessity.

Gulf Gun-running.

ORDERS have been received from Whitehall for the despatch of an expedition from India to the Persian Gulf to suppress the gun running traffic. In Bombay the utmost activity prevails, both in the Government Dockyard and at the Brigade Headquarters. It is not yet known when a start will be made. But it was most probable that if the *Highflyer*, bringing the reliefs for the Admiral's present flagship, arrived on 4th April, the expedition would sail for the Gulf two days later. The military force will be under the command of Colonel W. S. Delamain, D.S.O., Commandant of the 123rd Outram's Rifles, whose experience of this class of work gained in last year's operations should be of the greatest service. The force consists of 1,000 officers and men.

Mr. Montagu, Under-Secretary of State for India, replying to Mr. Dillon concerning the expedition to the Persian Gulf, said the Government was acting in agreement with the Persian Government in taking all necessary steps to suppress the traffic in arms which that Government had prohibited.

Egypt.

SIR ELDON GORST is leaving Egypt to undergo the cure at an Italian watering place. His health has seriously broken down.

Lord Kitchener.

THE *Standard* understands that a post will shortly be provided for Lord Kitchener connected with the organisation and preparation of troops for war.

Indian Labour.

AT A MEETING of Trade Unionists of London, held on 30th March, it was announced that the Parliamentary Committee of the Trade Union Congress had decided that until it had received instructions from the Trade Union Congress it was not in a position to take action in the direction of organising Indian workers. The meeting adjourned without any action being taken. It is understood that a resolution on the subject will be submitted to the Congress in September.

The Natal Poll-Tax.

ON BEHALF of the Indian South African League, Mr. G. A. Natesan, Joint Secretary, has sent the following message to the Government of India and the Secretary of State for the Colonies:—A cable has been received that Government have introduced a bill exempting Europeans only from the payment of poll-tax in Natal. This revival of racial legislation is an index to the defiant attitude of South Africans. The proposed legislation is unjust and insulting to the self-respect of India. The Indian South African League indignantly protests and prays to Government for taking effective steps in preventing the new legislation. The League also notes with alarm that in the new Immigration Bill before the Union Parliament no provision has been made for repealing the existing obnoxious Asiatic enactment of the Transvaal and Orangeia. This reverses the policy which was foreshadowed in Mr. Botha's despatch and Mr. Smuts' announcement and is calculated to continue the Asiatic struggle throughout South Africa and promote racial ill-feeling and unrest. The Indian League appeals to Government to adopt a strong and decisive attitude.

The Moslem University.

ON SATURDAY a mass meeting is to be held at Rangom to raise subscriptions for the University. On 2nd April over 200 of the Surati community sat down to a dinner given to the University Deputation from Aligarh. Several speeches were made and the visitors were much pleased with their reception.

The London Mosque.

THE trustees of the mosque for Muhammadans in London include Lord Rothschild, Lord Ampthill, the Aga Khan, Messrs. Amir Ali and Abbas Ali Baig.

TETE À TETE



WE LEARN with satisfaction that Mr. Sharif, Barrister-at-Law, has been elected Joint Secretary of the Moslem League of Bengal in the place of Mr. S. Sultan Ahmad, who resigned the office. Mr. Sharif, whose address is 58, Lower Circular Road,

has every qualification for making an efficient office-bearer and we wish him every success. But a knight's prowess is not judged when he dons the armour before the battle. It is judged—and judged very critically—when he unarms and his great day's task is done. If an office like this is sought as an honour, the seeker succeeds in attaining little but dishonour and disgrace in the end. But if it is sought as a duty, which when achieved requires even greater labour, patience, and tact for its full performance, the result, if the fulfilment exceeds rather than lags behind the bright promise, is the kind of reputation which men seek, and should seek, even in the cannon's mouth. His co-religionists have rightly allowed Mr. Sharif to make a draft on their confidence. But he will establish his credit six months hence when he meets it honourably, which we have every hope he will. We have noticed even in our short experience of local and provincial politics an unmeaning and mischievous rivalry between Bengali and Behari elements. Mr. Sharif is a Behari who has made Calcutta his second home, and we look forward to his proving conclusively that his love for his second home is no less than his affection for the first. But no office-bearer can succeed unless he is helped wholeheartedly by his Committee and by the general body of members. Unfortunately there is always a scramble for office in this country and no community is immune from this failing. If people only realized the *owns* as well as the *hows*, we fear few candidates would offer themselves for office. We appeal to the members of the League and specially to those of the Committee to show that they desire to be helpful to those who have undertaken the heavy duties of Secretary and Joint Secretary. Who knows when the election for office-bearers may come round again? When it does come, every candidate will have to bear in mind the verse of Iraqi—

بَطْوَانِ كَعْبِه رَنْتَم بِحَرَمِ رَمِّ لَه اَلَد
تَوْبُونِ دَر چِه كَرْدِي كِه دُورِنِ خَانِه آئِي

"I thought to make the circuit of the Kaaba, but no admittance was given me in the Haram."

"What didst thou do outside the gate that now seekest an entrance within?"

THERE IS A rather unfortunate omission in the list of office-bearers of the Executive Committee appointed recently to make preparations for a right royal reception for the King-Emperor in Calcutta, and we draw the attention of those responsible for the selection not with a view to make it a grievance but to be helpful. In matters of this character comprehensiveness rather than exclusiveness should be the rule, and when the King is received in the metropolis of India by His

Majesty's loyal subjects he should have every possible indication of the fact that all communities are welcoming him equally enthusiastically. The Hon. Maharajadhiraj of Burdwan will make an excellent President, but we noticed with some surprise the omission of the names of some Behar and Moslem representatives among the Vice Presidents. The Hon. Mr. Graham and Dr. Rash Behari Ghos are both excellent representatives of Bengal proper, but the addition of a couple more would not be amiss. The Joint Secretaries are Maharaja Sir Prodyot Kumar Tagore, the Hon. Mr. Stewart, and the Hon. Mr. Basu, and no better choice of energetic workers could have been made. But here too the addition of one representative of Behar, and one of Mussalmans would improve rather than spoil the combination. We suggest no names ourselves as they would readily occur to anyone who knows Bengal, and there is, on the contrary, some danger of *embarras de riches*.

WE HAVE JUST learnt with great surprise and much regret that in the United Provinces at least those Government Old Boys of Aligarh who had applied for Servants and the privilege leave due to them and had even obtained it in order to devote themselves to the collection of funds for the Moslem University are informed by Government that they cannot spend their well-earned leave in working for the salvation of their community even outside their own Province. This decision is so amazing that we hesitate to believe in the accuracy of our information and appeal to the Government of the United Provinces to correct us if our information is wrong. We do not know what rule or regulation of service is broken by a Government servant if he collects funds for a charitable purpose. We have never heard of orders of Government issued to its superior servants to refuse invitations to dinners, garden parties, and balls from the rich men of their district or the Protected States with which they have any official relations, though we have reason to believe that not all such invitations are sufficiently spontaneous to be indications of friendliness and goodwill. To refuse such invitations in all cases would be to curtail the chances of social intercourse between Europeans and Indians which is the great desideratum of the day, and we would permit the levy of some social "benevolences" rather than place an additional obstacle in the way of friendly meetings. And if there can be no guarantee of spontaneity in the case of costly social entertainments, why need the Government be so punctilious about the collections of funds for an admittedly laudable object? Not that we admit the exercise of any official pressure. The Old Boys of Aligarh have a distinguished record of upright and scrupulous service, and no one appreciates them more than Sir John Hewett, unless perhaps it is the Hon. Mr. Leslie Porter, who was himself a Collector at Aligarh, and is known to have a warm corner in his heart for the College. But when the work of collection is to be carried on not only outside the limits of an officer's jurisdiction, but also outside the Province, we do not see what objection there can be to such an excellent use being made of privilege leave or furlough. Would the Government of the United Provinces prefer indolence to charity? If not, and provided that our information is correct, it is nothing else but a mixture of stupidity and red-tape which can be responsible for such an order. In the Punjab a Lieutenant-Governor collected funds for the Khalsa College in an open durbar. In every Province funds for Memorials and Receptions are collected under the auspices of Provincial satraps. In the United Provinces themselves the Trustees of the College, who include many officials, do not a little begging for Aligarh. But here is a fund started to commemorate the visit of His Majesty by providing for the higher education of Mussalmans, which the Government has shown considerable anxiety to make a first charge on the people themselves, and the scheme has received as much official countenance from the Imperial Government as anything short of the expected Charter can be; and yet we are

told that the Government of the United Provinces has conscientious objections worthy of an administrative Mrs. Grundy. But we refuse to believe in such a negation of logic and commonsense, and await a clear and categorical official denial by means of a Press *communiqué*. We hope we shall not have long to wait.

INDIA along with other countries of the East has been so used to personal rule that in spite of much discontent, both loyal and disloyal, there is His Majesty and the Children of the Soil. hardly any class of people in India which is not sincerely loyal to the Throne, and His Majesty realized this salient fact very clearly in his itinerary six years ago. While introducing a larger measure of self-government into the country, even the most liberal British statesmen have not forgotten the bond which unites India to England through a common Sovereign, and the crowning act of statesmanship is the coming of the King. No non-official member of the Imperial Council failed to refer to the coming event in terms of glowing and earnest loyalty. But it is impossible to take advantage of this sentiment in the administration of the country without making some return for it, and the limitations of constitutional monarchy are understood here much less than the privilege of the subject to have access to his sovereign, lay his grievance before him, and ask for instant relief. All sorts of requests are likely to be made, and it will tax the tact and graciousness of His Majesty not a little to refuse such of them as cannot be granted. That His Majesty realizes the position clearly we have every reason to believe. But we have equal reason to believe that he is carefully preparing a list of concessions for his loyal subjects at his august coronation. Our vernacular contemporary the *Zemindar* of Punjab publishes a letter of Sir Theodore Morison in reply to some suggestions of the Editor, embodied in a memorandum, for concessions to those engaged in agriculture in India. This memorandum had, it now appears, been brought to the notice of His Majesty through Lord Knollys, the Private Secretary to the King, and His Majesty has commanded the Secretary of State (1) to earmark in the Imperial Budget, in consultation with Lord Hardinge, the sum of 1 crore a year for the next ten years for the primary and secondary education of agriculturists; (2) to correspond with the Government of India with a view to reserve a minimum of 50 per cent. of the posts in that branch of the administration which is concerned with collections of the land-revenue for persons who own land, and also a number of educational scholarships for the children of this class; and (3) to arrange, in consultation with the Government of India, for the extension of Co-operative Credit Societies, their continuation as semi-official bodies so long as the land owning classes remain in debt and their lands remain mortgaged, and the grant of loans to such Societies from Provincial funds after making due arrangements for repayment. All these are very necessary concessions and, considering what a large percentage of Indians subsist on land, they cannot be said to err on the side of excessive generosity. No class of people has suffered more since the Mutiny than the *Zemindars* of India. In spite of a recent politic recognition of the stake-holder's position in the country, the land legislation of the last 60 years looks more like the law-making one would expect from a Home Rule Ireland after the advent of Mr. Redmond's millennium. There is, therefore, no more than justice in His Majesty's desire to reserve a share of appointments for the sons of *Zemindars*, and excellent foresight is shown in making due provisions for their education. If properly educated, the middleman who intervenes between the ryot and the State, which has nationalized almost all the land in India, would no longer be the drone who kept a portion of the honey for himself without working like the bee to obtain it. As regards the ryot, he will feel at the Coronation next December that there is another figure in the landscape besides the red-turbaned *Chuprassie* in the foreground and the distant Collector on the horizon—the figure of his King and Emperor. He will realize as he has not hitherto done that the

power which rules over him is not a formless thing which no tears can reach and no menace can turn away. The machinery of Government has long been crying for a soul to animate it, and it will now be provided with a soul by His Majesty

GOD SAVE THE KING.

ALTHOUGH His Highness the Nizam regrets that the season is unsuitable for the proposed visit of H.H. The Nizam and the the Nawab of Rampur to Hyderabad, Moslem University. specially as the host was to be out of his capital at the time, it is gratifying to know that His Highness the Nizam will gladly assist the University scheme. The Nawab of Rampur had proposed to visit him "not as a ruling prince but as a Mahomedan and a humble worker in the cause of Moslem Education." This is the true democracy of Islam in which the *خادم* or servant of the community is its *مقدم* or master. Mussalmans had discovered not only the spring of the Elixir of Life but also the *دربار کامل* to guide them, and we knew they could not come back as thirsty as Alexander in the oriental legend. We learn that His Highness the Nawab of Rampur has written to the Ruler of the Deccan thanking him for his message of sympathy not only on his own behalf but also on behalf of the Mussalmans of India, and assuring him that it will gladden their hearts and give the workers courage to work on with still greater vigour. The Ruler of Rampur goes to England shortly and hopes to be able to announce to his friend and comrade, H.H. the Aga Khan, and other friends in England the cheering news that His Highness the Nizam has responded to the call of duty as Asaf Jah alone could be expected to do. We have not the least doubt that his gift will be worthy of the giver and in keeping not only with his wealth but also with the generosity which exceeds it. No visitor comes back from Hyderabad without astonishing stories of the Nizam's large-hearted and open-handed generosity. What object could, then, be worthier of it than the uplifting of Mussalmans and the ransom of Islam? It is, as the Aga Khan had told His Highness the Begum Sahiba of Bhopal,

برائے خدمت رسول اللہ رفعت قرآن

and let us hope we shall say at the end of it all, as he had said, *جراک اللہ—دل مارا زندہ کردی و دل اسلام را زندہ کردی*. There is no doubt that the University will come, but it will be worthy of Islam with nothing short of a capital of one crore, and if His Highness the Nizam and his many and rich nobles contribute as we hope, half of that sum can come only from the relic of Moslem Power still left in the Deccan. What would not such a contribution mean? It will electrify the whole of Moslem India. It will vitalise it as nothing else has done after the fall of the Moghals. It may even give the lead in intellectual progress to India rather than to Turkey or any other country which Mussalmans inhabit. But will Hyderabad and the Nizam gain nothing beyond the satisfaction of having done a good deed? Such charity, like the quality of mercy, is twice blessed.

"It blesseth him that gives and him that takes."

"'Tis mightiest in the mightiest; it becomes

"The throned monarch better than his crown."

A gift worthy of the Nizam will give the giver in return for it a magnet which will attract as nothing else can do the affections of 70 millions of the loyal Moslem subjects of His Majesty the King-Emperor, of whom His Highness is so close an ally. And it will create in the minds of the nobility of Hyderabad those noble ambitions which are the essence of progress and the best guarantees of the success of a State. It is known to few only that when His Highness the Nizam took into his hands the reigns of Government in 1884, his first act as a ruler was to discuss with Lord Ripon a scheme for the foundation of a Moslem University. Mr. Wilfrid Scawen Blunt had prepared a scheme and His Highness had readily accepted the central idea and enlisted in the cause the sympathies of Lord Ripon. His Minister, the second Salar

Jang, was also anxious to do all he could, and following the example of his august master had promised to contribute liberally from his private purse. The idea had occurred to Mr. Blunt on the 22nd December 1883, and he wrote in his Diary on the 9th of February 1884, when he was in Hyderabad. "I doubt if ever a University was imagined, planned, preached, and accepted before in six weeks from its first conception. This, however, is only gathering in a harvest I have ploughed and sowed for, and watered with my tears, for almost as many years." But his was an immature proposal, founded on a hurried visit to India, and on scanty knowledge of Indian requirements. His scheme was too vague, and would have proved sterile in practice. He never returned to Hyderabad after that visit in which he had examined Gulbarga, Aurangabad, Golconda, and Scrinagar for a site, and his lack of persistent determination left the scheme a mere brain-spun gossamer to be wrecked by the first breeze that blew. He had not been fascinated by Sir Syed Ahmad Khan after prejudices formed in Calcutta, and had found Aligarh unsuitable for the University which that pioneer of education had designed for his co-religionists. But to-day it is Aligarh where the University is by God's grace to be built, for it was not a fancy of six weeks, but the crowning glory of the efforts of Sir Syed Ahmad and his lieutenants during more than six times as many years. It had been that great man's dream of nights and the only thought of his waking hours for half a life-time. He had ploughed his lonely furrow in spite of spiritual anathemas and temporal opposition, and who knows what tears he had not shed in order to water the crop he had sown? The ground was fertile, the seed productive, and the tiller of the soil had toiled wisely and well. If for every tear that he had then shed in his grief and loneliness, His Highness the Nizam gives to the University a pearl from his jewel-house, the price is only right. That he will pay that price we do not for a moment doubt. We pray to the Almighty

لَا تُرْفُ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً



Verse.

From East to West.

SEAS roll between, yea, even mighty oceans,
But what are they if hearts beat ever true.
Love cannot die, so, dear one, rest contented
Till years roll by and I return to you
Look not upon the seas which would divide us,
But raise your eyes up to the skies above:
And ev'ry glorious sunrise will remind you
Of an Eastern land and someone whom you love.
And when the sky is bright with sunset colors,
That Eastern land seems not so far away;
From out the East those colors have been borrowed
To change the Western night to Eastern day.
But even as you catch that borrowed glory,
The half of it you fail to understand:
Those gorgeous flame and wondrous amber colors
Can only mingle in that Eastern land.
They come, and in a moment they have vanished:
Those clouds of flame which were, are dead and
No color scheme of man's imagination [gone].
Can rival Eastern sunset or its dawn.

W. K. G.

The Comrade.

The Viceroy and the Mussalmans.

DESIGNING malcontents had long ago invented an ingenious theory of English statesmanship in India. They said that the pendulum of favours swings forwards and backwards between the two great communities of India, Hindu and Moslem, that patting is followed by kicking and kicking by patting, and that the sum total of British policy in India was the motto, Divide and Rule. After the Mutiny it was the Mussalman who was the suspect. But fifty years of exclusive devotion to education, in which Hindus had sagaciously, and without any evil motives, stolen a march over them, had converted the Mussalmans into an admittedly valuable asset of loyalty, and Lord Minto recognised their merits, their contribution to the defence of the Empire, and their political importance in that frank and straightforward manner which indicated at once the true sportsman and the sagacious statesman. An outcry was at once raised that Mussalmans were being pampered, and utilized as a counterpoise to the party of progressive Indians who had national aspirations and demanded with the power that knowledge gives a fulfilment of the British promises. Hardly had this agitation subsided after the grant of liberal political concessions, when Lord Minto, who had initiated them, left India, and His Excellency Lord Hardinge took into his hands the reigns of office. Forgetting the position of a new Viceroy, who is presumed to come out with an absolutely open mind, bringing intellectual freshness and the breadth of principles characteristic of Imperial politics in England to bear on the intricate problems of India, rather than intimate knowledge of details born of tropical experience, and, maybe, relying too much on the declarations of the Viceroy-designate to follow the policy of his predecessor, the Moslem League of Bombay included in its address of welcome to Lord Hardinge a prayer that the reforms of Lord Minto would be extended to their logical conclusion in local bodies also. Although His Excellency gave no reply which could be construed into a denial indicative of a mind already made up, his remarks were accepted by many people to be a reversal of the policy of his predecessor. There was so much jubilation in certain quarters, and so many homilies were preached from political pulpits to Moslem sinners with souls in serious jeopardy, that even Moslem confidence began to give way, and Mussalmans began to wonder whether after all the suspicions about the swing of the pendulum and the policy of *divide et impera* were not justified.

But His Excellency did not keep the Mussalmans long in suspense. Very early in the last Session of his Council he authorized the Hon. Mr. Jenkins to state that the pledges given by Lord Minto were inviolable. We referred at the time to the extent of the relief this pronouncement had given to the Mussalmans, and in the address presented to His Excellency by the members of the Punjab Moslem League "unbounded gratitude of the entire Moslem community" was expressed on the first public occasion available to a political organisation of the Mahomedans. This has not escaped the notice of His Excellency, for he said in his reply that he had noted the quickness of the Mussalmans to appreciate the confirmation of the pledges given to them. For our part, we hope and trust that he has not only noted their quickness to appreciate the confirmation, but that the full significance of their attitude has also dawned on His Excellency.

Mr. Valentine Chirol has devoted a chapter of his book on Unrest to the position of Mussalmans, and has depicted a scene enacted near the Kutub Minar when under the shadow of "the loftiest and noblest minaret from which the Mussalman call to prayer has gone forth" one of the leading Mahomedans of the old Moghal capital discussed the future that lies before the Moslem community in India. "It is a scene I shall never forget," says Mr. Chirol, "so startling was the contrast between the racial and religious pride of power which those walls had reflected to the

note of deep and almost gloomy apprehensions to which they now rang." But those gloomy apprehensions had vanished after the announcement of the reforms, and Lord Hardinge had noticed with his remarkable shrewdness the note of hopefulness and the desire of self-help even in the address of the Bombay Moslem League. If further proof of optimism was needed, His Excellency had it in the "spirited response to the appeal for a Moslem University so recently carried through the length and breadth of India under the brilliant leadership of His Highness the Aga Khan."

Their great leader, Syed Ahniad Khan, had detached them from politics in 1887 because under the political conditions of India a quarter of a century ago the element of popular representation in the governance of the country was hardly perceptible, and, the Government being more or less like a benevolent despot, he could leave the care of the political interests of his co-religionists to the Government, and urge on them the desirability of exclusive application to the more pressing needs of self-improvement. But 20 years later the circumstances were entirely changed.

The Local Self-Government Bill of Lord Ripon had celebrated its majority and fifty years of University education had made India amply fit for her next step towards representative Government. No patriotic or sane Mussalman could legitimately ask that the march of progress should not continue because the Mussalmans had not quite come up to the level of the Hindus and Parsis. Moreover, just as thirty years after the foundation of the first Indian University a new generation had announced its advent in the foundation of the Congress, the lapse of an equal period of time after the foundation of Aligarh showed that a new generation of Moslem patriots had grown up on the political food which English literature and contact with English teachers had provided. Just as the Congress had demanded in 1886 its proper share in the administration of the country, the League of the Mussalmans asked for a similar allotment after a practical if not theoretical oblivion of twenty years. But the moment that share was given in the only effective and adequate manner in which, under the present circumstances it could be given, and they were confirmed by Lord Hardinge in the possession of rights given to them by Lord Minto, they busied themselves once more with the task of self-culture and education.

We do not claim for a moment that there is no aggressive wing in the body politic of Moslem India, but we certainly hold that the community as a whole is no more aggressive than those who are regarded as its rivals. This is not a time for mutual recriminations but mutual understanding and, as His Excellency says, for mutual tolerance. In an article on Lord Acton's ideal of nationality, in the *Hindustan Review*, that unbiased political thinker, the Rev. C. F. Andrews, whose writings always demand even if they do not, we fear, receive earnest and careful attention, has pointed out two important facts which all who are interested in the growth of an Indian nationality will do well to think over. The first is the fact that the theory of nationality as a determining factor in politics is of comparatively recent origin. To Dante the idea of a national church or a national kingdom, which appealed to Shakespeare, and in some measure to Milton, would have been wholly unintelligible. But even in the days of Shakespeare, dynastic rather than national considerations regulated doctrines as well as frontiers. As Fenelon says, a princess frequently carried a nation in her pocket as a wedding dowry. The theory of nationalism was not evolved until much after the French Revolution, and even to-day "by many it is regarded as representing a phase in human history soon to be superseded," and it may disappear for something more spiritual just as the feudal theory, which for a time pervaded political history in the past, disappeared from Europe. We had ourselves referred in a recent issue to the drawbacks of geographical nationalism as contrasted with the spiritual bond, which rises above and

transcends the geographical, such as bound Christendom together in the precocious unity of the Holy Roman Empire, and in a measure binds the Mahomedans of the world; and the poet who wrote that popular patriotic song about India which is sung with so much fervour in patriotic meetings, has expressed the same feeling in a later poem in the same rhyme and metre about Islam.

چین و عرب ہمارا ہندوستان ہمارا

مسلم ہیں ہم وطن ہے سارا جہان ہمارا

"China is ours, and Arabia is ours, and ours is Hindustan

"We are Moslems and our home is all the world."

The second fact explained by Rev. Andrews is one which deserves still greater consideration. It is this "The formation of States, which contain one race or nation only does not give that differentiation of characteristics and division of self-governing powers which are essential to progress." As Lord Acton asserts, this idea of the "natural right" of nations may lead to new forms of absolutism. It is akin to the argument of Caiaphas by which Christ was crucified. "It is expedient," said Caiaphas, "that one man should die, that the whole nation perish not." As Rev. Andrews rightly says, "wherever national unity is made an end in itself, the serious and thoughtful minority may at any time be silenced on the plea of 'The State in danger'." He has shown how such a theory of nationality may easily lead to stagnation. With the authority not only of Lord Acton but of all history at his back, he declares that the very friction and ferment which occurs in the intermingling of races is itself a means and a pledge of progress, and that "a State which endeavours by force to neutralize distinctions, instead of harmonizing them, is self destructive."

Lord Acton regarded Austria at the present moment as affording one of the most interesting examples of an inclusive State. And Austria with its racial and religious electorates cannot only guide us but also warn us here in India about the pitfalls in which Liberal statesmanship may sometimes flounder. Mr. Brailsford wrote of the Magyars some time ago that—

A study of the aberrations and uncertainties of international sympathy would make one of the most curious chapters in the history of democracy. The imagination of mankind paints nations to itself as it paints heroes—in their moments of exaltation. It ignores the drab years of complacency and stagnation, stores in its memory the brave achievement and the magnanimous zest, and remembers for generations the tradition of its own admiration. Of all the instances of this romantic length of memory, the enthusiasm for Hungary and the Magyars is perhaps the most remarkable. Fifty-eight years ago, the Magyars rose in revolt against Austrian oppression, fought with chivalry and determination, captured the admiration of England through the magnetic personality of Louis Kossuth. To most Englishmen the history of the intervening decades is nearly blank, but the old enthusiasm for the Magyars, the old distrust of Austria survive undiminished.

He referred to the echo of the traditional enthusiasm in the opinions of the Eighty Club that went as pilgrims to Budapesth, and then added—

The Magyars are sensitive about their position in Europe and their habitual pose abroad is always one of Liberalism. . . . They have profited by one of the most disastrous confusions of thought which ever vexed idealists in politics. They claim to be nationalists, and Liberalism stands committed to sympathy with the principle of nationality. They mean, unhappily, by nationalism the loyalty of a race to itself, and not attachment of the dwellers in one Fatherland to a certain characteristic ideal, a culture expressed in history, or a faith which centres in some political system. The nationalism of Mazzini and Garibaldi, which welded the north and the south, composed the feuds of Florence and Venice, sought its historical inspiration in the democracy of the old Republics, and its sanction in the spirit of a common literature, was, indeed, the fine flower of the Liberal spirit. It would be hard to give the race-feeling of the Magyars, as we find it to-day, any higher meaning than a jealousy of the Germans and a contempt of the Slavs.

It is for the Government as well as for those of our own countrymen who wish to help in the growth of nationalism to consider whether similar conditions do not prevail in India. The Mussalmans complain that those who revolted against the Moghal

power have been painted by English historians—who paid greater regard to the needs of the administrator than to the accuracy of the chronicler—"in their moments of exaltation," while their brave achievement, the tradition of English admiration for them, and the distrust of Mussalmans, like the admiration for Kossuth and the distrust of Austria, has survived undiminished for many generations. Their grievance is that just as in Austria there is no more the struggle of an oppressed people by a central despotism but simply the bickerings and jealousies of rival races and competing creeds, so in India only the quarrels of conflicting interests now go on, but with a survival in Whitehall and at St. Stephen's of some of the old enthusiasm for the oppressed Hindu and distrust of the fanatical Moslem. Like Hungary, India remains "the classical land of unequal rights and racial domination," and the legend of the 18th century—mixed up perhaps with those of the Crusades and of the present political complications in Turkey and Persia, Egypt and Morocco—retains none the less its warmth and its inspiration. There is the same intolerance of Moslem representation, and the same ambition to impose an unfamiliar language and script on others, and the Eighty Club still survives and sends travelling M.P.'s through whom the House of Commons still hears the echo of traditional enthusiasm. They say that there is the cult of patriotism and nationalism in India also, but it is not "the fine flower of the Liberal spirit," after the heart of a Mazzini or a Garibaldi, seeking its sanction in the development and enriching of the undoubted "lingua franca" of India—the one common bond in a land of dissimilars; not the attachment of the dwellers in the Motherland, so much berhymed and sung of, to a common past, or faith in a yet to be evolved political system, but unhappily the same loyalty of a race to itself, tinged perhaps with a dislike for the English rulers and contempt of the Mussalman fellow subjects.

His Excellency said to the Mussalmans at Lahore that "whether or when you may yourself come forward to say that you no longer require the privilege of separate representation I cannot say, but if such a day comes it will be evidence of a spirit of mutual toleration and enlightened progress which could not but be a happy augury for the peace and welfare of your motherland." These are words of great import and should be taken to heart by Hindus and Moslems alike. But His Excellency has not been so very long in India that we may believe he will gain nothing from his subsequent experience. Unfortunately there is now none of the advisers and colleagues of Lord Minto who helped the Viceroy to gauge the political situation with so much accuracy in 1906. But the Government of India of to-day is in no way inferior to the Government of five years ago, and in the light of its experience it will probably suggest to His Excellency that the abolition of separate electorates depends not so much on mutual toleration as on mutual confidence. There may be a good deal of toleration, yet no confidence. We shall all no doubt tolerate the existence of an additional Bank in Calcutta; but it is another matter whether we shall repose sufficient confidence in it to deposit therein our hard-earned savings. If that is so in the case of savings, which after all do not touch the power of an individual to earn his daily bread, what shall we say of rights and interests on which depends the honour and the very existence of whole communities that have the misfortune of being a minority, and, as such, of suffering in spite of all the separate electorates, and wearing the eternal badge of their tribe. His Excellency is, according to his own confession, a man of peace and has taken a leading part in forging the weapons of peace. But he will not on that account disband with a light heart all the troops on the North-West Frontier which were placed there to avert the perils of Russian aggression. No more can the German Chancellor order a disarmament to-day and enter into a Treaty of Arbitration with England covering all emergencies. Only the other day, the *Norddeutsche Allgemeine Zeitung*, commenting on the

Chancellor's speech, declared that Germany did not reject the principle of arbitration, but considered that "it would better serve the policy of peace if it did not impose on arbitration the impossible task of deciding the independence, honour and existence of states."

To some extent the same is true of the inter-communal relations in India. Take arbitration, the unity of India *must* come. And come it will, but not till silent acts—rather than sonorous words—had produced a feeling of confidence in the goodness of each other's intentions, and in the sincerity of those professions of unity and patriotism which are at present, we grieve to say, belied every day in the controversies that take place after the recurring riots over cows and processions. In the words of Rev. Andrews, "the Indian Mussalmans must be a living organism assimilated, without loss of its own identity, in the greater living organism of India herself, and the Hindu community from its side must aim higher than a nationality based on the exclusive claims of Hindu race and religion. Above all, that caste exclusiveness which hinders social co-operation, must be discarded as an outworn garment suited only for an earlier stage of civilization." Mussalmans and Hindus will be judged by the world by the pace of progress in the abolition of the separate electorates in the one case, and the disappearance of what Mr. Rabindra Nath Tagore calls a "gigantic system of cold-blooded repression," in the other. If we cannot think of an Indian nation in which 70 millions of people look wistfully back on Baghdad and Cordova or look forward to Stamboul and Kabul, we can still less conceive of a nation in which every two men of the same creed cannot touch the third. It is not so much the Separate Electorates as the Untouchables that provide the true touchstone of nationality.

The Khulna Dacoits.

THE 1st of April has provided us with a peculiar puzzle. In the Special Tribunal of the Calcutta High Court the case against one of the accused in the Khulna Dacoity trial was withdrawn, and 17 pleaded guilty. Thereafter the Advocate-General, "acting upon the express instructions of the Government," suggested to their lordships that if they thought fit, they should order the prisoners to be released and enter into a bond to be of good behaviour and to come up for sentence when called upon. Counsel for accused acknowledged the clemency of Government and said that the accused were sincerely repentant. Three of them had already been convicted of dacoity and sentenced to imprisonment; so the learned Counsel handed to the Bench a petition that they might be classed as "A" prisoners instead of "B". The suggestion of the Advocate-General was adopted by the Tribunal, and the petition of the three convicts was also forwarded to Government.

Soon after this announcement a controversy commenced in the Press, and each of our contemporaries has taken the side it habitually takes in such matters. One class of journals regards this as an act of wise clemency and another as an indication of weakness. The *Indian Mirror* compliments the Government on its past conduct. "It has kept its head cool in the most critical times." With this view we readily agree, and admire the courage of Lord Minto who was never afraid of being called weak when he was only displaying wisdom. But the *Mirror* adds: "If after the perpetration of the Mozufferpore murders and the discovery of the Manicktollah College of Assassination, it had proceeded to lay Bengal under martial law, who could have blamed it?" To this we would say with all respect for the *Mirror*, and in all humility, that anyone with the least pretension to sense and all but the greatest of poltroons would have regarded the proclamation of martial law as an act of stupidity and a sure sign of panic. Referring to the Khulna affair, our contemporary says that "the accused were wisely advised to plead guilty and to throw themselves on the mercy of the Government." Now, what we would like to know is *who* advised them to follow this course? It could not have been the Bench, though it appears from a letter in the *Statesman* of the 5th that the Bench was not wholly unaware that such a suggestion

would be made. In fact, the bail bonds are stated to have been ready beforehand and in print. Was it the Counsel for the defence that made the proposal to the Advocate-General or the Advocate-General who made overtures to the Counsel for defence—of course "acting upon the express instructions of the Government?" If the appeal came from the accused, we can have some reason to believe in the true inwardness of penitence. But if it followed a contrary course we have no faith in the sincerity of the penitents and we would ask those of our contemporaries that profess to have faith in it to compare the contrition of these "amateur desperadoes" as the *Indian Daily News* calls them, with the apologies tendered in court by European assailants of our own countrymen. The two are equally spontaneous. But they are no more spontaneous than the gifts which an editor of such a journal, awakened in the dead of night, may be called on to make to such an Indian Raffles whose sole instrument of persuasion was a six-chambered loaded revolver placed within an inch of editorial brains.

The *Indian Daily News* asks: "Does India full of a baker's dozen of amateur, and now repentant, desperadoes escape the Andamans?" To be sure it would not. In fact, if the whole of the Andamans were let loose on Calcutta, even Calcutta would not fail. But is that any reason to let them loose, without any guarantee of repentance? We do not wish to say a word which would suggest, however indirectly, that the Government is weak. It is nothing of the kind. But if not weak in this matter it has surely not been wise either. Consistency may be a doubtful virtue, but inconsistency certainly needs justification, and we do not know how Government can justify the exercise of such a curious clemency. It passes a Press Act under which a whole profession which includes as many honest men as any other has to bear the stigma of being dangerous and mischievous. It passes a Seditious Meetings Act by which the innocent as well as the guilty can be denied the exercise of the right of free speech in a proclaimed area, and, in spite of the admission that this abnormal remedy was needed to meet an abnormal situation, the Act is made permanent and part of the normal laws of the land. All this to prevent the kind of crimes which on their own confession "the amateur thieves" of Khulna committed. We all know that prevention is better than cure. But we have yet to learn that system of medicine which neglects the cure altogether when prevention has not succeeded.

The *Indian Daily News* does not believe that the action of the Government will form a precedent to be pursued in future in such cases, and thinks that to believe that dacoits will now be free to do as they please "in the confident knowledge that no action will be taken against them is much to under-estimate the intelligence of this gentry." It is equally confident that to think this will encourage the Police to take less pains in the detection of such crimes would be to form too low an opinion of their acumen. Whatever may be the case with the estimates of intelligence of "this gentry" and the acumen of the Police, we certainly hold that our contemporary has formed too high an estimate of the acumen and intelligence of the advisers of the Government in this matter.

The *Bengalee* sincerely hopes that "this is the beginning of a new policy in regard to persons charged with offences against the State," and believes that "if this policy is followed the task of conciliation will undoubtedly become much easier than it has hitherto been." This will indicate whether the case of the Khulna dacoits is expected or not to form a precedent.

As for the conciliation, we do not pretend to know the thieves, amateur or otherwise; and only the other day when one of our contemporaries had suggested the production of the Sikdar Bagan murderer by the people as a proof of loyalty, the *Bengalee* was the first to repudiate the suspicion of any knowledge of such desperate ruffians. If the *Bengalee* and those who think with it have no sympathy with such crimes, this act of clemency will not affect

them at all. It may, of course, conciliate the dacoits; and the first to show reconciliation should have been the accused who were let off not even with a sermon, but only with an eloquent and touching judicial appeal. But we do not know if a single one out of more than "a baker's dozen of desperadoes" who escaped the well-deserved Andamans expressed any repentance in his own person. It is not unlikely that they at least know others of the same class. But we do not know if they volunteered to the Police any information about the rest of the fraternity.

As for the Police, we are in a position to say something with some degree of assurance. We learnt of the proposed step on Saturday morning before the Special Tribunal had sat for the day, and we learnt of it from two officers of the Police. Their attitude was one of amazement more than anything else, and whatever effect this step may have on them, it will certainly not encourage them to show zeal in the detection or prevention of such crimes. In spite of what may be said against the policeman, he is after all human, and cannot be expected to love the part of Penelope which he will be forced to play to unweave in the night all that he may weave in the day. In fact we are reminded of a well-known case of breach of promise of marriage in which the defendant engaged the best Counsel, and when, after much expenditure of money and time and a good deal of worry, he had won the case, went and married the girl!

It may be that the Khulna case was a weak one, and the Government feared a *fiasco*. In that case the more honourable course would have been to enter a *nolle prosequi* as was done in the case of one of the accused. In cases of this character the advice of Polonius should not be despised. Government should beware of entrance into a prosecution, but being in,

"Bear't that th' opposed may beware of thee."

One of our contemporaries preaches from the text of the Government's clemency a sermon to Counsel on the sins of lengthening trials and suits, and we certainly admire the brilliance of its criticism. But our contemporary is distinctly their superior in the matter of irrelevance, and we refer to this part of its criticism here only because we have often heard that Counsel for Government intentionally prolong the case with the object of piling up their fees. Like allegations of breach of promise of marriage or an action for divorce, such a charge is difficult to prove, and still more difficult to disprove. Our contemporary has not tried to prove it, and we emphatically say that it is most unfair to shift the *onus probandi* on to the shoulders of the Counsel. They cannot be worse than criminals who are held to be innocent till they are proved guilty. But in these days the safest place appears to be the dock of the accused, and we are reminded of the days a century ago when in England the highway robber was the most popular man with the ladies who came in crowds to executions, shed copious tears for the "unfortunate dears," and fought among themselves for a bit of the rope as a last souvenir. If the Government resorts to 'executive short cuts,' it is denounced. If it reduces the appeals, it is denounced. It has no other alternative but to resort to the ordinary process of law, and it must be a compliment to the legal acumen of Bengal that when Government is pitted against her Barrister's brigade it has no chance unless it engages the talents of the best lawyers, European and Indian, that high fees can secure. What sense is there, then, in suggesting by questions in the Councils and articles in newspapers that this alternative is costly? That it is; but it is the only one left to Government; and it is far less costly than letting sedition stalk unmolested in the land.

For our part, we have some familiarity with logic but not the contempt for it which familiarity is supposed to breed, and which is so noticeable in some of our Indian contemporaries. We opposed the enactment, as a permanent measure, of the recent Seditious Meetings Act, and we abhor the resort to repressive measures, unless the need for it is clearly proved, quite as much as any of our Indian contemporaries. Similarly, we condemn quite as much the view that concessions to Indian aspirations are signs

of weakness, specially when sedition is abroad. But just as we would not tolerate the denial of a single deserved concession to the vast majority of loyal people on account of the outrages of a few political maniacs so would we oppose all concession to the latter on account of the deserts of the rest.

One aspect of the question is, however, likely to be neglected. In primitive civilizations private revenge was the only punishment for crime, and the law of a tooth for a tooth and an eye for an eye, was in force. Mankind has progressed since then, and partly to regulate private vengeance, and partly to combine against the minority of evil-doers the strong majority of good people, the State has taken upon itself the task of punishing the offender. There are now certain offences which cannot be compounded and the State vindicates the dignity of law by punishing the criminal even when the individual injured and primarily affected is inclined to be forgiving. We do not ask that the Khulna gang should be made over to the parties beaten and looted to have their fill of unregulated revenge. But we hold that the State has no moral right to show clemency without compensating the sufferers in the first instance.

It is not fair-dealing to pray to Heaven to forgive us our trespasses as we forgive them that trespass against others. This, rather than the anti-opium agitation, is a proper instance of our righteousness at other people's expense. But if the sufferers are to be recompensed, it must not be the taxpayer who should be mulcted in a fine for the generosity of the Government. The money must come from the gentleman dacoits of Khulna, and as these *bhadralog* are "men of position and respectability" they can at least afford the restitution of robbed property.

The act of clemency is an accomplished fact. Let us hope sincerely that it will be justified by results, and it would be amply proved that ours was folly and the Government's wisdom. But we cannot repress the remark that if it is not in would-be martyrs to command success and in Governments to force on failure, they will at least have in this case the proud consciousness of having done more. They would have deserved it.



Anecdote.

HERE is a story of the late American commander General Shafter, who, although himself a man of corpulence, had a dislike to fat soldiers.

"They're no use!" he would bluster in his tremendous basso. "They pant, they wheeze, they snort, they choke, they grunt, they groan, they waddle, they slouch through the world! Not a particle of good on earth, fat soldiers! Would not have one of 'em if I could help it!"

"Er—but—er—you would not exactly call yourself slight, would you, Colonel?" a major once asked Shafter after one of these outbursts.

"Slight? No!" Shafter thundered in reply. "I've been a fat old nuisance ever since the day I tipped the beam at over two hundred pounds, and then I ought to have been court-martialled and cashiered for outrageous and malicious adiposity, sir—for scandalous corpulence to the prejudice of military discipline!"

THE value Lafayette the musician sets on Beauty, his favourite dog, may be judged from the following story. One day, while appearing in Kentucky, Beauty was missing from the theatre, and Lafayette felt that he could not go on the stage until the dog was found. The manager protested, and said that unless Lafayette went on it would damage the reputation of the theatre. "How much money have you in the house?" asked Lafayette, and when the sum was mentioned he wrote out a cheque, the audience was dismissed, and Lafayette went out to find his dog.

CORRESPONDENCE



A Police Grievance.

TO THE EDITOR OF "THE COMRADE"

SIR,

I SHALL be extremely obliged if you would kindly permit me to utilize your paper to draw the attention of the Government to the consideration of a question upon which depends no less the success of the measures initiated by the Resolution of the Government of India, dated the 21st March 1905, than the fulfilment of the hopes of many who have joined the police service upon the faith of that Resolution. It has long been recognized that the weakest link in the police system was its Indian element, and the Resolution sought no more than to strengthen it. Provision was made for the appointment of Indian Deputy Superintendents of Police whose "functions and departmental status would be similar to those of the Assistant Superintendents," and whose remunerations larger than those of the Deputy Collectors and Munstiffs. This promised to be infinitely better than the admission of the Indians through the competitive examination in London. The manner, however, in which the Government of Eastern Bengal and Assam has set about to work is calculated to defeat every hope entertained from that far-reaching reform, and, besides, constitutes a breach of faith with those who have already taken service as Deputy Superintendents of Police. The following are the important points in which that Government has departed both from the spirit and the letter of that Resolution:—

- (1) Equality of status between the Assistant Superintendents and the Deputy Superintendents has become a departmental fiction of that Province. The Superintendents of the districts know of no such equality. Invidious and galling distinction is the rule.
- (2) The Assistant Superintendents draw first class travelling allowance, while the Deputy Superintendents are ranked with the Inspector to draw second class allowance, and this in spite of the "similarity of status" between the two.
- (3) In the period of four years or less, while the A. S. P. is advanced to the charge of the district, the D. S. P. recedes backward to the sub-division to fill vacancies of retiring Inspectors. The letter No. 763 dated the 25th July 1907 from the Government of India, empowering the local Governments to place the D. S. P.'s in charge of the district, has remained a dead letter so far as Eastern Bengal and Assam is concerned. Even the Government of India in a subsequent letter has gone back upon its declared intention by limiting the number of such appointments to 5 per cent. of the total number of the S. P.'s, a proportion which works at only one for most of the provinces and never more than two for

any. This is a great discouragement to the D. S. P.'s and has created feelings of wounded worth in all.

(4) The A. S. P. generally gets his first grade in five years' time, while the first batch of D. S. P.'s who have nearly served the same number of years have not yet got a single grade promotion. They are even being superseded by promoted Inspectors.

(5) This rate of progression again compares very unfavourably with that of the Deputy Collectors.

I do not think that since the publication of the Resolution circumstances have arisen to alter the policy of the Government of India, or that in creating the post of the D. S. P. it had simply in mind the institution of a superior grade of Inspectors. It is hoped that the Government of Eastern Bengal and Assam under the able direction of its new Lieutenant-Governor would reconsider the whole situation and bear no responsibility for the miscarriage of any portion of reforms that have been introduced in the police service. If the reform of the police is to be effected by the enlistment of the sympathies of the educated classes of Indians on its side, and this again by the selection of the D. S. P. from the best class of Indians as has been fully recognized by the Government of India, it can be laid down without hesitation that anything that lowers his status or anything that serves to make his service less desirable than the other services is sure to react injuriously upon the reform. And in view of the fact that prize posts have been made available to the Deputy Collectors and the Munsiffs, it would be reasonable to ask that the post of the D. I. G. should be thrown open to the D. S. P.'s, if the Provincial police service is not to suffer in comparison.

N. H.



Short Story.

Sahana.

It was generally known that Miss Clifford numbered many Indians among her most intimate friends, much to the annoyance of her brother. He had never met any of them, and carefully avoided all occasion for so doing. Therefore his sense of injury may be imagined when he heard that an Indian lady had been included in the list of guests at this particular house party and that he had to take her into dinner that very evening.

Tall and handsome in his immaculate evening dress, he joined the group of men and women who were assembling in the drawing-room before the momentous meal. He was deep in a discussion on the merits of different polo players when his sister tapped him on the arm and then prevented him to Miss Singh. He found himself waiting in polite attention for the usual commonplaces women use on these occasions. He had heard that the average Indian lady who had emerged from the purdah was even more conventional and uninteresting than her Anglo-Indian sister. To his surprise Miss Singh requested him in a low musical voice to continue the interrupted conversation, adding that she was so interested in polo. She then took a leading part in the discussion and showed an exceedingly wide knowledge of the game, addressing her remarks to both men. In fact, after a few minutes Maurice Clifford found himself left out of the conversation which had imperceptibly glided from polo to riding and from there to Austrian riders and their country.

He found time to study her; the long flowing lines of her delicate draperies, the beautiful jewels all toning with and enhancing the beauty of each other; her exquisitely shaped hands, gesticulating lightly; the dignity and graceful pose of her figure. Finding she was absolutely absorbed in Austria, he allowed his scrutiny to include her face. The delicate profile pleased his taste though he decided that she was not beautiful. Hardly had he come to this conclusion when a bewildering pair of brown eyes, revealing unknown depths, were turned on him. Women had been mere pastimes in Maurice's

past. He had never looked upon them as a serious part of life. The idea that a woman could make or mar his existence occurred to him that night for the first time. Sahana Singh's conversation had been above him, but not so far above that he was bored by it. On the contrary, he began to wish to know something of the subjects on which her voice rung its subtle changes.

He got up early the next morning and explored his sister's library. He found in it the very books he wanted.

Sahana breakfasted in her own room and Clifford was out shooting at lunch time. But they met at tea. She was in quite another mood—making wittily frivolous remarks, very different from the serious girl of his thoughts. Yet how equally fascinating she was as she airily teased and outrageously flirted with the group of young men that immediately formed round her? He was both amused and annoyed to find it was composed mainly of the subalterns who had spoken slightly of his sister's Indian friends, forgetting that he himself was one of those who had been most cutting. She puzzled him by the treatment of himself. The evening before she had talked as though his friendship was what she desired most to obtain. Now she was frankly relegating him to the rank of the other youths about her. Finally, he felt annoyed, too irritated to remain in her immediate proximity, yet reluctant to go away. He sat down beside another woman, and struggled through an aimless conversation.

A fascination he could not understand made him follow her after dinner. She sat alone on a narrow balcony, the moonlight falling on her upturned face illuminating a pair of dreamy eyes. Listlessly she puffed at a half-finished cigarette. Its scent came to him mingled with the perfumes from the gardens beyond. One arm lay caressingly along the balustrade. She was unaware of his presence, so he watched her, trying to follow the flight of her thought and disentangle the web of her dreams. The cigarette burnt down almost to a point of fire. She flung it from her, and raising her arms with a gesture peculiar to herself she turned, and, in turning, saw him. She showed no surprise, he might have been part of her dream for the welcoming look she gave him.

"Shall we go down into the garden and re-adjust the world, Captain Clifford, or return to light and life in the drawing-room?"

"The garden is my choice," he answered.

She lifted her eyes for a second. "Mine also, shall we descend? The moonlight is so beautiful it seems wicked to stay indoors. I sat for hours just watching the light and shade, letting the beauty and peace sink into me."

They talked on regardless of the fleeting hours. Fortunately Miss Clifford was bohemian, her guests could please themselves as to what they did or left undone after dinner.

Their conversation was intense, fraught with strange depths, the turning point of one life at least. He felt it was so. He went into it a boy and emerged a man. He could not remember afterwards of what they had talked, the subjects seemed intangible. The whole night lingered in his memory like the scent of an exotic blossom. At the first faint light of dawn she rose and left him without a parting word. He scarcely knew she had gone, his thoughts drifted, he was not conscious of any definite theme. She seemed to have mesmerised him.

The succeeding days were a revelation, the variety of her moods and the utter subjugation of the men, she alternately exerted herself to please them and mocked them unmercifully, playing off one man against another shamelessly. He did not get an opportunity of repeating their intimate conversation. She went away at the end of the week, evading lightly any promise of another meeting.

He felt life without her intolerable, and tried to fill the void by an exhaustive study of the subjects that had been her favourite topics. He found to his annoyance that there were several other men on whom she had exerted the same influence, but eventually he was glad of it as it gave him some one to whom

he could talk. Still life was unbearable, and he felt he must see her again. One morning some months after, he made up his mind to go over and ask his sister to invite her to Hastinapur. When he got to the house his courage evaporated, he was in terror of Lina Clifford's tongue.

He only went so far as to say "Have you heard lately from Miss Singh?"

"Yes," came the answer—silence.

"How is she?" he resumed.

Lina raised astonished eyes to his. "Why ever do you want to know?"

"She was such a jolly nice girl."

"I thought you did not like natives" was the cool retort.

"I suppose a man may change his mind, or is that a woman's prerogative?"

"Oh, well, as you've climbed down," she said mockingly. "I accept your apology."

He was on the verge of a smart repartee, but refrained, and taking courage continued. "Is she likely to be staying with you here again soon?"

A wicked smile crept into Lina's face.

"If you confess you're clean bowled I'll give you all particulars."

Maurice looked confused. His sister was a most irritating woman. When he had confessed she would most probably laugh at it, but he knew her too well to think that anything less would satisfy her.

"Suppose I am," he growled out.

The effect of his words astonished him. She certainly laughed, but the quality of that laugh was different to what he expected.

"Maurice, you may yet be saved, so return to reason. Sahana is staying with me now. Don't faint, straighten your tie, brush your hair and go and find her."

Clifford was not as surprised at the news as he might have been, for he knew his sister was in the habit of having friends staying with her as to whose movement the other inhabitants of Hastinapur knew nothing. She seldom came to the club and still more seldom brought any of them there.

Sahana, dressed in a soft white muslin sari bordered with silver and green, all her jewels gleaming softly to match, lay coiled up on the sofa in the study, reading. She extended her hand with a gracious gesture and her eyes lit up with a light that was fatal to Maurice. He sat on a low stool at her side, and poured his undying passion into her ears. There was a pause when he had finished, and her look was troubled. He noticed with a pang that her face looked wan, and large dark rings encircled her eyes. She slowly laid her hand on his shoulder and her voice became toneless.

"Maurice, you have not thought over what you ask of me. In the present state of society it is impossible. Mixed marriages are a failure. Your people would receive me coldly and their friendship for you would probably cease. My people would never openly slight you, but there could be no real intercourse there. A few short months ago you were one of those who refused to meet Indians on equal terms, or perhaps any terms at all. It may not have occurred to you that Indians were equally reluctant to meet you."

Impatiently Maurice brushed aside her argument; he had seen his error, others had also seen theirs, and surely the Indians would meet them half way. Besides, what did the world matter. They would be perfectly happy, surely they wanted nothing from society.

"No one in this country can ignore society entirely," said Sahana with a sad little smile. "Suppose even I gave up my people entirely, the men of your regiment would look down on you, boycott you, they might even force you to resign."

"Nonsense, there are very few of the men who would not willingly change places with me."

"Well, even suppose I grant you that, though I do not believe it. What of the wives? Women, Maurice, rule India, and convention rules the women."

"No, Sahana," Clifford interrupted, "you really misjudge English women. One cannot judge from the type so prevalent in military stations out here. I'm sure you would find them charming if you knew them better."

"Well, perhaps they might not cut me, but they would treat me with pitying condescension, that would be a million times more galling than their unutterable scorn."

"Dearest, I don't believe you love me, if you did, you would not care about the opinions of others. We could forget them in the depth of our love."

Sahana answered slowly. "Marriage is the dripping water that would wear away the rock of love under these conditions. Maurice, let us take friendship in the place of love."

But Clifford did not despair altogether. "I will not take a refusal like this, my Sahana. Love can wait and I know, dearest, mine will outlast the wretched conditions which restrain you."

ATO.



A Trip to Chinatown.

I WONDER how many people who have lived in Calcutta are aware that there is a regular Chinese colony in a part of the city. The other night I was dining with some friends, and one of them proposed a visit to the Chinese quarter. I was quite puzzled as to what he meant, but being always ready for anything that sounds like an adventure, I agreed unhesitatingly. So after dinner we sallied forth—two men and two ladies. We drove up Bentinck Street, and turned off into one of the innumerable lanes that flank it, and in less than five minutes India seemed to have disappeared entirely.

It is true, the houses on either side had the same look as those one sees anywhere in the northern quarter of the town. But there were no dusky naked children playing about the doorstep; no shrill-voiced maidservant expostulating with her mistress as to the price of fish, no group of sleek, well-fed men gathered under the porch, smoking a peaceful *hookah* after the day's hard toil, and fully appreciating the ease and comfort of bare feet and a loose *dhoti* after the irksome confinement of side-spring patent leather boots, and a tight *chapkan*.

Hardly a soul was to be seen; above the door of each house were hung curious signs and flowers, and a great silence reigned throughout. Presently our carriage turned a corner and a brilliantly lighted room was visible. The smoke issuing from it was so dense that at first hardly anything was distinguishable. The carriage stopped and our cicerone asked us to alight. We entered the room, and I saw a crowd of Chinamen who at first sight seemed indistinguishable one from the other. There were two long tables round which benches were placed, and some sort of gambling seemed to be going on. Not a sound was heard except the clink of coppers and the click of wooden counters—the silence only occasionally broken by the banker's voice. The men around might have been so many graven images for all the emotion their faces expressed. Our advent did not make the slightest difference to them; if four flies had come into the room they could not have evinced less interest. Our cicerone asked

* The incident related in the sketch is true.—ED., *The Comrade*.

the men to make room for us on one of the benches. We took our places and staked a few rupees which were soon ruthlessly swept away by the banker. As in European gambling games, his seemed the most lucrative post.

After a time my attention concentrated itself on the faces around me. I began to distinguish amongst them, to notice differentiating features, even changes of expression. They still represented graven images, but each image seemed to represent some definite emotion. On the right of me sat a stout smug Chinaman whom one could well imagine a patriarch with a meek wife and a number of doll-like children in the background. On the other side was a delicate looking keen faced youth, whose future prosperity was well betokened by the alert shrewdness he displayed. How alike they all were and yet how different—what a peculiarly fascinating people! I could not conceive of any European crowd—nay, even an Asiatic crowd—so placid, so emotionless, so impervious to all outward surroundings, and yet with such distinctive characteristics stamped on their faces. I can hardly explain this curious anomaly. They betrayed no emotion, and yet each face was distinctively expressive, a mark which concealed, God knows what, hidden passions.

After a while I became conscious of having attracted the gaze of one of the crowd. He was a man of about 35, with a skin like old ivory, narrow piercing eyes and features like a delicately cut cameo. He was watching me with great intensity, and after a few minutes I began to feel a little uncomfortable at the persistence of his gaze. I dropped my eyes and looked at the gaming table, but felt he was looking at me as fixedly as ever, compelling me to look up again—even against my will. As my eyes met his once more, he made some sign and pointed to the coat I wore. This coat had been given to me by a friend who had picked it up in China. It was one of the Chinese mandarin coats which fashion permits us to wear in the evenings now. My friend told me it had been sold to him as a genuine antique. It certainly looked very old, as the stuff was almost rotten in parts, and one place had a curious red patch in it, which, however, was so beautifully blended in with the rest of the material, that unless pointed out particularly it would not have attracted attention at all. Seeing the man's attention fixed on my coat, I thought he was pleased at recognising something from his own country, so I also pointed to the coat and smiled back. To my intense surprise he began to thread his way to the door and beckoned me to follow him.

My friends had all moved on to the second table and were engrossed in the game. I looked round and an irresistible impulse came over me to go up to the man. He plainly had something to say to me, something which had reference to my coat. I would be perfectly safe near the door, the carriage was outside, my friends were near. I followed him and went into the street and stood near the carriage. I could see the room and my friends from where I was. The Chinaman was waiting outside but apparently for someone else as well.

He came forward as soon as I appeared and said in Hindustani, "Wait, lady, she will come soon." "She!" My interest deepened. Was there really going to be an adventure?

After a minute another figure which seemed to be that of a young Chinese boy appeared. "Here she is," said my friend, and seizing the woman by her hand he pointed to my coat, and said something in his own language. She looked at him and at me, and timidly put out her hand to touch my coat. I held out a sleeve and said in Hindustani also. "It came from your country."

She had crept nearer and was examining it all over furtively. At last she gave a little cry and, pointing to a spot, drew the man's attention to it. It was the little red patch. My curiosity was excited to the highest pitch. What did it all mean? What was the history of the coat? What had it to do with these two poor Chinese exiles in a foreign land? The man turned to me and, still

speaking in Hindustani, said: "Lady, we will do you no harm. Will you take off your coat for one minute? I will return it to you." I complied wonderingly and watched the man feel searchingly round the patch. His eyes lit up, he turned and nodded to his companion, and before I knew what he was doing, he had taken out a penknife and slit open the patch. As he did so a slip of paper fell out covered with Chinese characters. The woman pounced upon it and was out of sight in an instant.

It all happened so quickly, I could hardly realise what had taken place. I turned to the man. "What is it? What have you done? What was in my coat?" But his face had resumed its impassive mask, he handed me back my coat, made me a deep obeisance and followed his late companion, leaving me alone.

My friends at that moment made their appearance and I related my adventure. We could make nothing of it.

I have often since wondered if I shall ever come across the Chinaman again! What was the paper which was of such vital importance to them, and what did it all mean?

LIL.



Et Cetera.

The Times of India Illustrated Weekly publishes a photograph of competitors in a recent racquet tournament in Bombay in which the Englishmen are seated and the Indians all standing. Some call this a standing grievance, but we rejoice that somewhere at least the Indian has a *locus standi*.



Petty Larceny.

(BY OUR SPECIAL KLEPTOMANIAC.)

[MOTTO: "Wit is your birthright, therefore steal it wherever you find it."—*Rigmarole Veda*.]

"If you don't marry me," he cried, desperately, "I shall kill myself!"

"And write a note telling all about it?" queried she.

"Yes."

"And hold my photograph in your hand?"

"I had thought about it."

"Well, just wait a minute," she said, "and I'll borrow PA'S pistol for you. My! Won't it be romantic?"

"COCKNEY HUMOUR" was the subject of a lecture by Mr. Pett Ridge in Huddersfield. He told a story about a 'bus-conductor who stumbled twice over the foot of a small boy.

Looking back at the mother, the conductor said—

"Some people seem to have very awkward children."

"Yes," said the mother; "I was just thinking your mother had one."

PORTING successfully at an elephant that threatened the German Crown Prince, an Englishman grazed his Highness's ear. "I have never," said the Prince, "seen your equal at Pots . . . dam."

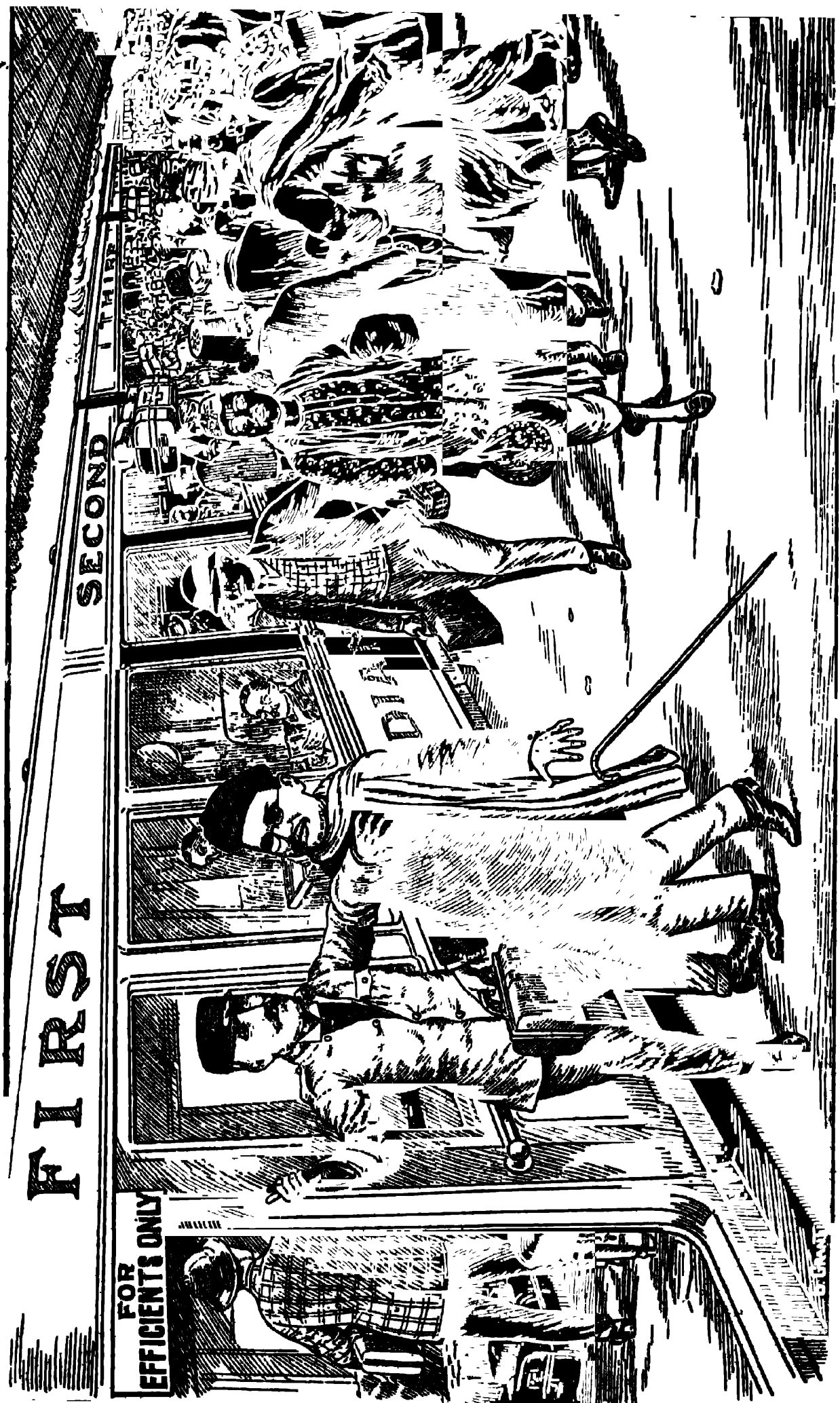
AMERICA, says President Taft, in a burst of irony, ought to annex the Aurora Borealis. On the contrary, they mustn't be touched. They're Ancient Lights.

"I DETEST that tailor of mine!" exclaimed a spendthrift. "I'd kill him with pleasure."

"You can easily do so," rejoined his friend. "Pay him what you owe him; he will certainly die from the shock!"

"Now, my boy," said a schoolmaster, "suppose your father went to buy five pounds of butter with five shillings in his pocket and found butter was only tenpence a pound, how much change would he bring home?"

"None," was the prompt reply. "He would spend it at the Black Horse!"



CO-EFFICIENT !
TICKET COLLECTOR T. R. W-NN-(to Passenger G-gh-t-). " Can't you see this is reserved for Euro-I mean for Efficients only ! "



The Council.

BY THE HON. MR. GUP.

"As large a charter as the wind to blow on whom I please"

—As You Like It.

March 16th. After Lunch.

WITH sedition in the Council necessary to have H.E. to preside. But when the piping times of peace returned with the Education Bill, Sandow II. took earliest opportunity to fill the Chair again. After luncheon all waiting for the A. D.-C. to announce H.E. when the familiar accents of Sandow II. were heard, and Councillors in all stages of informality turned round to see why Owen Glendower was thundering. Amazed to discover him on the Viceregal throne, but meekly bowed their head at the success of the *coup d'état*, and returned to their customary seats Sandow II. added a few more names to the list of the Seditious Select Committee and Bengal rejoiced at its inclusion. Debate on Education resumed. Compulsory free education was the height of Longfellow's ambition. So rose to support it "for the third time" to the evident disgust of Bootlair Sahib, who inwardly prayed that Longfellow may discover another hobby horse to ride roughshod in the Council Chamber. Longfellow hated "long speeches" and wanted action. Held up before the eyes of Bhupen Babu and Dashing Boy the example of Mussalmans eager to tax themselves for education. Goethe had sighed for *Mehr Licht* when on his death-bed. But Longfellow stole a march on the great German and, though still in the heyday of youth and in the pink of health, wanted "more light where darkness prevailed."

The Dapper Nawab of Madras thought that from the sable hue of his own Province to the pink and white of the Punjab and the Frontier, through every degree of ivory, olive and brown, "all shades of opinions" would support the Bill. But with all this liberality, confessed that he was one of the conservatives, and "inroads into the zenana will be jealously watched." This moved Longfellow to improve on Shakespeare in this wise :—

Dapper, beware of jealousy !
It is the green-eyed monster, which doth mock
The meat it feeds on : the ignorant are happy
Who, watching harems, love not Education.
But O, what damned minutes tells he o'er,
Who dotes yet doubts, suspects yet strongly loves.
Happy and ignorant is rich enough.

But all the fruits of that great Tree of Knowledge
Are Dead Sea apples to the learned sceptic.
Good Heavens, the souls of all my tribe defend
From jealousy which makes the learned doubters
To follow still the changes of the moon
With fresh suspicions. No ; 'tis awful folly
To linger long upon suspicion's fence
Before we tumble. No ; to be once in doubt
Is once to be resolved. Exchange me for a camel
When I shall turn the business of my soul
To such exsufficate and blown surmises,
Matching the Dapper's. It would make none jealous
To say his wife knits crochet ties and makes
Red woollen socks and e'en plays "Home Sweet Home"
On Mohinfute harmonium, practises
Mysterious toilet arts with rouge and powder.
Where virtue is these are more virtuous.
Nor from my independence will I draw
The smallest fear of Suffragette revolt.
Women have eyes, then why should they not read,
Add lustre to dim optics by gig lamps,
And crown the nose with studious spectacles ?

Vital Thackeray had some glory reflected on him through connection with Baroda which merited his satisfaction. Baroda parents were as proud of their children as the children were anxious to disown their uneducated parents. All classes liked compulsion. "Even Waghers had taken it very kindly." Really and truly, it was very kind of the Waghers. These bandits were used to take things—very kindly. With reference to Burly Raja's liberality, Vital Thackeray thought that Half-Anna *Viddhya-dan* was better than *Anna-dan* paid by the generous Burly. "A little learning may be dangerous, but where was the danger in signing the Marwari money-lender's book after reading it ?" And the C.-in-C. who knew of the cases of many Marwari-ridden subalterns answered "Where ?"

The Sassanide who had so disinterestedly asked for the protection of "legitimate" traffic in opium and the abolition of the silver duty and cotton excise, equally disinterestedly thought that the time had come to support the Finance Member, and said that time had not come for large expenditure on education. If Government of India took the proposed step, it could not go back. The Mild Hindu, in his capacity of the Wild Maharatta, would then bar the path of an honourable retreat into the realm of illiteracy and barbarism which would be a great pity. So both on financial and on strategic

grounds, he could give his valuable sympathy but not his support. (Would His Majesty please amend his appeal for "a wider element of sympathy" to one for "support," or India would die of a surfeit of one and a famine of the other.)

Bhupen Babu spoke in characteristic style "I cannot give a silent vote even though prudence demanded it."

Mere voting's too often profaned
For him to profane it;
And speaking too often disdained
For him to disdain it.
His hope was too like fear
For prudence to smother;
The Mild Hindu thought him more dear
Than any other.

When the rest of the world—including, of course, and specially, the whole of Europe—was enveloped in darkness, light played about the bewitching person of the ape from which the Indians of to-day were descended. But now India is submerged and needs reclamation. He sympathised with the aims of Mild Hindu whose honorific prefix of "Honourable" he made several efforts to reclaim from the submerged Atlantis. But the methods of compulsion were well known. Unlike comparison, compulsion was not odorous, but the instruments of compulsion were certainly in bad odour. Bhupen is "a good portly man i' faith and a corpulent." Has a distinct affinity to the knight who had a cheerful look, a pleasing eye and a most noble carriage, who was Jack Falstaff with his familiars, John with his brothers and sisters, and Sir John with all Europe. So felt inclined to follow his example and to refuse education on compulsion. If he were at the strappes or all the racks in the world—nay, even in *hajut*—he would not educate people on compulsion. If schoolmasters were as thick as blackberries in Vallambroas he would give no boy his education on compulsion. But of course he supported the Bill! Oh! then why all the criticism? Simply because instinct was a great matter and he had only criticised it on instinct. His instinct was opposed to compulsion, and still more to taxation. But he suppressed his own instincts in deference to Mild Hindu's reasons.

Hooda would have opposed the Bill tooth and nail, but recollected that at Nagpur his opposition had elicited greater opposition, so explained that personally he was opposed to it. But as Mild Hindu had left the power in the hands of Local Governments, the series of gilded chambers that delay and defer, he had no longer any fear, and would quietly sit and watch for twenty years till hope deferred made Mild Hindu heart-sick. Pundit followed Hooda. Has discovered a new obesity reducer. Whenever he gets up Council get thin!

He thought of the story of the Potter and the Ass and feared the desire of Mild Hindu to please all would end in his pleasing nobody. His own Bill would have included compulsion—for some communities to be educated and for others to remain as they were, no taxation; full payment of charges from the Imperial fiscus. But who would have thought that this *rishi* would be such an admirer of polygamy as to dub all womankind as his "better half." A singular love of plurality, indeed.

Madge was still in 1854. Had outslipped Rip Van Winkle by a good 37 years, for he regarded the Despatch of 1854 as the high-water mark of Imperial wisdom. Blood is thicker than water and Madge is thicker still. So defended the District Officers in the belief that Dashing Boy had attacked them. "District Officers went into wikks where no Indian set foot at all." Council wondered whether these were the Locomotive sheds of the Railway Sleeper "where no Indian set foot at all." Dashing Boy, much disconcerted at the miscarriage of his loyalty, dashed into an interruption and with true magnanimity declared that he regarded the District Officers as "very useful officers." After this sparring, non-official eloquence was hushed and another miracle had happened. The marriage of Mild Hindu and Miss Education was about to be celebrated and Free Lance had not risen to forbid the banns!

Bootlair Sahib rose to wind up the debate. His predecessor had reserved the consideration of nine points for the year that had intervened—just three short of the labours of Hercules and the achievements of one greater than Hercules, the Lord of Kedleston and almost of Lhasa. If Falstaff had taken "all their seven points" in his target, Mild Hindu had not done himself so badly in taking six of the nine in his Bill, and left Bootlair Sahib's orations almost pointless. The seventh point was the demand of the Mild Hindu for a Secretary. But Bootlair Sahib, who heard his speech last year, had thought over the matter and planned from his Secretariat hiding-place a surprise for Mild Hindu. "You want a Secretary, eh? Well, you shall have one, to be sure, and, my dear, you shall have ME! And as an indication of the Government's magnanimity, in the face of the opposition of my five dozen seniors in the U P, I will re-incarnate myself as a full-blown Member! That self-denying ordinance had been given effect to and here was Bootlair Sahib in the latest of his many incarnations as "happy prologue to the swelling act of the Provincial theme."

"Glamis and thane of Cawdor:

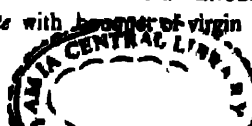
The greatest is behind."

Evidently did not enjoy Mild Hindu's conquest of the air with his monoplane of eloquence on which he conducted Bootlair Sahib to the Philippines and Ceylon, and was sea-sick on the transmarine trips to European countries. Baroda was, however, very close to his own doors and willy-nilly Bootlair Sahib had to go there. But Baroda was under the despotic sway of the Gaekwar, who made no provision for the guest from Muscovy hourly expected these fifty years to arrive at Peshawar. Moreover, Baroda was a speck of sand in the Indian desert, and anything possible there from universal education to self-government. Besides, the Gaekwar was still in the laboratory and Bootlair Sahib would watch the uncanny experiments of the educational wizard. In spite of all this, look at Bombay. Sir George would not make education free but he would open more schools—even if not fast enough to satisfy his Council. Mild Hindu's conception may be anything, but the Bill he had produced was a small and sickly baby. However, the final confession of Bootlair Sahib was an eye-opener for No-More-Kay and Grover. Who was the enemy of the Government? Russia? Oh, no Germany? Wrong again. Keir Hardie and the British Parliament? Not a bit. It was—would you believe it—IGNORANCE!

The Mild Hindu was all gratitude for the order, "Let go the Bill." The Government was cautious but not unfair, and who could expect more from Government? Complimented Dashing Boy on his consistency, and Dashing Boy beamed with joy. But added, he was consistently against the poor. Had asked Government only a little while ago to give up the cotton excise which brought in 42 lakhs and more, not because the poor would gain, but because the mill-owners should not lose. This brought the face of the Dashing Boy a couple of pegs lower and he subsided into obscurity. "If the District Officer would compel a local body to use compulsion, so much the better. I want Government to use it, if it only would." As for the Sassanide, would his gold chronometer say when the time would come for making a beginning in Universal Education! A word to Bhupen. Manna and quail come no more from Heaven. They are generally provided by the Exchequer and are called taxation. A parting shot at Bootlair Sahib. If Baroda is autocratic pray what was the sun-baked bureaucracy to which he himself belonged in spite of his greenness?

Sandow II. in great hurry to cast Mild Hindu's bread on the waters that it may return to him *after many days*. So before putting question whether the Bill be introduced or not, asked Councillors for its publication in the Gazette.

Business done. Bill introduced as a slight and trembling debutante with bouquet of virgin flowers and a long train of unrest behind.



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200 doz.	Soft Matte Collars	„ 3-0	per doz.
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2	„ Curzon Topes, covered Real Felt,	Rs. 3-8, 7-4	„



THE UNITED BENGAL CO.
7, BOWBAZAR STREET, CALCUTTA.

The Comrade.

A Weekly Journal.

Edited by / Mohamed Ali.

Stand upright, speak thy thought, declare
The truth thou hast, that all may share.
Be bold, proclaim it everywhere.
They only live who dare!

—Morris.



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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is so little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of April at the reduced rate of Rs. 2 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months.

The Week.

Japan and Britain.

THE Anglo-Japanese Commercial Treaty has been published. It remains in force for twelve years but either party may at any time give a year's notice of its desire to make modifications. Failing agreement the Tariff portion of the Treaty terminates. The Treaty provides reductions from the new Japanese Tariff in important classes of textiles and iron and steel goods in which Great Britain is especially interested.

British imports of the above articles are about £3,500,000 per annum or over 80 per cent. of all imports of such articles. The Treaty provides for continued free admission into Great Britain of the same classes of Japanese products, the present imports of which

amount to £2,150,000 per annum. The Treaty also provides mutually for most favoured nation treatment. British overseas dominions desiring to participate must give two years' notice. The papers give a qualified reception to the Treaty.

In the House of Commons, Sir Edward Grey, replying to Lord Ronaldshay, said that the question of perpetual leases in Japan would be the subject of a separate agreement.

There is considerable speculation regarding the object of inclusion in the Japanese Tariff Treaty of a schedule enumerating certain articles which will continue to be admitted free into England and the provision enabling both Governments to modify schedules after the lapse of a year. This is regarded by the Tariff Reformers as indicating the possibility of a tariff reform in the near future and a threat of retaliation against the Japanese unless substantial reductions are made in the new tariff.

Mr. Winston Churchill speaking at a Free Trade demonstration in London, said that eight years of controversy had left the ramparts of Free Trade unbroke and the Empire more closely knit and more conscious of its unity and strength than ever. He said a remarkable vindication of our Free Trade policy was the brilliant Commercial Treaty which Sir Edward Grey had negotiated with Japan in which for the first time our great free market was formally recognised by one of the great Powers as a boon greater than that offered by the tariffs of any other nation.

Public Expenditure.

ON February 21st last, Mr. O'Grady asked a question in the House of Commons regarding the increase of public expenditure in India and asked if Government would appoint a small committee to enquire and report on the subject. He received a reply that the questions asked would be referred to the Government of India and that the Secretary of State would suggest that an account of the expenditure be prepared with a view to its being supplied to Parliament. A despatch has now been received in India in the course of which Lord Morley writes as follows:—"In the course of the debate in your Excellency's Legislative Council to which I referred in my reply, your honourable financial colleague, after laying stress on the need of economy in public expenditure, announced that all the members of your Excellency's Government would during the current year subject the expenditure for which they are individually responsible to close scrutiny with a view to effecting all possible economies. I welcome this public expression of your policy and I hope that the enquiries that will be undertaken in the various departments of your Excellency's Government will lead to substantial benefit to the finances of India. I shall be glad if you will furnish me in due course with information

as to the results of these enquiries and I request that you will prepare and submit to me (with a view to presentation to Parliament) a report on the growth of Indian expenditure during the last ten years, 1900-01 to 1910-11, together with explanatory notes on the causes to which it is attributed."

Home Rule.

At a meeting of Unionist clubs of Ireland, held at Belfast, it was decided to send to the Premiers of all the self-governing colonies a manifesto declaring that it is the fixed determination of the Irish Unionists to repudiate Home Rule. Lord Templetown, who presided, reiterated Ulster's determination to fight in the event of Home Rule becoming an accomplished fact.

At a Unionist demonstration at Lambeth, Mr Balfour accused the Government of deliberately plotting to pass Home Rule over the heads of the electorate. He dwelt on the danger of Home Rule to Imperial unity. Mr Balfour further said that the necessity of the Unionist programme was social reform.

The Empire's Court of Appeal.

In the House of Commons at question time Mr Asquith stated that the question of combining the judicial functions of the Privy Council and the House of Lords into one ultimate Court of Appeal for the Empire would be considered at the Imperial Conference.

Turkey.

THERE are reports at Cetinje that the Albanians are successful everywhere and that on the 7th the Turkish troops were surrendering, being disarmed and then released.

The Vali of Scutari, Albania, has telegraphed that the insurgents are increasing and asks urgently for reinforcements. The Ministry is despatching three further battalions from the Constantinople garrison and is calling out the Redifs of the Black Sea region. Shefket Torgut, who is in command of the expedition, started on the 9th.

The Government is still without news from Tusi. It is reported that the Mirdites are joining the rising which is extending.

Yemen.

SOME interesting details regarding the position in Yemen, supplementing Reuter's report that the Turkish forces have retired, were received by this mail by the *Times of India* from its Aden correspondent. He writes: "The men of the Imam Yahya Hameed ud Din are advancing against Kotaba, a Turkish district lying nearly two days from Teaz, some distance from the British frontier. The Turks have obtained information about the advance of the rebels and are preparing to meet them. There are now nearly 2,000 Turkish troops, Arab recruits, in and about Kotaba and these are to be augmented by reinforcements from the Turkish port of Mecca. Severe fighting between the Turks and the rebels near Hornz, a Turkish district about three days' distance from Hodeidah, was recently reported. Advances from Hodeidah state that Haji Edrees Ilma leaves Hodeidah shortly for Subiah, capital of the Mahdi of Asir. Syed Mahomed Bin Edrees will meet the Mahdi and will advise him to give up his hostile attitude towards the Turks and impress upon him to obey the Sultan of Turkey. Mahomed Edrees is a Somali tradesman belonging to the Midgerian tribe. He stayed for many years in Egypt, Constantinople, Aden, Jeddah, Hodeidah, Asir and other ports of Arabia and is reported to be the intimate friend of the Mahdi. He visited the Mahdi last year and stopped with him for some time and then came to Aden. The Turks appear to have enlisted the co-operation of the Sherif of Mecca. Hossein Pasha and Lazet Pasha, the Commander-in-Chief of the forces in Yemen, recently met the Sherif and several tribal chiefs of the Hedjaz at Jeddah and had a long discussion with them on the situation in Yemen. It is reported that the Sherif will send to Yemen

a large force drawn from the Arab tribes of the Hedjaz to co-operate with the Turks in suppressing the rebellion.

The Turkish relief force has entered Sanaa. Reuter's telegrams from Hodeidah indicate that there was severe fighting before Sanaa. The rebels were in great strength and shelled El Hajjeb with Turkish guns they had captured. These telegrams were despatched prior to the Constantinople message announcing the relief of Sanaa. A despatch from Sanaa states that there has been a further fierce engagement in the vicinity. The rebels were dislodged and a hundred killed. The insurgents have been continually attacking Sanaa for ten hours using the artillery. The troops and the inhabitants are defending the town resolutely.

Natives from the interior state that a force of 1,800 Turks was annihilated by a strategem at Perim. [This word is wrong or alludes to a town in the interior having the same name as the island.] They also say that Naderi was captured on 30th March, only fifteen escaping out of three regiments. They declare that the Turks now only hold El Taig and Sanaa in the interior.

Persia.

A MESSAGE from Washington to the *Times* states that the five American financiers who have been selected for service under the Persian Government are Messrs. Schuster, Cairns, McCastley, Hills and Dicky. It is expected that they will reach Teheran late in the spring ready to take up their duties. All of the above named have served in the Philippines with the exception of Mr. Hills.

The Persian Government has apologised for the invasion of the Turkish Consulate at Bushire by a mob which lynched a policeman who had taken refuge in the Consulate. It is, however, understood that the Porte is considering the advisability of despatching a guard for the protection of the Consulate.

Morocco.

DURING a debate in the Senate on the foreign policy of the Government M. Ribot, referring to the critical situation of Fez, said it was France's policy to support the Sultan and establish order in the Provinces. It was easy for the French to go to Fez but difficult to substitute themselves for Mulai Hafid. In an interview Sener Canalejas, the Spanish Premier, said that the Government was taking steps not to be surprised by events in Morocco.

There is continued anxiety regarding the situation in Morocco. According to the latest advices a coalition of rebellious tribesmen is surrounding Fez.

M. Cruppi, French Minister for Foreign Affairs, stated in the Senate that if the situation at Fez became difficult France would take the necessary measures within the Algeiras Act to ensure the security of Europeans.

The Baghdad Railway.

THE *Daily Telegraph's* Constantinople correspondent states that no further progress has been made in the negotiations regarding the Gulf section of the Baghdad Railway. The correspondent adds that Sir Gerard Lowther, British Ambassador, is not very well satisfied.

South Africa.

In the House of Lords, replying to questions by Lord Amphill regarding the South African Immigration Bill, Lord Lucas, Under Secretary for the Colonies, said that subject to certain amendments which had been published in a recent parliamentary paper the Imperial Government accepted the Bill as redressing the grievances of Indians. Since then additions had been made securing the rights of domiciled Indians and their wives and children, including the granting of permits for re-admittance to South Africa if they temporarily left the country.

In the House of Assembly in Committee on Supply, Mr. Smith hinted at the creation of an Advisory Board in connection with

immigration. The Minister thought that too much had been made of the education test in the past. He advocated rather a test of health and character.

The Natal Immigration Board has passed applications for leave to import 15,000 to 16,000 Indians. It is stated that owing to good harvests in India and other factors, it is almost impossible to obtain Indians.

Mr. John Robertson asked in the House of Commons whether in the event of Asiatics being admitted into South Africa under the new Immigration Act they could be excluded by a provincial legislation. Mr. Harcourt, Colonial Secretary, said:—"Control is in the hands of the Union Government, which further is expressly charged with the control of matters specially or differentially affecting Asiatics."

Hindu University.

It is stated that over eight lakhs of rupees have been subscribed up to Saturday last for the Hindu University scheme. It is understood that the deputation will shortly tour throughout the country to collect funds for the University.

Private advices from England state that a petition for the proposed University of India is now in the hands of the India Office, London, and will be submitted to the King-Emperor for a Royal Charter.

Efforts are being made by the promoters of the proposed University of India and the Hindu University to amalgamate the two schemes and to work jointly rather than separately. Mrs. Besant and the Hon. Pandit Madan Mohan Malaviya will work together for one University under the name of the University of Benares. In the beginning the University will only be an examining body like the Government Universities in India, but the promoters trust that it will later on become a teaching body and so fulfil the true ideal of University life unknown at present in India. The Central Hindu College at Benares will be the first college affiliated to this University. The standard of efficiency in the examinations will be kept the same as in the Government Universities and Government will also have representatives on the Governing Body of the University of Benares. Mrs. Besant has been silently working for the last one year and she counts upon forty lakhs of rupees at present, and since the amalgamation of the two proposed Universities will be effected, the total amount will come up to fifty lakhs. It is further proposed that when Mrs. Besant goes to England on 22nd April she will meet H. H. the Aga Khan and pray His Majesty the King-Emperor to lay the foundation of the Muslim University and the University of Benares during his visit to India, after the Delhi Durbar. A big meeting is being arranged to be held next week in the Town Hall at which Mrs. Besant and Pandit Madan Mohan Malaviya will speak on the proposed scheme. His Highness the Maharaja of Benares is expected to preside.

Moslem University.

MR. SHAUKAT ALI, Joint Secretary to the Moslem University Central Committee, Aligarh, is now in Madras having returned from Nellore whither he proceeded with Mr. Yacoub Hasan, one of the secretaries of the local committee. At Nellore a local committee was formed to raise funds for the Moslem University with Khan Bahadur Kadir Navaz Khan Sahib as president. The Collector headed the list with a month's income.

A meeting of the Moslem residents of Simla, who are mostly employed in the Government Press, was held on the 9th to collect funds for the Moslem University. Mr. Bruce presided and Rs. 600 was collected on the spot. Mr. Vaughan Rees, Superintendent, and the Hindu staff attended.

A public meeting of the Mahomedan community was held on the 11th under the presidency of Mr. A. K. S. Jamal. The Muslim University deputation from Aligarh was welcomed. At the close of the proceedings it was announced that subscriptions to the extent of Rs. 1,12,750 had been promised. The president contributed towards that half a lakh. Half a lakh was collected in Baluchistan.

The London Mosque.

THE Shah of Persia has made a donation of one thousand sterling to the fund for the establishment of a Mahomedan mosque in London. The Persian Prime Minister and the Minister for Foreign Affairs have joined the committee.

The Neora Train-wrecking.

WITH reference to the accident that occurred on the night of the 4th instant, between Neora and Sadsapur stations on the Dinapur section of the East Indian Railway and in which several persons were injured and some killed, it was found out later that a similar attempt was made to wreck the main line, but the culprits did not succeed in gaining their object. It has been decided to offer a reward of Rs. 1,000 for any information leading to the detection of the criminals.

The Abor Trouble.

It is reported that Mr. Noel Williamson, Assistant Political Officer at Sadiya, Assam, and Dr. Gregorson have been murdered with their party by the savage tribe of Abors on the Assam frontier. A search party and a few men of the military police have been despatched. Mr. Harison a planter has been rendering good help to the search party. An expedition may be sent later if the Government decides.

Scientific Education.

HIS EXCELLENCY the Governor of Bombay inaugurated two important schemes on Wednesday evening by laying the foundation stones of the new Central Science College and Sir Cowasji Jehangir Hall. His Excellency said how Sir Cowasji led the way with a generous gift of four lakhs and was followed by Sir Jacob Sassoon with ten lakhs and Sir Currimbhoy Ebrahim with four and a half lakhs. In addition to the sums mentioned, Government propose to give five lakhs to this institute, so that with the provision of four lakhs for the public hall, half a lakh of which the Government hope to receive from the Senate and some accumulated interest, the total sum of more than twenty-nine lakhs will be available for the building, equipment, endowment and scholarships for Muhammadans which Sir Currimbhoy's donations will establish. He said there was still a want to be supplied and it would complete the co-operation of the great communities if a Hindu name or names could be permanently embodied in the noble pile of buildings.

Education in England.

MR. ASQUITH stated that the Government hoped, after the Parliament Bill was enacted, to carry an Education Bill on the lines of the pledges given to the electors.

House of Commons.

THE House of Commons having only disposed of three and a half lines of the Parliament Bill in a week, Mr. Asquith moved the so-called "Kangaroo Closure" under which the Chairman selects some of the most important amendments for discussion, hopping over the rest which are thereby ruled out. The motion was adopted.

China.

THE Hong-Kong correspondent of the *Daily Express* states that a serious rising in Canton has started. The Tartar General commanding the troops has been murdered. Reinforcements are being hurried to the spot.

Alghamistan.

ON the occasion of a Durbar at Jellalabad the Amir cut the first sod of the Doronta Canal which is about to be constructed. His Majesty has shown great interest in this undertaking which he hopes to see finished before the end of this year. It will bring a very large acreage under cultivation.

TETE À TETE



When the new reforms were announced India believed that in the Provincial legislatures at least the popular voice **Finance or Farce?** would prove effective in regulating legislation and administration. The new financial arrangements specially were viewed with great satisfaction and it was believed that here at least was something like Swaraj under the aegis of the British. The most notable utterance after the reforms had come into force was that of the Hon. Sir Edward Baker, who hoped that the Civil Service which had worked with such eminent success before would prove equal to the more difficult and delicate task of working in conjunction with the people. Well, this was the second year of the new Council in Bengal and its second Budget has recently been passed. But there is hardly any change from the old order of things on which we can look back with satisfaction. Interminable speeches on every conceivable topic were still delivered on the last day when not a pie of the Budget could be touched, and the speech of one non-official member occupies nearly six columns of the *Bengalee*. But we are told that so far as the Budget itself was concerned it would have made no difference at all if not a single non-official member had been elected. The Finance Committee in which the official and non-official members were to discuss and prepare the Financial Statement met only once, and that too only a few days before the meeting in which it was to be presented. We are further told that only those items of the Budget were to be discussed which were considered by the Government to be non-obligatory items of expenditure and could therefore be altered; and that this year in particular these items aggregated not crores or lakhs, or even thousands but—zero! The Finance Committee, therefore, spent a pleasant quarter of an hour and busied itself with eminent success with the arduous task of doing nothing. Subsequently as a sop the sum of five lakhs out of a Budget of five crores was offered to the non-official members to discuss and allot. If this be so we are tempted to ask whether this is finance or farce.

His many friends and admirers were no less anxious to recognise the merits of Mr. S. Sultan Ahmad than the Local Recognition. Government which appointed him Deputy Legal Remembrancer. They were "At Home" in the spacious residence of the Maharaja of Durbhanga on Tuesday afternoon and a large number of guests responded to the invitations. Calcutta is gay in the winter, but its summer garb is far from gay, and a function like this was needed to cheer up those who were unable to migrate to the hills. It was altogether a pleasant party and reflected not only the popularity of Mr. Sultan Ahmad but also the excellent stewardship of those who were responsible for the arrangements. A feature specially noteworthy—for, alas! it is far from common in Calcutta—was the total absence of intoxicants from the long list of refreshments. This was as it ought to be. The hosts were Mussalmans who are expected to abhor liquor, and it was only right that they followed the maxim:—

هر چه برخود له پسندی — بر دیگران هم مهمند

"What thou likest not for thyself, like not also for others."

The principal guest was also a teetotaler both in theory and in practice, and it would have been graceful even in those whose religion does not forbid the use of intoxicants to have eschewed them for the sake of their guest for two short hours in a fairly long existence. Well, the experiment was a capital success; we do not think anyone particularly felt the absence of such a stimulant, and perhaps the one or two that did, we suspect it was not good for them to have it!

THE problem of housing the Legislators promises to become quite as interesting as the problem of housing the poor. The Hon. Mr. Bhupendro Nath Basu complained of the vastness of the meeting place of the Provincial Council because his voice could not reach the members sitting at the other end and we have no doubt he finds that he is cribbed, cabined and confined in the *bygone* Council Chamber allotted to the Imperial Legislature in Government House. What is needed is a chamber of the size which could be arrived at by striking an average between the magnificent hall in Belvedere and the—no, not exactly, the Black Hole at Government House. But non-official members need a well-equipped political library and the official members need rooms for carrying on departmental work between divisions, and His Excellency wishes to add several committee rooms for private discussions. Then there would be lobbies of all sorts, and we hope a more accommodating Press Gallery and a room for members of the Fourth Estate. No doubt a luncheon room and a bar would also have to be added, and as it would be more convenient to have a chamber for the Provincial Legislature somewhere near Government House rather than in the sylvan solitude of Belvedere, a huge structure costing several lakhs of rupees would have to be built. Some of our local contemporaries have suggested that instead of wasting more public money it would be better to utilize the Victoria Memorial Hall for the Legislatures, and one of these journals has accused the other of the best form of flattery—imitation. It would be poor consolation to the paper with violated copyrights to read in a Bombay contemporary that its originality did not save it from making an absurd suggestion, nor would it comfort the plagiarist to know that it stole an absurdity. The *Times of India* thinks that "a natural desire for economy has led the advocates of the scheme to forget that the Hall *was* built with a very definite purpose." The object which the building was to serve was that there all classes could "learn the lesson of history and see revived before their eyes the marvels of the past." It is certainly news to those who live in Calcutta that the Hall *is* built. Surely the *Times of India* could not be wrong and the Hall is either already built, though hidden from the optics of lesser lights, or the Printer's Devil who forgot to add the word "fellow" between "our Indian" and "subjects" in an issue of the *Advocate of India* has been kicked out by that journal and employed by the *Times of India* and has again omitted to print the words "to be" between "was" and "built." As regards the lessons which the Hall was designed to teach, the only lessons which it has yet taught is the object-lesson of delay and procrastination. The construction has hastened so slowly that the history which is fast growing up since it was designed by Lord Curzon would soon be too voluminous to be accommodated therein. It may or may not revive before the people's eyes "the marvels of the past," but it is certainly itself one of the marvels of the present and promises at this rate to be one of the marvels of a fairly distant future. We can give our word for it to our local contemporaries that we would hack up their suggestion if only they could give us their word that they would ensure the construction of this memorial *plus* valhalla within the next two vicereynalties. Our Bombay contemporary says that "the subscribers gave their money for a definite object and not with a view to sparing

the pockets of the taxpayers of to-day." But in the same breath it says that "it was by Lord Curzon's guidance that the desire to commemorate Queen Victoria was directed into this channel," and while deploring "the lack of continuity" in India regrets that "the original purpose of the hall is forgotten." If it was "by Lord Curzon's guidance that the desire to commemorate Queen Victoria was directed into this channel," then we can understand why "the original purpose of the hall is forgotten" and can shed bitter tears for the "lack of continuity" which has deprived India and the Hall of Lord Curzon. But the reference to the poor subscribers is evidently superfluous. They do not count at all beyond the fact that they loved and respected the Queen and genuinely desired to commemorate her long rule in India. We trust that if not by the guidance of Lord Curzon, then by the guidance of their own good sense, their desire to commemorate her reign would be directed into the proper channel of utilizing the Memorial Hall for the noblest memorial of Victoria the Good.

And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand, and make
The bounds of freedom wider yet
By shaping some august decree,
Which kept her throne unshaken still,
Broad based upon her people's will,
And compassed by the inviolate sea

WE ARE glad to learn that the collection of funds for the Hindu University is going on with great success.

The Hindu University.

We had expressed in an earlier issue the views of those who advocated a Mahomedan University on the subject of one or more Hindu Universities, and they can now have the satisfaction of knowing that their own example stimulated their Hindu brethren to work more strenuously than before for the advancement of education on Hindu lines. We shall rejoice to know of the success of the endeavours of Hindu workers and shall watch their progress with interest and hope. We were never enamoured of the Indian University of Mrs. Besant because it lacked the distinctive features which alone could have justified its creation. It provided no *nexus* between the colleges that were to have been affiliated to it. As regards the scheme of the Hon. Pandit Madan Mohan Malaviya, it was too vague and impalpable. We could understand the extension of Aligarh, and we could understand a similar extension of the Benares Hindu College. But there was no tangible outcome of the Hon. Pandit's ideas of education on Hindu lines by which we could judge his Hindu University. The latest news that the two schemes have been amalgamated has, however, removed our difficulties. We now understand that the Hon. Pandit Madan Mohan Malaviya does not differ materially in his ideas of Hindu lines of education from those of Mrs. Besant, and that the Hindu University would be run more or less on the lines of the Central Hindu College. All the same, we await with interest a further exposition of the new scheme, because an authoritative statement from the organisers of the joint scheme would be better than outside surmise—however intelligent and shrewd. We note that the expectations of the promoters are quite high and that is only natural. In contrast with this we have to remember that the leaders of the Mussalmans were at first so despondent that a sum which would have just sufficed to equip a college was fixed upon as the basis of the Moslem University. The Mussalmans have, however, done better than had been expected, but they have still much to do. They must remember that even the Science Institute at Bombay commences its career with 29 lakhs. We are hopeful that the contributions of the Mussalmans would be in considerable excess of the 20 lakhs asked for at the outset, as news has come in from Burmah of a subscriptions of Rs. 1,12,500 and from Baluchistan of Rs. 50,000, and smaller contributions are announced from various localities in Northern India. But at this stage, when

things are languishing a little, what is needed is the announcement of the donation of H. H. the Nizam. A sum worthy of the Premier Chief of India would give courage and hope to all and infuse fresh life into the workers. With two such Universities as Benares and Aligarh it would be in the fitness of things if arrangements were made for some sort of intercourse between the undergraduates of the two. It is the custom in England for delegates from the Cambridge Union to visit Oxford during one term and take part in a debate in the Oxford Union just as if they were ordinary members of that Society, and for the Oxford Union to send delegates in the next term to take a similar part in a debate of the Cambridge Union. Of course the delegates from the sister Universities do not necessarily oppose each other in the debate. It is not a tussle between the two Universities, such as the Boat Race or the Cricket and Football Matches, but an occasion for friendly intercourse. We would not suggest competitions between the two Universities to begin with, for they may degenerate into rabid religious rivalry. But an exchange of visits between the Debating Societies of the two such as takes place between Oxford and Cambridge would be most useful, and we see no reason why a beginning should not be made with the Societies already in existence in the Colleges at Benares and Aligarh.

THE student of contemporary international politics who follows the various alliances, *ententes*, and *rapprochements* becomes breathless at the rapid movements of international sympathies. The late Lord Salisbury's chief had championed the cause of Turkey—for a consideration—at the Berlin Conference, but Lord Salisbury took away the breath of the Eastern world by admitting that they had been backing the wrong horse. More recently, after a sudden change of jockeys, the "wrong horse" became the favourite once more. But to-day it appears as if England thinks she followed the wrong tip again and is as sullen as the plunger who has lost. The Tory papers are the most wrathful, and appear to be leading the vanguard of opposition to the Young Turk. In the meantime Turkey is busy on the one hand with the adjustment of the questions relating to the Baghdad Railway, with its crushing kilometric guarantee bequeathed to it by the late *regime*, and appears to have come very near a complete and satisfactory solution by dint of patient, shrewd and tactful negotiations carried on with Germany and England. On the other hand, she has to face the revolt in undisciplined Albania and the chronic troubles of the Yemen. Montenegro thinks a lot of itself since it has become a kingdom, and has presumed to ask Turkey to introduce reforms slowly into Albania so that the internal economy of the baby kingdom may not be upset. From the news received from Turkey it appears that Montenegro has a hand in the Albanian troubles, and were it not for the fact that the Turks are a long-suffering people and the Young Turks are conscious of the disadvantages of a war in their present financial condition and of the absolute necessity of peace for the development of the Ottoman Empire, they would have taught a sharp lesson to their tiny neighbour. The difficulties of Yemen are nothing new, but the Young Turks are trying to face them not only by despatching troops which have taken Sanaa and are now fighting the insurgents but also by sending mediators to bring about a peaceful surrender. Those who wish to see an old nation recovering the lost ground by rejuvenating itself by those means which have vitalized decrepit nations elsewhere in Europe and Asia will sympathize with the Turks in their many-sided troubles and wish them the success to which not only their courage but also their patience entitles them. We are glad that the Liberal Government in England is not aggressive about the question of a Turkish port on the Persian Gulf and that a settlement honourable to both nations is likely to be reached. What Turkey needs is a decade of peace, and while she is avoiding war with her neighbours which have on more than one occasion provoked her greatly, she is insuring the continuance of peace by improving her army and

building up a respectable navy. But it is amusing to see that the Young Turks are accused of Chauvinism and are denounced for Turkey's "bloated estimates" of national defence by just that party in English politics which has periodical scares of German invasion, would make military service compulsory and add to the expenditure on the Navy by cutting down Old Age Pensions, if not by accepting the super-tax on incomes or the periodical valuation of land and its enhanced taxation. What is often the meat of Europe is declared to be the poison of Asia, and this is illustrated nowhere better than in the Tory papers of England when dealing with the problems of Turkey.

Verse.

April in Upper India.

THE west wind moaned among the trees,
The sad leaves shook and fell,
The distant murmur of the bees
Came faintly down the dell.
Love lay among his wasted flowers;
Love sighed and sang—"the day is long",
Time laughed and would not hear the song.

The dapple shadow of the leaves
Lay trembling on the grass;
Upon the yellow stacked sheaves
There watched nor lad nor lass.
Love strayed among his fallen bowers;
Love moaned and sang—"the day is long",
Time laughed and would not hear the song.

Lazily sped the long hot day,
The dust was in the wind;
Beyond, the burning breath of May,
The sweets of March behind,
Love grew weary of the hours,
Love pined and sang—"the day is long",
Time laughed and would not hear the song.

The fierce sun shimmered on the land,
The birds their nests forsook,
The hot wind quivered on the sand
That marged the dying brook;
Love languished vainly for his mate,
Love sighed and sang—"the day is long";
Time laughed and would not hear the song.

His mate came with the brief springtide,
With springtide she was gone,
His mate came home when far and wide
The sweets of March were strewn;
But now the land lay desolate;
Love moaned and sang—"the day is long",
Time laughed and would not hear the song.

Fair *Jamuna*! thy limpid plain
Where laved the village maids
Of *Brij* (whose garments once their swain
Purloined)—lay in braids
Of glist'ning sand, and feath'ry reeds,
Love sighed and sang—"the day is long";
Time laughed and would not hear the song.

The *lala** stalks lay sere and wan,
And woeful blew the breeze,
And bloomless drooped the *nafarman*†,
And cheerless stood the trees.
Love sickened with the day's long pains,
Love sang—"the day is very long";
Time laughed and would not hear the song.

WASITI.

* Poppy. † Larkspur.

The Comrade.

The Simultaneous Examinations.

THERE is no doubt that Indians are placed at a great disadvantage in competing for the I. C. S. on account of the examination being held in England. A French writer who had made a considerable study of Indian problems wrote—

I have known some young men who passed this difficult proof—this difficult test. One of them struck me very much at the time by his sweetness and melancholy gravity, by his great ardent and sad eyes, full of melancholy day dreams, and even then of regrets. . . . He is dead, killed by the English climate, far from his parents and his gods, far from the Indian suns and the waters of the sacred rivers. His story is, I fear, repeated in the case of many others. The first blow awaiting a high class child at the threshold of this hazardous enterprise is the loss of his rank or position in society. No one could cross the seas without incurring social forfeiture. I know well that the Brahmins do give back his caste to the young candidate who has succeeded in the competitive examination. But the unsuccessful one is not at all benefited by a like favour. He returns to his country, impoverished, saddened, and diminished both in body and mind, no longer loving the things he loved before or believing in the things of his former faith. Our word *raté* is, in its cruel insolence, too feeble to point the profound and menable misery of such a life of failure, of such destroyed fortune, and of such intelligence which is for ever troubled.

In spite of a dash of sentimentality about stay in foreign lands inseparable from a native and lover of *La belle France*, the difficulties of the Hindu candidate described in the above passage are not wide of the truth. The Moslem and the Parsi, and now the heterodox Hindu, may cross the sea with impunity, but the separation from home and the financial strain are even to them great hardships. The successful candidate generally forgets them in the triumph of success. But what of the man who failed? It is a case of *aut Cesar aut nullus*. The successful Indian may not exactly be a Cæsar, but he has an established social position, a regular graded promotion, a high salary and at the end of a steady career a pension which ensures comfort if not luxury. But the "failed civilian" is indeed worse than a "nobody." He is too old to study for a profession, and too indigent to wait on the threshold of a career for any length of time. Like the Irishman who got mixed up in the nomenclature of his trouble, he suffers from "general ability." And when the vagaries of the competition are taken into account, it may be that he is a man of greater talents than some who are successful in it or who avoided the severer test and entered the world through a wider door and achieved success. It is not unoften that the iron enters into his soul and wrecks the man altogether.

Very early after the institution of the open competition these difficulties began to be realized and the Duke of Argyll declared in 1869:—

I have always felt that the regulations laid down for the competitive examinations rendered nugatory the declaration of the Act of 1833; and so strongly has this been felt of late years by the Government of India that various suggestions have been made to remedy the evil.

The statute of 1870 has not fully remedied the evil, nor could equality be established even by throwing open a larger number of appointments to Deputy Collectors and Subordinate Judges, though this class of public servants fully deserves the creation of more outlets for the capacity of its members. In spite of the difference still made in practice, the Indian who has passed into the Civil Service by open competition, has to be recognised as the equal in theory of the best Englishman in the country and it is, therefore, absolutely necessary that to enhance the respectability of his community, if for nothing else, he must not be debarred from the open competition. The Committee of five members of the Secretary of State's Council—"all distinguished Anglo-Indians," as the Hon. Mr. Subba Rao was careful to remind us—reported in 1860 that to do justice to the claims of Indians simultaneous examinations should be held in England and India "as being the

fairest and the most in accordance with the principles of a general competition for a common object." In 1893 a resolution was passed by the House of Commons in favour of holding open competition simultaneously in India and England. But nothing came of the report of the Committee nor of the resolution of the Commons.

As regards the justice of the demand, there can be no two opinions, though it is possible for a class of people to say that the Act of 1833 and the proclamation of 1858, if acted upon, would destroy the stability of British rule in India. But so long as the Act is retained on the Statute Book and the Queen's Proclamation remains, what the Good Queen's illustrious successor called it, the Magna Charta of India, a monument of British justice and statesmanship, the objections of this class of people can have no weight. But the question arises, Is the holding of simultaneous examinations in India and in England desirable for the Indians themselves? In this connection three great difficulties have to be considered and they demand a dispassionate consideration.

The first difficulty is that for a very long time to come there would be a preponderance of the European element in the Civil Service in spite of the simultaneous examinations, and if it is essential—as we hold it is—to preserve an *esprit de corps* in the Service, that discipline enforced not by superiors but by comrades, the Indians who should be admitted into the ranks of the Civilian should not have social surroundings in violent contrast with those of the Englishman himself. We are far from suggesting that Indians should be demotionalized. On the contrary, we hold that Indians have made considerable sacrifices and have gone more than half way to meet the Englishman socially. Whereas the Indian has adopted the costume that suits the sombre civilization of England, in spite of its expense and discomfort, and—let it be whispered—ugliness, the Englishman has made no concession to Indian sentiment, and almost none to the climatic needs of the country. Similarly an Indian entertains an Englishman; provides not only European cookery, but whether through sheer moral weakness—as we think—or the unbending fastidiousness of his guest—as we are often told—has to supply intoxicants and meals forbidden by his religion, and is willing to draw upon himself the displeasure of his God and the opprobrium of his co-religionists in order to please his European friends. We do not know, on the other hand, of any European host who has kept among his domestic servants a *bawarchi* who could cook an eatable curry, let alone a *rakshad* who cooked *ka. kha. bryam. ammas. pulao. or. gulathlu*. We know all this and feel the ridiculousness of further demands made on our countrymen before admitting them into the social circle of Europeans. But the situation being what it is, we have to bow to it, and in our own interest acquire a familiarity with European social customs and ideas, conventions and prejudices. This we regret to have to say cannot be done in India. In spite of some slight improvement in India begun in the days of Lord Minto, who recognised that a "good fellow" was a "good fellow" all the world over, no matter in what outward habiliments and surroundings, and in spite of the difficulties created in England by the murder of Sir Curzon Wyllie, there are far greater chances still in England than in India of the acquisition of that intimate knowledge of the social surroundings of Englishmen which is necessary for Indians who wish to "get on" well with them.

But for this it is not necessary to throw the simultaneous examination overboard altogether. The difficulty could be got over by sending to England the candidates successful in the competition for a probationary period of two years; and inducements could be offered to them to join Oxford or Cambridge where it should be possible for them to take a degree in two years. The successful candidate would not mind the expense, and his relations would be able to bear a shorter separation when they know definitely to what it would lead. To the unsuccessful candidate other avenues of life would be open before he becomes too old or too poor to make an effort to enter them.

The other difficulty is one for which no easy solution can be suggested. Even in England it is acknowledged that a competitive examination is no true test of fitness to administer. It is true that the general level of the administration is higher to-day than it was fifty years ago. But competition is not likely to send to India many a Munro or Lawrence, people who stood head and shoulders above their peers and succeeded in the harder open competition of life by dint of qualities which text-books cannot teach and examinations cannot test. But the dangers of nepotism and of the corruption of patronage were so great that the lesser evil of a competitive literary test was preferred. But although individuals in England occasionally suffer in such competitions, classes do not suffer. There is a great homogeneity of character in England, and as a rule the candidates who offer themselves for the literary competition are on the same level of physical fitness, practical common-sense, courage and grit. That this is not so in India is acknowledged by the military authorities which limit recruiting to certain classes, and would be apparent to anyone who placed a frontier Pathan, a Gujrati *Banyia*, a Poona Chitpavan, an inhabitant of Lucknow, a Punjabi Jat and a Bengali Babu in a row. If one is much superior in courage or physical endurance, the other would be equally superior in intellectual nimbleness or business subtlety, and an equally great contrast would be visible in moral rigidity or suppleness. If it is not only mental acuteness that makes a good administrator—and no one who has studied the history of India and the success of men who were intellectually often inferior to the men over whom they ruled will assert the contrary—then a purely literary test will not secure good administrators, while it will favour class against class. For this nothing is more to blame than the system of caste which has divided the population into water-tight compartments and has given to each distinctive virtues and distinctive failings. But by blaming the system of caste, or even its instant abolition, we cannot alter in a day the effects of the past history of thousands of years. Thus if an open competition is the lesser of the two evils in England, it is the greater of the two in India.

But we cannot return to the system brought into existence by the rules first laid down under the statute of 1870. As the Hon. Mr. Subha Rao said of those rules, more importance would again be attached in the selection of candidates to birth and social position than to intellectual fitness, and the result would be an equally great failure. A compromise could, however, be effected, as Mr. Subha Rao himself suggested, and the examination could be limited to nominated candidates selected by a Board, composed of University authorities and some Civil administrators, after a careful test of physical fitness, proficiency in sports, manner and general bearing and the position a candidate may have acquired for himself among his fellow students at the College. The testimonials of his College tutors would have to be relied on to a great extent, and although we have noticed of late a tendency among some European tutors to prefer the sycophant to the manly and straightforward undergraduate, we have to risk something to secure the right kind of men. In India a student can easily graduate before he is 22, and only graduates could be declared eligible for the competition. As a rule the admission of twice as many Indian candidates as the number of posts to be filled in a year would give enough scope to local talent. These are, however, questions of detail, though none the less important, and may be left for settlement after the principle is accepted. Why the principle of limited competition should not be accepted we cannot see. It is, we think, already recognised in the Punjab for the Provincial Civil Service, and by the Government of India itself for the Enrolled List in the Accounts Department.

A more delicate question is the due allotment of appointments among the communities. The Hon. Mr. Earle laid due stress on this when dealing with the subject of competitive examinations, and whatever the Government of Bombay may think on the subject, we are assured that the Government of India considers it essential for efficiency that "a fair proportion of the

officers should be given to the various communities of India." It is often asserted by politicians of a certain class that the Mussalmans hanker too much after "the loaves and fishes" of office. That the importance of a community as well as its happiness depends to a considerable extent on its position in the public service of the country is the necessary corollary of Mr. Subha Rao's demand for a larger share of the posts for Indians. What is true of India as a whole is also true of its component parts, namely, the communities.

There is one factor, however, which needs further exposition. Among the various communities of India, the Mussalmans, along with other martial communities such as the Rajputs, Sikhs and Maharattas, were the last to turn to the education which threw open the doors of offices to them, and are, therefore, in most provinces of India still behind the Brahmins of the West and the Kayasths of the whole of India both in their share in the administration and in English education. Yet they, and specially those in the North, are just the people who have been most dependant upon public service for their maintenance. What the Parsi and the Bhatta of Bombay, nay, even the Khoja and the Bohra and the Memon cannot realize is the fact that if you close to the Mussalman of the North the avenues to public service you deprive him almost entirely of the means of subsistence.

The Moghuls, the Pathans and the Persians who administered the country never condescended to trade, but either settled on the land or took service. The privilege of rule departed from them by degrees as new regulations were enacted and new systems introduced. The first to suffer were the zemindars, whose lands were resumed so largely after the Mutiny either on suspicion of complicity in the sepoy revolt, or for failure to produce title deeds. At the same time the military services were in great degree cut off for them by the reduction of armies in Protected States and the closing of the higher posts for Indians in the British Indian Army. After these followed the still greater misfortune, the change in the official language from Persian into English. And now the repeated onslaughts on Urdu, successful in Behar, but equally persistent in the United Provinces and the Punjab, threaten the Mussalmans with a loss of even the minor posts in the public service. Mr. Wilfrid Seawen Elant writing in "India Under Ripon" summed up the situation in these words:-

We are faced with the unsatisfactory phenomenon in Northern India of a vast community growing yearly more numerous, and at the same time less prosperous; of a community owning the instincts and traditions of administration excluded yearly more and more from the administration, and of a community which has good grounds for tracing its misfortunes to the unfavourable conditions imposed upon them by the Imperial Government. The Mohammedans of Northern India, there is no denying it, are restless and dissatisfied, and the only question is in what form their repressed energy, fired by misfortune and threatened with despair, is likely to find its vent. It may be in two ways—for their own and the general good, or for their own and the general harm; and I believe that at the present moment it lies largely within the power of those who rule India to guide it to the former and turn it from the latter.

This is the opinion of a man whose views generally coincide with the politicians of the Congress school and should carry weight with non-Moslems also. Fortunately for themselves and for the country at large, the Mussalmans had a leader like Sir Syed Ahmad Khan who guided them wisely and made them apply themselves to the acquisition of modern education rather than to brooding sullenly over their misfortunes. The Government gave a helping hand, and the good results of this policy are noticeable to-day. In the Province in which the Aligarh College is situated the percentage of Mahomedan graduates is larger than that of Moslem population, and they are able to compete successfully with non-Moslems. In the Punjab which has also gained much through Aligarh, His Excellency himself bore testimony to the position acquired by Mussalmans in the public service through their own merits. The other Provinces

turned to Aligarh much later and have still much leeway to make. But the contributions to the proposed University are coming in from all Provinces and show that the benefits of Aligarh are recognised by all at last. The same attitude that the Government adopted towards Aligarh and the Mussalmans in the past is needed to-day. This is no favouritism but the only practical fair-play. Time should, therefore, be given to the Mussalmans in those Provinces in which they are still backward, and if the limited competition which we have suggested is accepted, a number of posts should be reserved for Mussalmans and other communities that have suffered like them. These should be reduced periodically in an automatic manner, so that the backward communities would have an incentive to improvement and yet not despair of getting a reasonable share of offices at present.

We admit that the system is not so easy to work as an open competition. But it appears to us to be the only workable compromise between the injustice of an open competition for service in India held across thousands of miles of intervening seas, and the no lesser injustice of holding simultaneously an open competition here which would exclude whole classes and communities. It is a suggestion which appears to us to deserve the careful and dispassionate consideration of our countrymen. Communal aggressiveness, whether it disguises itself as patriotism or as loyalty, is the bane of India, and unless it is subordinated to the general good, there is no chance of our succeeding in our efforts to remove the injustice of the present system which, in the words of the Duke of Argyll, renders nugatory the declaration of the Act of 1833.

The Constitution of the Moslem University.

DURING the Easter holidays not only will the Old Boys assemble together in the College at Aligarh and hold the annual meeting of their Association, in which they discuss every year the important affairs of their *alma mater*, but a Committee, representative of the Muhammadans from all provinces of India, will also meet and deliberate over the more urgent and larger questions relating to the constitution of the future Moslem University of Aligarh. These deliberations are not, we believe, likely to be reported in the Press and are meant to be useful not so much in influencing popular judgment as in guiding the leaders of the community and of the University movement. But it would not be amiss if at this stage, before the Committee had come to a final decision, public opinion among thinking Muhammadans asserted itself and helped the Committee in focussing the views of the best minds among the Mussalmans.

We do not believe that the Committee would at this stage busy itself with the details of the University. An application for a charter, with a draft of that document, embodying the powers of the University and laying down the main features of its constitution, is all that has to be drawn up, and the wording of the application and of the draft charter would also naturally have to be left to the parliamentary experts in such matters. Nor do we think that a syllabus of studies can usefully be prepared at present. The Committee can ask in general terms for powers to arrange and from time to time alter the courses of studies in various subjects in which the University may give instruction and degrees.

The two questions which would, we think, occupy the attention and energies of the Committee in the main are the relations of the Government and the University, on the one hand, and the relations of the community with the University, on the other. For our part, we do not think the first question would provide any serious difficulties. It is opportune at this moment to remember that the late Mr. Justice Mahmud, who was such a distinguished authority not only on Law but also on Education, who was a member of the Education Commission of 1882, compiled a history of Muhammadan Education in India under the

British Government and took a leading part in drawing up the constitution of the Aligarh College, wrote in 1873 when the first scheme of a Muhammadan University was prepared --

The management of this institution should be perfectly free from official control of Government beyond supervision. The best educational institutions in Europe are either entirely free, or next to entirely free from any control of the Government of the country, and this in countries where the rulers belong to the nation whose education is to be conducted. With how much greater force does this argument hold good in the case of India where the Government is almost wholly composed of persons belonging to a nation totally different from us in language, in religion, and in mode of thought? The utmost we can expect from an enlightened Government is to receive--what we in fact do receive from our Government--encouragement and patronage

These words will, no doubt, provide requisite guidance for the Committee. But it is necessary to add that higher education is not primarily the duty of the Government, and the Government of India has on many occasions refused to saddle itself with the responsibility and expense of giving collegiate education to all those who, out of the teeming millions of India, may desire to receive it. Moreover, the Government has realized that the policy forced upon it by the great variety of Indian creeds and sects, of divorcing religious from secular education, has not proved a success in a land which is essentially spiritual and religious. Efforts are now being made to provide moral instruction in schools, but as this instruction would not be based on religion, those who believe that evolution must be steady, and who recognize that in India it is not morality which has provided a religion during the thousands of years of its history, but that, on the contrary, it has been religion which has provided morality are not sufficiently assured that the new experiment would succeed much better than the old. They would rather entrust the people, now that they have reached, so to speak, the age of adolescence, with the management of their higher education, combined as it would be not only with religious instruction, by means of religious text-books and examinations, but also with the provision of a truly spiritual atmosphere, by means of a residential system with its disciplined life. It was Sir James LaTouche, than whom none knew Aligarh better, who spoke after the death of Sir Syed Ahmed Khan, when the University Movement was advocated as a memorial to the founder of Aligarh, that "Government may aid by direct money grants, but there are many things connected with the management of an institution such as this, which the State cannot do properly, or ought not to try to do, and which can only be effectively accomplished by the enlightened co-operation of its subjects, men who accept the educational policy of the Government and appreciate European culture and learning."

Here we see the true exposition of the principle of non interference to which the late Mr Justice Mahmud alluded in the passage which we have quoted from his scheme. So long as the Muhammadans accept the educational policy of the Government and show true appreciation of European culture and learning, Government cannot properly interfere directly in the management of the Muhammadan University and ought not to try to do so. Now, there is not the least doubt that the Muhammadans have appreciated to the fullest extent the culture and learning of the West. And the Government which has already provided a chair of Arabic at the Aligarh College would be the last to deprecate the encouragement of a study of Oriental and Muhammadan literature, law and philosophy. The cultivation and preservation of those beauties and refinements which are contained in the ancient civilization of Islam, combined with a desire to assimilate every element of good evolved by human progress, cannot, therefore, be regarded by any right thinker as want of appreciation of European culture and learning. In fact, now that the Government has realized the defects in the educational views of Macaulay, and Indians, including the Mussalmans, have recognized the essential good faith of that pioneer of education in India, we think the creation of a Muhammadan University would be nothing

else but the carrying out of the educational policy of the present Government. As both the conditions laid down by the former Lieutenant Governor of the United Provinces, and official as well as private Patron of the Aligarh College, appear to be duly fulfilled in the policy and scope of the proposed University, we may be sure that the Government will not desire to interfere in its internal management.

But it would be necessary to provide in the constitution of the University for that degree of supervision which the late Mr Justice Mahmud, no less than Sir James LaTouche, had in mind. We should think this could be done by making the Governor-General the Chancellor of the University, with those general powers of supervision which would enable the representative of Royalty in India to satisfy himself that the controllers of the University did not depart in any material point from the original policy of the foundation. Moreover, as the Muhammadans cannot afford to withdraw from the competition for admission into the Public Service, which is dependent on the possession of academical qualifications recognized by Indian Universities, it will be quite as much in the interests of Mussalmans themselves as of the Government that the Viceroy had every opportunity of satisfying himself that the graduates of the Moslem University were in no way behind those of other Universities in the requisite attainments. We refrain from discussing the details of the Chancellor's powers because that is a matter which the Committee would be in a better position to do. All that we would emphasize is that neither should the Government hesitate to leave in the hands of the Mussalmans themselves the management of the University, nor should the Mussalmans be afraid that the general supervision which the Government is bound to and should exercise would degenerate into direct control and vexatious interference.

To us the more important and no less delicate question is that which is concerned with the relations of the community and the University. It must be remembered that when the foundation-stone of the Aligarh College was laid in 1877, in the address presented to the Earl of Lytton, the founders of the College stated that --

The College of which Your Excellency is about to lay the foundation stone differs in many important respects from all the educational institutions which this country has seen. There have been schools and colleges founded and endowed by private individuals. There have been others built by sovereigns and supported by the revenues of the State. But this is the first time in the history of the Muhammadans of India that a College owes its establishment not to the charity or love of learning of an individual but to the combined wishes and the united efforts of a whole community. It has its origin in causes which the history of this country has never witnessed before.

If this was true of the Aligarh College in 1877, it will be true in a still greater degree of the Moslem University in 1911. The causes which the history of this country has never before witnessed are no other than the combination of the people for their own salvation and the co-operation of all sections and classes of a large community. It, therefore, follows that the University founded through the united efforts of the whole community should be managed according to its combined wishes. We do not for a moment hesitate to declare that the Aligarh College has in recent years not been managed entirely on the progressive lines of such co-operation. A constitution formulated in 1889, when, in spite of the existence of the Aligarh College for a dozen years, the community as a whole had not shown a proper appreciation for European learning and culture which the College cultivated and encouraged, and when the immediate friends and followers of Sir Syed Ahmed Khan were the only benefactors of the College, is still with us, in spite of the many and loud protests of the sons of Aligarh itself that it should be so modified as to be broad-based on the will of the community.

A life tenure of trusteeship has produced the inevitable stagnation which has not been improved by the system of co-option for the vacancies in the governing body. That it has an absentee government is amply proved by the fact that in the last ten

years the Trustees met only on 21 occasions, and the average attendance was only 11, or a little over a seventh of the total number of trustees, while on an average 10 trustees sent proxy votes requiring no deliberation, and 14 never took the trouble to do anything at all. It is plain to all but those who are hopelessly prejudiced that no University could be worked by a Senate which met only twice a year and in which the attendance was confined to less than a dozen senators living in or about Aligarh. We do not mean to blame the trustees themselves. People who live at considerable distance from Aligarh not unnaturally leave the performance of their own duties to those who are on the spot, the more so when the latter expect this as a sign of confidence in their integrity and capacity and often wish that things were left to the man or men on the spot. We rather condemn the system which is like a worn-out garment wholly unsuited to the needs of the present. It was three years after the adoption of the present constitution of the College that the Councils Act of 1892, with its system of nomination, was passed. Since then the country at large and the Mussalmans also have advanced in education and public spirit, and the reforms which were even then overdue came at last in 1910. But there is a small minority which is still opposed to any reforms in the constitution of the Aligarh trust. We have no desire to quarrel with this minority, nor do we think would it wish to retain in its own hands the power which after the display of so much zeal, enthusiasm and public spirit in the cause of the University the community at large deserves in a greater degree. This is no time for internecine quarrels and bickerings, and this section of the trustees can justify its altruism in no way better than by giving to the community larger powers for shaping the destinies of the University.

Firstly, we have to bring Aligarh nearer to the outlying provinces of India which have contributed so liberally and shown their confidence in an educational centre; secondly, we have not only to draw money from the pockets of the rich, but also to interest them in the management of the funds which they have already contributed and in the inner working of the University; thirdly, we have to attract the educated Muhammadans of India who alone can direct the work of an educational institution. These include not only the Old Boys of Aligarh, who contribute more than 12,000 rupees a year to the funds of the College by paying one per cent. of their income to their Association, and have taken such a prominent part in the organization of deputations to the various provinces and in collecting funds in different localities, but also the Muhammadan graduates of other colleges and specially the graduates of English Universities and the diploma-holders of other English educational institutions. Lastly, we have to retain the interest of the large body of Mussalmans who, though they may be too poor to contribute large sums to the University and may not be graduates, have still taken an important part in working for the cause and can usefully advise the managers of the University. All these classes possess two important qualifications. Firstly, they all take an interest in Moslem education and, secondly, they take an intelligent interest. These, we hold, should be the exclusive, as they are the exhaustive qualifications for those who should select the senators of the Moslem University. For this purpose it would be necessary to form electoral bodies composed in such a way as to give a proportionate share to all these classes. There will have to be an allotment of the fellowships of the University among the various provinces in proportion to their Moslem population, its intellectual progress, and the contribution it has made to the University. Again there would have to be an allotment within the province itself among its various constituents. The benefactors of the College who have contributed a minimum amount to the University should have a number of fellowships. Similarly Moslem graduates of other colleges who had their names registered by paying a small contribution annually should have some also. The general body of the community could be represented

by an electorate formed out of those who showed a constant interest in education by paying the fee of membership of the All-India Muhammadan Educational Conference and personally attending some of its sessions. The Old Boys of Aligarh itself have already a separate electorate in their Association. This could be modified for purposes of the election of senators for the University by confining the voting to and in favour of graduates only.

Of course the senators would have to be periodically elected. A five years' tenure of office would be most suitable. We have only outlined the different electorates and left the details to the Committee. It may even be disposed to arrange them differently, and if the two qualifications we have mentioned are kept in mind, there is ample scope for all legitimate differences of opinion. But on no account can the community tolerate that the tenure of fellowships should be for life, nor after founding a University itself can it agree to hand over to a small body of men co-opted by its own members, which has in no way proved its claim to the exclusive enjoyment of such a great privilege, the sole right of co-opting senators. These are matters which can easily be settled if there is dispassionate consideration, and no desire of personal or party aggrandisement. But if vested interests are preferred to those of the community, and individual prejudices are to override its combined wishes, then we see no prospect of a peaceful settlement. We are, however, confident that such a settlement would be reached during the next few days. For our part, we have faith in the community at large and in the principle of democracy which is truly Islamic. Say what they may, those who oppose the basic principles of periodical elections by independent electorates display at best their want of faith in their religion as well as in their co-religionists.



Possible Truths.

"Art loves Hazard, and Hazard loves Art." This dark saying, clad in Greek vocabularies, stared at me from the drop-scene of the Oxford theatre in the intervals of the performance of *Alceste*, "when Plautus was consul"—or, if that mode of fixing the date be not adequately approximate, when the present Lessee of the Garrick theatre played the part of Death, on which occasion, by the way, probably not the most sagacious observer foresaw the heights of success which he was destined to attain. Learned men have disputed over the true inwardness of a drama, which to the simple-minded reader is one of the most touching, written by "Euripides the Human," but my undergraduate intelligence chose rather to cope, I know not why, with the cryptic utterance inscribed upon the drop-scene.

Subsequent and occasional reflection on the reciprocal regard of Art and Hazard has shed, or seemed to shed, a glimmer of light upon this obscure pronouncement. It is sometimes asked, in an age—in England, at any rate—of lesser luminaries in Art and Letters, when comes the great poet, the great painter, the great romancer? Could more favourable conditions exist for their advent than those presented by the youth of the twentieth century, when nature is becoming increasingly obedient to the bridle of man's direction, and "the fairy tales of science" are turning out to be realities? Or can it be that the very subjection of nature, the yoking of electricity, the audacious encroachments upon the liberty of the air, bring their own revenges in the form of weakened originality and decline of the creative faculty? Why, to speak roundly, should not this Georgian era produce a Shakespeare, as well as the Elizabethan?

It is possible to debate this question in a score of ways; to colour it with individual prejudices and prepossessions; to explain Shakespeare by the nobility of his epoch; to lay the blame of our barrenness upon the supposed decadence of our own. You may

stir up a new "battle of the books," and, if it be thought unfair to instance the actor-playwright of Stratford, who moves in a magic circle, where "none durst walk but he," you may pit Mr. Bernard Shaw against Christopher Marlowe, or Mr. Kipling against Robert Burns, but, for all that, you are no nearer to any valid explanation of the appearance of genius upon the earth at a given moment, or of its failure to appear. It is safer to fall back upon the opinion of the Hellenic sage, that this is a matter, so far as we can see, of complete uncertainty. Another Milton may be born tomorrow, or a hundred years hence, or never. "Art loves Hazard, and Hazard loves Art."

Meanwhile, the lesser luminaries continue to shine with what effulgence they may, thereby fulfilling their destiny, and shedding more or less light upon their fellow-creatures—and themselves, always hoping, perhaps, with R. L. Stevenson, "next time to launch a masterpiece." And as the author of "Hours of Idleness" lived to write "The Prisoner of Chillon," as Wordsworth first courted fame by a singularly uninspired volume, the contemporary bard, whose first efforts have not borne him far, may still preen his wings for a flight which shall raise him high above all that is minor, to that pure empyrean of renown.

"Where Orpheus and where Homer are."

There would be no new poetry, were there no ambition, nor any other writing (worth the name) in any kind. Therefore, if praise be the poet's meed, so if otherwise, let him hearten himself with Charles Lamb's animadversion.—"Damn the age. I will write for Antiquity!"

It does not do to be too timid with Antiquity. We must assume ourselves to be its fit associates, or we are undone. We must not allow it, in George Darley's words,

"To crush our souls with that dim frown."

Let us follow Lamb's example and stretch a hand across the intervening years to grasp the hands of bygone masters. If Lamb had shrunk from such familiarity, the "Essays of Elia" had not been written, or, if written, with less of ripeness and a fainter fragrance. It is easy nowadays to make acquaintance with the classic English writers. They confront us in every bookseller's shop, in guises that may tempt the fish and not overstrain the pockets of the poor. Surely the constant increase of these tempting little editions is a witness to an increasing love of letters. It has been suggested that people buy the old authors in their new garb but do not read them. Happily this statement is incapable of proof. I feel justified in regarding it as the jaundiced comment of an unread and disappointed modern.

There can be charming writers, however—let the modern take courage—whose vogue is not extensive enough to secure them a place in the cheap editions. There are, for instance, the Elizabethan song-writers, whom Mr. A. H. Bullen rescued from dusty oblivion. Their lyrics are distinguished, as was to be expected rather by beauty of phrase than depth of thought. They have a wide range in metres; one of these, which is a good deal affected by Thomas Campion, has aroused the imitative instinct of a present day admirer.

To one that doubted of love.
(A NEW SONG TO AN OLD TUNE.)

Never say the heart is dead because its spring is over,
Love ere summer's close returns that was so long a rover,
Seeking here his honeyed joys, as bees amid the clover
You that saw the blossom blow, and in its bloom delighted,
Saw the blossom fall, and felt your day was all benighted;
Fair indeed the blossom was, but shall the fruit be slighted?

Is it good to sit alone, with sad detachment sated?
Is it life to know the pulse of feeling grown abated,
By no human sorrow moved, and by no bliss elated?
Many an argosy of hope, across love's ocean, faring,
Plunged beneath the bitter flood has left the heart despairing,
Ah, but venture once again, and joy rewards your daring.

I hope this is not too audacious a familiarity—an affront, in short, offered to Antiquity

H. C. MINCHIN.

Short Story.

The Great Discovery.

WHEN, after many long years of an uneventful married life, Providence ordained that a son should be given to Samuel Bull and his wife Maria, that patriotic couple decided upon the simple name of John as being pre-eminently suitable.

"Plain John Bull, and as good a name as any need want, English every letter of it!" the new-made parent replied to his neighbours and customers when they enquired over the little dusty counter "'Ow Mrs. Bull might be doin', and what might the dear little thing's name be goin' to be?"

But all that is ancient history. Plain John Bull grew up in the dingy hardware and ironmongery shop among the piles of plates and nests of pudding basins arranged in dusty perpetuity upon the floor, to say nothing of the ironmongery that lant always against the walls and doorposts, and many were the accidents to pie dishes and their like before this young Englishman realised the essential points of difference between the two branches of his father's trade. And all the time that John was growing up, trade was prospering, so that the account Samuel had with the bank grew also.

When John was ten years of age he was, to the astonishment of the neighbours, taken away from the local board school and sent off each morning with his satchel and a lumpy parcel of lunch by the green bus to receive education at the big polytechnic school in Regent Street. The neighbours were given to understand, upon enquiry, that John Bull was to be made into a gentleman. Samuel could afford it. At eighteen John began taking more expensive tickets on the green bus and journeyed further citywards, to be lost to sight all day in one of those gigantic rabbit warrens in the neighbourhood of Fleet Street whence the world receives its enlightenment and entertainment for such moderate sums. Samuel Bull, in answer to all enquiries, admitted that it was true that John went into the city daily to become an author. And the neighbours considered that John Bull had indeed become a gentleman.

It was not to be expected that so exalted a personage should continue to reside at an ironmongery and hardware shop; therefore as soon as he attained the position of second clerk in the despatching department, John took for himself a small villa in a more aristocratic part of the suburb and set about furnishing it on the hire purchase system. The villa stood somewhere near the centre of a half moon of similar villas known as Dudley Park Gardens. Although there was no park whatever and but very little that could be described as garden about them, they were felt to justify their name by their exceeding gentility. Each had a bow window capable of accommodating two pairs of full sized lace curtains; each had a minute grass plot sloped to a minute gate; each had a polysyllabic name upon the gatepost. John re-christened his gatepost "Gertruda" in delicate compliment to the lady clerk whom he had invited to be mistress of the villa.

Old Samuel Bull and his wife had not expected this early marriage, but John's Gertie was so ladylike in her manners and so happy in her taste in fancy blouses that they could do nothing but

take her to their hearts, first duly impressing upon her the fact that she was marrying above her and must do her best to live up to her change in station.

Gertie Bull did her best. She called her front room the drawing-room and seldom used it. She pinned paper fans upon the walls and placed a paper fire-screen upon the hearth and arranged the furniture after the coloured catalogue of the shop it was hired from.

To John Bull and his wife, Gertie, there was, in course of time, also a son born, one who, clothed in white garments closely sewn with cheap lace, was taken to the nearest church and endowed with the name of Horace Godfrey Rudolph in the presence of his parents and grand parents. Horace Godfrey Rudolph Bull waxed fat and prospered exceedingly everything went well with him, until one morning, after some six months of placid existence, he awoke to find himself decidedly cross and complaining. It happened to be the third anniversary of the wedding day and the old people were expected to pass the evening at "Gertruda."

Now it chanced that John Bull had been worried and absent-minded for some few days before this, things had not been going as smoothly as they might have done in the rabbit warren, so, what with his own private troubles and what with the evident private troubles of Horace Godfrey Rudolph, John went off to catch his city bus without even his usual affectionate farewell. And not a word did he say about the anniversary. It was not until he left the rabbit warren that evening with the unsuited things made smooth once more that he remembered his omission, and to make for it he invested a most extravagant proportion of his loose cash in early spring flowers from a Coster girl's basket at the corner of Ludgate Circus.

Thus the mistress of "Gertruda" was left to dust her drawing-room and tend Horace Godfrey Rudolph with a distinct feeling of neglect at the hands of a husband who was doubtless tiring of her after three short years of married life, and when Horace Godfrey Rudolph persisted in his ill humour, tears and a headache followed.

The afternoon brought callers the next-door neighbours on either side and the widow of a commercial traveller who lived opposite. The widow was "quite the lady," to quote a favourite of her own, and nothing else. She came first, the others arrived after watching her in from behind their lace curtains.

The widow was of the most absorbing interest to them on account of the frequent visits she received from the local grocer, and her husband not two months in his grave. Scenting romance and anticipating scandal, they simultaneously donned their best clothes and called upon Mrs. Bull to see the widow.

The widow was discovered discoursing on Emerson, whom she had never read and of whom Mrs. Bull had never heard, but the grocer was, of a literary turn of mind, encouraged thereto by "T. P.'s Weekly," and he had lent her a volume of Emerson's Essays. One of the next-door neighbours, who considered that the widow wanted a "set-down," gave it as her opinion that Emerson was an unbeliever. She had no reasons for saying so, having also heard of Emerson for the first time, but she considered it a suitable form of set-down for the widow who, as everyone in the street knew, had a strong semitic strain in her blood, although ostensibly a Baptist.

The widow bridled with annoyance and stated that the grocer being "quite the gentleman", would never lend a lady a book written by an unbeliever.

To change the conversation Mrs. Bull remarked that Horace Godfrey Rudolph was not at all himself, and she wondered what could be the matter with him. She attained her object at great cost. Much advice was immediately offered of a disquieting nature. The widow was in favour of severely checking any signs of temper in a child; to show temper was so ill-bred, and her glance

embraced both the next-door neighbours. They agreed together in favour of measles, which were much about, and a bad kind too. They reminded one another of various cases where measles had proved fatal to local babies at just about the age of dear little Horace Godfrey Rudolph. They would have probably passed cheerfully on to details of his possible funeral had not the widow, feeling out of it, taken her departure with the remark that it was vulgar to discuss illnesses in public. The conversation was once more changed, and the others finally departed too, still discussing the widow.

Then Gertie was free to hunt for measles behind Horace Godfrey Rudolph's little pink ears. It had been decided that it was there measles made their first appearance; but there were no signs of measles there, or anywhere else upon his podgy little person. Gertie was just about to give up the search for them as hopeless when John let himself in quietly and brought his bunch of sprung flowers a little shamefacedly to his wife.

Gertie buried her face in the sweet fresh blossoms and when she raised it again all her worries seemed to have vanished. Then John told her about the little trouble in the city which had also vanished now, and she told him about her fear for measles being the cause of Horace Godfrey Rudolph's ill-humour throughout the day. So John also looked for measles behind the little pink ears, but finding no measles in hiding there he ticked instead, and Horace Godfrey Rudolph was obliged to laugh.

It was then that they made the discovery.

Something new and hard and white had arrived in the centre of Horace Godfrey Rudolph's gum. Gertie felt it with her finger, very gently, afraid it might go back again, or fall out, but it was really quite firmly established. Horace Godfrey Rudolph had cut his first tooth all by himself!

It seemed so much too good to be true that Gertie had to laugh a little and cry a little and hug Horace Godfrey Rudolph a great deal. And John had to laugh a long time, because he couldn't cry and something had to be swallowed in his laugh. And Horace Godfrey Rudolph laughed too.

They were still alternately laughing and feeling the wonderful tooth when old Samuel Bull and his wife arrived to celebrate the anniversary, Samuel proud but uncomfortable in his Sunday suit, Maria in a new costume, the coat of which was meant to be sac-backed, but from force of present circumstances was now tight fitting, both smiling rather solemnly at the frontal elegance of the villa "Gertruda."

But everything else was forgotten when they were shown the great discovery. They both felt it, Horace Godfrey Rudolph protested vigorously at the combined flavour of hardware and ironmongery on the finger of his grandsire, but sucked complacently at the finer flavoured finger of Maria.

"Well I never did!" exclaimed Samuel many times inconsequently, "young rascal's growin' up, 'e is."

"It's been quieter than was John over it, if I remember rightly," said John's mother, and fell to thinking of the day, long ago, when a first tooth was cut among the pots and pans and pokors in the dingy little shop. "Bless their little 'earts," she added, unconsciously mothering all the babies in the world, as good women do. Then, because she was a good woman, she had to cry a little too, and wiping her eyes unashamed made remarks to Horace Godfrey Rudolph in a language neither he nor anyone else could be expected to understand. So he just laughed and showed off his great achievement, and stuck his own fingers into his mouth to feel it and quite forgot his former annoyance over it all.

And during the whole evening it never once occurred to any of them that they were sitting in a drawing-room.

F. E. H.

Selection.

The Bargain over Bagdad.

THERE seems at length to be something more than the promise of a solution of the long and dangerous controversy over the Bagdad Railway. The settlement which has been announced this week from Berlin and Constantinople has all the appearance of the framework of a reasonable compromise. The problem, indeed, has has somewhat shrunk in dimensions in recent years. When the Germans first purchased their concession in the worst period of Hamidian corruption, it probably was in their minds, as it was in ours, that an Empire which could dispose of its great trunk road by a courtier's bargain could not be far from its end. No country which really was jealous for its independence would have sold this privilege to a foreign syndicate, and no government which retained any vestige of a conscience would have sold it on the astoundingly profitable terms which the Germans obtained. The road to Bagdad may well have seemed at that time the way to a "place in the sun," a political asset, and not merely a commercial venture. But the revolution and the revival at least of the Ottoman military power have transformed the outlook. The railway may have a great economic future. But if it plays any part in world politics, it will be as the backbone of the Ottoman military system, and not as an item in the break-up and partition of the empire. As little is it likely to become a Continental roadway and a path between Europe and India. The sea passage to Bombay has been quickened, and the advantage of sending even the mails by Bagdad instead of Suez will hardly be appreciable. If the overland route to India is built in our generation, it will run over the Russian system across Persia. The problem of the Bagdad railway is still vexed and perplexing. But it is limited and manageable. It concerns the trade of Turkey and the future of the Persian Gulf. It cannot be the pivot of Turkey's fate, or greatly affect our tenure of India.

The compromise which has at length been sketched presents a nice balance of gain and loss from the German standpoint. The gain is immediate; the loss concerns only the distant future. The German company has, indeed, renounced its prior right to the concession to build the final section of the line between Bagdad and the Gulf. That is certainly no light surrender. It is much the easiest and the cheapest section to construct. It will serve a district which has already an appreciable production and may become, if the English schemes of irrigation are successful, one of the richest corners of the East, a second Egypt, or, at least, a new Bengal. But the gains, certain and prospective, of the new arrangement may well seem to Germans to balance this loss. The railway stretches already to the foot of the Taurus Range. In crossing its mountains, it will encounter engineering difficulties that must put the skill of its staff to a severe test, and absorb money at a rate which makes the immediate problem of finance all important. But the new convention has offered the company a reward which should transform this problem. It has won the right to extend by a short branch line to the Mediterranean, and to build a port at Alexandretta. It may presumably elect to work from Alexandretta inwards and upwards—a plan which ought greatly to diminish the cost of transporting material to the cuttings and tunnels to the Taurus section. It will in any event, when this Alexandretta section is completed, have an accessible port, from which merchandise may be directed inlands towards its starting point at Konia. It never has been probable that trade would follow the all-land route from central Europe to Asia Minor. German exports will go by sea to the nearest point at which they can reach the Bagdad line. That point will now be Alexandretta, a centre equally convenient for the trade that will go north towards Konia, and the trade that will go east towards Bagdad. But that is not the whole of the gain that may be anticipated from the compromise. If Great Britain and France are content to join Germany in working the Gulf Bagdad section on an international basis, by means of a company in which all three Powers will hold approximately equal

shares, it may be assumed that the embargo will be removed which at present closes the French money market to Bagdad stock. The financial difficulty will disappear. The Gulf section may be started independently of the rest of the line, and the whole road may be in working order within a period of from five to ten years. That prospect should remove the last of the obstacles which have made the task of finding capital for this great venture inordinately difficult.

From the British standpoint the gains of the compromise are no less apparent. The rapid building of the line, at a moment when Turkey is becoming a possible field for enterprise, is, to our thinking, the greatest gain of all. A railway is profitable to the investors who construct and own it, but immensely more important, from any national standpoint, is the gain which it offers to the traders who will use it. The Bagdad concession forbids differential rates and tariffs, and if this provision is honestly observed, it matters little to our traders what is the nationality of the company which controls the line. The prospect that the Gulf section may now be built in a relatively short period is, to our thinking, no less important than the probability that it will be owned and built by an international company. That the approach of a German line, in Turkish territory and under Turkish rule, to the Persian Gulf need have challenged our position there, is a proposition which we should be slow to admit. But in politics that which is believed is the establishment of a great German enterprise on the Gulf, with its port, its consuls, its ships, and its inevitable settlement of German employees and officials, would have introduced a new factor into the struggle for prestige. Every foreign establishment in Turkey tends to become a state within a state. It governs itself under its own flag. It collects its satellites and its protégés. It maintains a rivalry with other foreign settlements. The coming of a German railway into a province which we have regarded for nearly a century as in some sense our economic sphere, would certainly have led to perpetual jealousies that might have put an intolerable strain upon our diplomatic relations. The best solution, alike for Europe and for Turkey, is the internationalisation of the Gulf section on terms which will give to us an equal share with Germany in its management. The future of Koweit, if it is to be the terminus of the line, is still a point of some anxiety. The fiction by which we exercise a protectorate over the Arab Sheikh of Koweit, while Turkey retains a shadowy suzerainty, was a possible arrangement under the slovenly anarchy of Abdul Hamid. But with the new order it has become a hardly tolerable anomaly. It is doubtless in our power to retain our hold upon Koweit, but we shall do so only at the risk of alienating yet further the sympathies of the Young Turks, and rousing against ourselves suspicions which will meet us at every other point of their Empire.

It is inevitable that we should think of the Bagdad Railway primarily as a problem in European policy. From a Turkish standpoint it raises quite other issues. A Turk would ask whether this grandiose trunk line, with its very speculative prospects of trade, was the best way of developing a country which requires rather roads to the coast than internal highways. He would centre his criticism on the monstrous system of kilometre guarantees which makes the owners of such a line indifferent to the traffic which they carry. Turkish railways are commonly built with a disregard so cynical for the convenience of the populations which they are supposed to serve, that they avoid the towns as though they dreaded their infection, and undulate across a level plain with serpentine gyrations which multiply two or threefold the number of kilometres of rail on which a guarantee is paid. They have written the history of the European exploitation of Turkey in legible steel lines across its surface. But heavy though the price has been which a misgoverned Empire has paid for the beginnings of material civilisation, the gain of any road that breaks into the primeval stagnation can hardly be rated too high. The railway, with all its drawbacks, is a promise of progress. Thanks to the compromise drafted this week it will come at last, clear of the rivalries and complications which cursed it at the start.

—Nation



The Council.

BY THE HON. MR. GUP.

"As large a charter as the wind to blow on whom I please."

--As You Like It.

LIKE the twilight after sunset or like the tail of the comet or of the common or garden peacock, the Councillors are gone, but the afterglow of their eloquence is still with us. As the gloom comes after the gloaming and nothingness after the tail, *Gup* is reluctant to let go the continuation. All things must, however, come to an end. That is the great truth to be learnt from the speeches of the Pandit. So have patience, reader, and even the tail would follow the Councillors to the heights of Nirvana on Summer Hill.

March 17th.

The Bombay Duck loved not to hear the voice of others so much as his own and condescended to come across the width of a continent only when his own turn came on the variety stage of the Council. Moved for leave to introduce the Bill for the beginning of charity at home with the same sweet plausibility which characterises his forensic eloquence in the High Court of the Western Presidency. Though not like the Justice "in tar round belly with good capon lined," he yet knocked about their Lordships of the Privy Council with "wise saws and modern instances."

Burly Raja was a friend of Islam and made of his sympathies "a substantial dedication" that would have satisfied the Privy Council. The Cross-Bencher was in a Moslem mood to-day. He wanted the Judges to look at the soil in judging the colour of the water. Lucky he did not ask them to guess the colour of air before judging their deserts for eternal fire. Bombay Duck had not only his whole community behind him, but had left his religion behind him also. The Nawab of Jaunpur appeared in a new rôle. Had resisted the avalanche of the new fashion all these years but could do so no longer. Government had guaranteed to the Muhammadans their Law of Endowment and now they found it otherwise. Hence, without prejudice to their respect, affection, loyalty, and all other good-goody things, they were now—yes, even they were agitating! The official members heard of this apostasy and trembled for the safety of themselves and the old faith of loyalty. If the Nawab agitated, who else could be loyal?—unless perhaps it was the Free Lance. Both Hindus and Muslims owed allegiance to Dig'er-Patty as their sovereign lord and master:

without distinction of caste or creed, they tilled the soil patiently to provide him every day with a couple of suits from Ranken's and a luncheon for twenty and dinner for fifty at Pelit's. In duty bound he wished them well. If charity meant giving something to the poor, who could be poorer than his Moslem tenantry? They were, therefore, deserving of their own charity and his support of the Bill. Hooda had a little infant of his own, but dry-nursed the baby of the Bombay Duck. The Dapper Nawab, not afraid of the Privy Council, characterised their interpretation of *Wakf* law as a monstrous blunder. Sobraon, the Pantaloon, supported his comrade from the South, and then came Bhupen Babu who loves nothing better than that escapade of the Public School boy—a ramble beyond the bounds. So left relevancy behind and had an excursion into the not wholly unpleasant Widow-land. But pulled up by Sadow II, and deviated again into relevancy. The Mild Hindu denied all guilty knowledge of Moslem Law. But one good turn deserves another. So hopeful of future support himself, said a word in support of the Bill. Having stage-managed all this many-sided support the Hon. Longfellow emerged from behind the scenes and gave a final blow to his Lordships of the Privy Council.

The Belted Earl gave a non-committal support. His Government was a benevolent neutral. So the Bill should go to the Mussalman for opinion. Government had minted the new coin of Moslem representation but was reluctant to accept it as legal tender. Hence the reference of the bill to Moslem Associations.

Then came the long promised egg of Pantaloon's hatching which had lain a long while in the incubator of the Home Department. He had to move a resolution about deep researches into the share of Indians in the Public Service, and Sir Guy had often shown his intention of devouring the firstborn of the Pantaloon. Sobraon laid it before the Council, but lo and behold, it was no egg but a good sized *Chanticleer* which had taken almost as long to grow as Rostand's masterpiece. Coming from Madras, which knew no such distinctions as caste made, he hated the existence of a governing caste in India. Casting a longing look on Longfellow and a despairing glance at Dig'er-Patty and the Dapper Nawab declared that so long as manhood is dwarfed there will always be discontent in the land. Here was a curious connection between height and unrest which nobody had discovered before. This discovery added a few inches to the height of Hon. Longfellow, and it was feared that if the Pantaloon went on like that—and Hon. Longfellow grew—a little longer, there would soon be a striking incident somewhere near the ceiling. This kind of eloquence

would soon bring down the house—to the level of Digger-Patty and the Dapper. But the Pantaloon sat down with a final hope of becoming "in the course of ages"—as if there was youth to follow again the second childishness of the lean and slippered Pantaloon—"a self-respecting partner" linked with Dame Britannia "in silken bonds of gratitude and love." Where will the fashion of mixed marriages take us?

After this came luncheon, and after luncheon the Dapper Nawab Admitted that the theory of the pledges and declarations and proclamations was "simply excellent". But proved how excellently simple he was in expecting practice to follow theory so tamely

Mud Holkar was comprehensive, but, after the latest nomenclature of Government, incomprehensible. He included in the term Indian the Domiciled European and Eurasian communities. Oh! truth worse than treason, and uttered in full gaze of Madge.

Madge followed immediately and pointed out that "a responsible and disinterested" Government was a better judge as to the proper position of Indians in the Public Service than "irresponsible and interested critics." In the dictionary of Madge, just as disaffection means the want of affection, disinterestedness perhaps means the want of interest in Indians. He applied the theory that the King can do no wrong to the heaven-born Service. Social and religious prejudice did exist in the country, but it was all on the side of Indians who failed to admit they owed something to Government. When scientific attainments (higher of course than those of Dr P. C. Roy) were shown by Indians they ought to be advanced to higher posts. He disliked competitive examination and had invented a charactometre whereby character and fitness could be tested. It was like the scales of Justice—exact and impartial. But whereas Justice had one terrible fault and was wholly blind, his invention was an improvement, as it was at least not colour blind. Madge had stuck to the name of his community with a fine frenzy. But now made some concession to its local habitation by denouncing the Public Service Commission of 1886 for placing the brand of inferiority upon local talent.

After Mild Hindu, who was very mild, came St. Luke who showed what he intended to do about the *neem hakems* who were outside the Service. They would have the same opportunities of affecting the death-rate as their brothers in Government service, and famine and plague. The Cross Benchers were cross about the Police Competition, but the Pandit was still more wroth. He would abolish the *Diply Sahab* altogether. Sir Guy had already anticipated Sobraon and, like the muezzin in the moon, had invited the faithful to salvation before the cock crew. So allowed the Administrative Orphan to have his innings.

The Junior Partner of the firm in Government rose to speak, but forgot that he was replying to Sobraon. Believed that he was continuing the debate on the many motions of Mild Hindu who had wrangled with the Railway Sleeper about no admittance in the Railway.

There was a Door to which he found no key
There was a Veil past which he could not see
Some little talk awhile of Thee and Thou
Was heard—and then no more of Thou and Thee

So explained that if the door had really been barred it would have been impossible for Ralla Ram to be inside the carriage labelled "For Efficients Only." It is said that once upon a time a blind man had caught a quail and had ever since vowed to eat nothing else but quail soup. The Administrative Orphan had caught Ralla Ram in his butterfly net and had vowed that the only burden of his oration would be Ralla Ram.

The Law Member had long been sitting in contemplative silence on Government benches. 'Twas a sight worth seeing to watch the Dowager in maiden meditation fancy free. To-day called upon to defend his bureaucratic tendencies. So in a maiden speech of characteristic simplicity explained that "his task was a very simple one for the simple reason that he did not represent any Department that had got largess to dole out or offices to give away. Therefore (mark the reasoning!) he could easily answer the appeal made by some non-official members and say that so far as he was concerned he would to the best of his ability give their appeal the sympathetic consideration it deserved." *O sancta*

simplicitas! How simple it is to give a sympathetic consideration to appeals when there is no largess to dole out or offices to give away! His Majesty's desire to see a wider element of sympathy in the work of governance may take a new form after this simple reasoning. He may withdraw from the powers that be the largess they dole out and the offices they give away so that they may be in the same position as the Moslem Dowager to give to non-official appeals "a sympathetic consideration."

Bootlair Shaeb was considering how to correct the big error of the Provincial Educational Service, and as an earnest of the future corrected "the small error into which Sobraon had inadvertently fallen." There was an *imperium in imperio* in his Department. Within the British Raj there was a Swarajshahi College of which the Principal was an Indian, and in the Holy of Holies of the Secretariat, Mr. Swaraj Singh was made an Assistant Secretary.

The Sage's reply was reflective and non-committal. "He trusted it might be possible to move at a very early date at some satisfactory solution of the difficulty." Verily there is a dubiety that doth hedge a sage.

Oh let us trust that somehow good
Will be the final goal of ill,
To pangs of natives crying still,
Defects of colour, taints of blood.
That India's grievance is not vain,
That not like moth with vain desire
Will she be burnt in fruitless fire,
Or but subserve dear Madge's gain
She does not walk with aimless feet,
Her hopes shall not be all destroyed,
Or cast as rubbish to the void,
While ungodly make their piles complete
If despots are benevolent
We can but trust that good shall fall,
At last—far off—at last, to all
And natives become efficient.

Once upon a time there was a junior journalist whose great defect was logic, and he could not run a thing or person down unless he could find a reason for it. His conscientious objections and logic worried his Chief who sent for the journalistic Verdant Green and gave him a tip. "Assertion, my lad, is as good as argument, but if you must argue, take my advice and when you can find no reason to back you up, say the thing is as you declare 'for obvious reasons.' This will obviate the vain search for reasons, and nobody would be so silly as to confess he could find no reasons to support your opinion when you had declared that the reasons were obvious." But alas for the vanity of human wishes. That great journalistic *rishi* had not taken out a patent for this device, and it fell into the hands of the new Sage of Chelsea. Sobraon had complained that the Survey Department was closed to Indians. The Sage confessed that military officers were monarchs of all they surveyed, and added as an unanswerable argument that this Department must continue to be administered by them "for obvious reasons." Here was a wonderful syllogism in which the obvious followed the obscure to an inconclusive conclusion.

With Sandow II in the Chair, the Belted Earl had to reply for the Home Department—a department which was the custodian of the Civilian traditions, and which looked to Home, as some foolish people looked to Heaven, for an inexhaustible supply of angels. As regards the monopoly of the higher posts in the Police, he gave to the Council the report of the Police Commission. In the Golden Age of Lord Curzon the Commission had held its sittings and then disappeared from public gaze for a century or two. It was customary for Commissions to publish a report, but as century followed century and no report followed, the Lord of India advertised in the agony columns of newspapers—

"LOST.—The Police Commission's Report. If found please return to the—Waste Paper Basket."

The Belted Earl had evidently found a copy and now presented it to the Council. What more could he say in justification of Curzonian monopolies, specially after the experience of the last five years in which reports of another character had followed and worried the life out of the Police. The rest was a pitiful confession of delay,

more delay, and still more delay. But a Commission would not alter things earlier. So the draft in favour of the Government was renewed by Sobraon the Pantaloon and the motion was withdrawn.

March 20th.

A crowded House to hear speeches on sedition. The visitors' galleries packed with ladies, in beautiful gowns, frocks, costumes, robes, creations and dreams, with an occasional nightmare compounded of an umbrella and a sack. It was the picture hat and the hobble skirt. In the Council, all wore the customary suits of solemn black with few exceptions. Kunwar Sahab no more in dove grey, but bent on doing *jashar* in the cause of loyalty was dressed in yellow. *Basant* had affected even Burma, and Maung Bah Too had a yellow scarf round the head. Sir Edward Baker had not had time to attend the Imperial Council earlier this session. But on this occasion graced the Chamber and walked in by the side of his stalwart A.D.C. looking every inch a Lieutenant-Governor. After the interpellations, Sandow II presented report of the Seditious Select Committee, only two minor changes, one of which due to Behar that preferred to remain in splendid isolation if Bengal desired to be proclaimed.

Mud Holkar acknowledged that "solid concessions" had been made, but opposed enactment of the Bill as a permanent measure. After him Dashing Boy, the Sassanide and Longfellow all three rose to address. But Dashing Boy held his ground, the concessions had compelled him to support the Bill. He did not like the old Bill. "Had I been member of the Council in 1907 and had I not been sick in 1910, I would have opposed." But all that was changed. He was a member of the Council now and naturally could not oppose it. And the Bill itself had improved along with his own health. As regards the permanent character of the Bill, like the Scotchman who ate asparagus at the wrong end, he "pruffered it." Why should the susceptibilities of the large bodies of loyalists (Burly Raja and Kunwar Sahab woke up) with their "tropical emotionalism" be allowed to be shocked every three years? Why should Government flick their cherished rights periodically? Do it once and let there be an end of the matter. Went on at this rate for a good long while and talked of "theoretical ideas of British citizenship," and the end justifying the means. Would have gone on eternally had not the word "undiscriminating" come as an obstacle in the way. Wanted to jump the hurdle, but caught his foot in it. Tried again and failed once more. At last took it by instalments and swallowed the word in three good sized mouthfuls. Then came the set peoration. Had recollection of Burke's prosecution of Warren Hastings, and of the "*J'accuse*" of Zola in the Dreyfus case. Still more recently and nearer at home, Dr. Rash Behari Ghosh had assigned several reasons for opposing such repressive measures. Dashing Boy was not going to be left behind. Burke, Zola and Ghosh. So strung together a dozen of three-legged reasons and limped along with the pack of them exclaiming, "I support because" And yet if the Council had looked carefully into the matter it was the thirteenth reason—and one not mentioned at all—which had compelled his support of the Bill.

After him rose the Sassanide, Longfellow and the Kunwar Sahab, but the Sassanide caught the Speaker's eye. He declared with an assurance born of fulfilled prophecy of last year's Budget debate that "anybody giving a small thought to the Bill" would come to the conclusion that the Bill was harmless and "would put a stop to dacoities, political assassinations and the machinations of secret societies." What a pity people gave it more than a small thought and found it not only harmful but also ineffective in dealing with the crimes enumerated.

Longfellow and Kunwar Sahab essayed again to address the House, but Cherry Chitrus who sat next to the Sassanide had the right of pre-emption and exercised it. He preferred to be guided by the unanimous opinion of the Local Governments rather than his own in a matter like this and supported the Bill. Kunwar Sahab alone got up after him, for Longfellow had given up the task in sheer despair of catching His Excellency's eye. DuBoulay, the P.S.V., stood behind the ample person of the Kunwar Sahab. But the rumour is baseless that he prompted Kunwar Sahab in spelling out his speech. After him followed a tussle between Free Lance and the Sick Sirdar. But in spite of being *lawana*,

the *partap* of the latter was too much for the Free Lance and he gave him precedence. The sum total of the speech was that "we know little; God knoweth more; but Government knoweth best."

Then followed the Lancer. "I particularly want to speak on this subject. I had advised Lord Minto four years ago to pass a Bill, and he had done it too. But there was a curious coincidence. St. Louis of the Punjab and I are of the same opinion (curious, isn't it?). It was difficult to make out a case for the Bill in 1906. But, thank God, sufficient proof was furnished in 1907. Methods of weakness and conciliation were bad. The Bill was rendered weak to bring about conciliation. But there is still some hope. It may become permanent and counterbalance the weakness."

Burly Raja could not give the Bill a silent support after H.E.'s failure to recognise the work of the Imperial League done behind a veil. But his first sentence was a puzzle to the Council. "If the Bill had been directed against the anarchists I would have opposed it." This was passing strange and specially in a Raja. But after a reflective pause the Burly Raja added: "Because it cannot touch them." The explanation, though belated, was not inadequate even for "a well-wisher of the State" whose relations with the British Government were not only correct but friendly. But the next remark was lacking in force. Surely the anarchists did a little more than "bring the Government into contempt." However, a pleasure to hear him talk with deep emotion of "our dear motherland." Long live the darling of his motherland! The speech was in every way worthy of a nobleman and patriot.

At last the opportunity so sedulously sought by Longfellow came to him. Perhaps his best speech this session and the best speech of the day. Pitted the *Englishman* against the Government of India. That journal had wished to secure acquiescence of its clients by explaining that improvements of the new Bill on the old were nonunal. With the whole of the Government of India at his back, Hon. Longfellow tore up the paper into shreds and acknowledged that improvements were liberal. But did not wish to embarrass Government, hoped the new weapon would rust in its armoury.

Bhupen Babu was as mild as the Bill. But the partition is to Bhupen what the head of Charles I was to Uncle Dick, and it bobbed up again. With watery eyes and in trembling voice referred to "my province, the fairest in all India," forgetting that it was the dark eyes and long tresses which were the fascination of Bengal. He was sorry that "circumstances had arisen in which the Government and the officials had made the work of the seditionists rather easy." He would not refer to those circumstances "for they would only serve to revive a melancholy memory." No wonder that Dig'er-Patty sobbed aloud and even Burly Raja was visibly affected. Had he gone on in that strain, a stream of salt water would have flowed from the Council Chamber to join the Hooghly and become part of the Bay of Bengal. Rejoicing at the premeditated effect—for the pathos if not in print was in excellent calligraphy, Bhupen Babu not trusting his own moderation sufficiently to let himself go without the restraints of manuscript—he referred to the assertion that a periodical enactment would create excitement. Where was the excitement now? Look at Bhupen himself! And surely the Council had to own that if Bhupen was not excited nobody else could be. The peroration was a curious confession of characteristic redundancy. "I have said all I need have said. I have not said much that I could have said." Comparing himself to the lone sparrow perched on the housetop hoped he would yet be heard.

The Nawab of Jaunpur announced that he was more loyal than the law. He had asked the Government to make the Act permanent even at Simla. Wonder why he moved no amendment to reinsert the objectionable features of the old Act. The Cross-Bencher is a journalist and takes note of his contemporaries' journalistic *obiter dicta*. Referred to three local journals, the *Statesman* for a premiss; the *Indian Daily News* for a conclusion and the *Englishman* for refutation. The Pandit talked for many moments about the Bill as a permanent instrument of repression and thought that if Government agreed to the necessity of temporariness he would agree to the necessity of the Bill. How awfully compromising! After the Pandit came lunch and it was about time the members deserved it.



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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is so little to ask that we feel sure they will comply with the Manager’s request.

We are happy to say that we are now in a position to supply “The Comrade” to Muhammadan students who apply to us during the month of April at the reduced rate of Rs. 2 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months.

The Week.

The Indian Navy.

COLONEL YATE asked in the Commons whether in view of the increasing seaborne trade to India and the Eastern Crown Colonies the Government would consider the appointment of a special committee of naval and military experts and representatives of the Indian Colonial Officers to determine their respective interests and share in Imperial Naval Defence in time to enable the Secretary of State for India to submit the result to the Imperial Conference.

Mr. Asquith replied that it was not proposed at present to appoint a committee. The Crown Colonies already contributed considerably to the cost of their garrisons. The Imperial Conference would consider the question of Imperial Naval Defence in

regard to the interests of the self-governing colonies, but the consideration of a naval contribution by India or the Crown Colonies did not directly arise.

Peace

BOTH Mr. Asquith and Mr. Balfour have accepted an invitation from the Lord Mayor to address a meeting at the Guildhall on the 28th instant in favour of arbitration between Great Britain and the United States.

Turkey.

It is reported that the Turkish Battalion marching to the relief of Tusi fell into an ambush and lost a hundred killed and wounded. The Turkish Commander at Tusi, which is still blockaded, has smuggled out a message stating that Albanians, supported by Montenegrins, continue their attacks on the town. Shekret Fergut, the commander of the Turkish troops in Albania, is disbanding the Bashî Bazouks whom the rebels have severely punished.

Yemen

MESSAGES from Hodeidah, dated 6th April, state that Riza Bey has inflicted a severe defeat on the rebels who were concentrated in great strength near the village of Metneh. Three rebel leaders were killed and over a thousand of their followers killed or wounded. The rebels have retired in a northerly direction.

A Reuter message from Sanaa, dated 7th April, states, that RIZA Bey after defeating and dispersing the rebels at Metneh entered Sanaa on the 4th instant. The Turkish casualties were small. They included two officers killed. The insurgents’ losses were severe. Izzet Pasha at the head of the main army entered the town on the 5th instant. A grand review was held on the following day. Six battalions are expected to arrive from Taiz.

It is officially stated that the Yemen expeditionary force has occupied the town of Amran, meeting with no resistance. It is stated that the insurgents fled and that several Sheikhs have surrendered. Other Sheikhs have announced their submission.

Baghdad Railway.

IN THE House of Commons Colonel Yate asked whether in view of the political and commercial interests of India in relations to the Baghdad Railway, the Government of India was being fully consulted regarding the negotiations, and whether in event of an agreement an opportunity would be given it of expressing its views before the agreement was concluded.

Mr. MacKinnon Wood, Parliamentary Secretary to the Foreign Office, replied: I am in frequent communication with the Secretary of State for India, who keeps me well informed regarding the views of His Majesty's representatives in India.

A RECENT *fatwa* of the Sheik-ul-Islam disposing of the treasures of the Shiah shrines at Kerbala and Nejef for the purpose of building school and hospitals has provoked a ferment in the Shiah world.

The Persian Charge d'affaires has been instructed to lodge a protest with the Porte and it is expected that Great Britain and Russia will follow suit.

THE Central Standing Committee of the All-India Shiah Conference has passed a resolution deploring the recent *fatwa* disposing of the treasures of Shiah shrines in Arabia for the purpose of building schools and hospitals and trusting that the influence of Great Britain will dissuade the Porte from giving effect to it

Abyssinia.

DESPATCHES have reached Rome from Addis Abeba stating that Ras Tesama, guardian of the heir to the Abyssinian throne, is dead

Persia.

A *Times* message from Teheran states that the Governor General of Fars has signalled his arrival at Shiraz by arresting the head of the powerful Kavam family whose feud with the Kashgas has largely contributed to the unrest in South Persia.

Wakf-ala-l-aulad Bill.

AT A PUBLIC MEETING of Muhammadans at Lucknow it was resolved that the Muhammadans of the United Provinces consider that the Draft Bill for "Wakf-ala-l-Aulad" is a useful, proper and sound measure acceptable to all classes of Muhammadans, and that the judgment passed by the Privy Council is a wrong interpretation of Moslem precepts and contrary to Moslem doctrines.

Amalgamation of Universities.

Mrs. Besant has issued a printed letter on the subject of the modified scheme for a University of Benares. The compromise arrived at between Mrs. Besant and Pandit M. M. Malaviya aims at the immediate establishment of a residential and teaching University with the Hindu College as its nucleus. The proposed University will affiliate all educational institutions in which religion and morality form the integral part of education.

THE proposed amalgamation of Mrs. Besant's scheme of the University of India and of the Hon. Pandit Malaviya's scheme of the Hindu University is not meeting with much approval amongst not only the orthodox people but even amongst advanced reformers. The predominance which has been given to theosophical ideas in the management of the Central Hindu College and the recent teaching of the cult of the coming Avatar which Mrs. Besant, Mr. Arundale, Principal, and some professors of the Central Hindu College have been preaching, largely accounts for the opposition to the amalgamation.

The following telegram to the *Bengalee* was received from the Hon. Pandit M. M. Malaviya on Tuesday.—"The telegram which appears in your paper of to-day's (18th) date, and which purports to come from 'Malaviya, Allahabad,' is not from me. I have asked friends with whom I have been working up the proposed Hindu University Scheme for some time for their opinion about the amalgamation of Mrs. Besant's scheme of a University. Several have already expressed themselves in favour of it. I am awaiting the opinions of the rest."

Sikh Education.

THE fourth session of the Sikh Educational Conference met at Rawalpindi on the 15th instant. About five thousand people were present, including a very large number of ladies. Baba

Ojagar Singh Bedi, chairman of the Reception Committee, welcomed the delegates and referred to education and concerted endeavour. The Hon. Mr. Sunder Singh Majithia in the course of his presidential address said that education in the true sense of the word meant education of the heart and the soul and that it began at home and could be best continued in Dharamsalas.

Education in India.

THE *Times* publishes a special article announcing the arrival of the educational delegation representing all the Christian communities in India and explaining the efforts hitherto made on behalf of the education of the domiciled Anglo-Indian community. The delegation has the warm support of the Archbishops of Canterbury, York and Armagh and other Church dignitaries who have joined the committee in England, together with many statesmen experienced in Indian affairs. The delegation held a three days' conference with the committee.

A leading article in the *Times* hopes that with the start already made, and the unanimity of the co-operating bodies regarding the inadequacy of the present scholastic and academic equipment, the delegates will easily secure the sum required. The article concludes:—"The further hope of grant-aided schools and colleges, inter-denominationally managed, affording facilities for denominational instruction, may suggest to us at home the just solution of the perpetual problem."

Morocco.

THE latest news from Fez shows that the tribes on the 12th instant attacked a Sherceffian force under a French Major. This force, hearing that Fez was pressed, returned to the city and repulsed the attack. The Sultan is recalling all other forces.

France is further reinforcing her troops in the Casablanca Hinterland by four Colonial Battalions.

A message from Tangier states that the Sultan's army, retiring on Fez from the Sherarda country, met the rebels and gained a great victory, greatly improving the situation. The same force will now attack the rebel positions to westward of Fez.

U. P. Conference.

THE fifth United Provinces Social Conference was held on the 17th at Bareilly, Mr. C. Y. Chintamani presided. There was a large gathering of delegates from different parts of the Province. The President in the course of a long speech dwelt on the various aspects of social reform in the country. Speaking about the condition of the depressed classes he said:—"I have no sympathy with the demand of the Moslem League that the depressed classes should not be regarded as Hindus, and I have no respect for the motive of their agitation which was frankly an interested one. Nor can I pretend to think that the Census Commissioner acted with the circumspection and impartiality which we had a right to expect from a responsible officer of Government, when he issued his unfortunate circular which was rightly subjected to much severe criticism throughout the country. So far our task is easy, being only criticism of others, but what about the duty we owe to the depressed classes as well as to ourselves and to the community at large? Just think whether an agitation, like what was set on foot by the Moslem League, would have been possible if we had done our duty by those unfortunate classes? Would there have been as many conversions to Christianity and Muhammadanism if light and life had been brought to their doors by their more fortunately circumstanced co-religionists? Is it not a fact, and does it not bring shame to us to have to confess, that in such organised efforts as have been put forth to reclaim and uplift them the share of Hindus themselves has not been respectable and that for the best part of them the credit belongs to Christian Missions and the Theosophical Society?"

Referring to the Civil Marriage Bill introduced by Mr. B. N. Basu in the Supreme Council, the President said:—"If it were proposed to introduce an element of compulsion into the Bill, if the object were to force social reform on unwilling persons, if people were compelled to marry outside their caste or community, not only would opposition to the Bill be perfectly intelligible but we should deem it our duty to resist such unpardonable interference with individual freedom. But Babu Bhupendra Nath Basu has no such unthinkable object in view. His Bill is a mere enabling measure, and when it is passed into law, as I hope it may be, no single man or woman will be the worse for it. None will be required to do or refrain from doing anything which he now avoids doing or does. I cannot understand how any serious objection can be raised to so modest, reasonable and necessary a measure as Babu Bhupendra Nath Basu's Bill. It is true one criticism that has been made calls for a little attention—the effect of the Bill on the law of inheritance. I think an adequate reply has been given to the objection by my learned friend Dr. Satish Chandra Banerji in the course of his defence of the measure in the *Modern Review* of April. The opponents of the change need not therefore fear that the passing of the Bill will herald a social revolution which they detest. The conservative instinct of the people may be relied on by them and they may further remember that with many people the sympathies are conservative even when their opinions are liberal."

Talking of the position of Indian women, the speaker pointed to the absence of legal redress for the wives when they are ill treated by inconsiderate husbands. He strongly condemned the *purdah* system and said there was not a shade of justification for its maintenance and it ought to be immediately abolished. He had no faith, he said, in lock and key morality. The President next pleaded for raising the age of marriage, and quoted figures to show that the United Provinces alone had sustained a loss of 468,920 souls, since 1901, due to various causes consequent on early marriage. In conclusion he appealed to his audience to bring about those changes in the laws of society on which alone depended the national progress of India.

U. P. Industrial Conference.

THE U. P. Industrial Conference opened on the 15th at Bareilly under the presidency of Dr. Satish Chandra Banerji. Dr. Banerji in his presidential address amongst other things dealt with Co-operative Credit Societies and welcomed the Bill recently introduced in the Imperial Legislative Council for amendment of Act X of 1904. He suggested that men of smaller means should combine together to start bone-crushing factories for manure. If India aspired to become a manufacturing country she must adopt a factory system to a large extent. He dwelt at length on the sugar industry, on high railway rates and the Swadeshi movement. He urged the introduction of manual training in all ordinary schools and the starting of a fully equipped technological institute at Cawnpore.

Executive and Judicial.

A DESPATCH has been received from the Secretary of State sanctioning the proposed experiment of the separation of Judicial and Executive functions in Bengal and Eastern Bengal. This scheme has been modelled upon that of Sir Harvey Adamson which was announced in the Council a couple of years ago. Lord Morley, however, has made several important suggestions which need further development. Accordingly these suggestions have been referred to all the Local Governments and on the receipt of their replies the final scheme will be sent home for approval. Meanwhile the *ad-interim* despatches will not be made public.

Neara Outrage.

AN APPLICATION for bail was made on the 19th before Mr. Shyam Narayan Singh, officiating Sub-divisional Officer, Dinapur,

on behalf of Kartick Dass, one of the two Bengalee youths, arrested in Calcutta in connection with the wrecking of the express train near Dinapur. The application having been opposed by the prosecution, bail was refused.

Abdul Majid, a Mahomedan boy of the village Sadiapur, at whose instance, it is alleged, the Calcutta arrests have been made, speaks English and Bengalee, having spent a long time in Calcutta. It is said that Abdul Majid and the Bengalee youths arrested have been friends for some time.

A private conference was held recently at Dinapur by the officials to consider matters connected with the railway outrage.

Moslem University.

MR. SULAIMAN ADAMJI, of Rangoon, has presented Rs. 1,00,000 to the Moslem University Fund.

Persia and Turkey.

IN THE Chamber on the 19th, Rifaat Pasha, Minister for Foreign Affairs, referring in his statement on foreign policy to Persia, said that Turkey desired to see a strong and independent Persia. The only question in dispute was the delimitation of the frontier. He announced that the Government had proposed the appointment of a Turco-Persian Delimitation Commission, but the reply of the Persian Government had not yet been received.

Cabinet Changes.

MR. E. J. SOARES, Junior Lord of the Treasury, has been appointed Assistant Comptroller of the National Debt Office.

The Hon. Frederick Guest has been appointed Junior Lord of the Treasury in succession to Mr. Soares.

These changes involve two bye-elections.

Mr. Soares has also received a knighthood.

Tunis.

PRESIDENT FALLIERES reviewed the troops on the 19th. Admiral Sir Edmund Poe and other British officers were present. Afterward President Fallières gave a luncheon at the Residency. Admiral Poe sat on his right hand. President Fallières and the Bey exchanged toasts, the Bey dwelling on the tolerant and pacificatory action of France, which had brought prosperity to Tunis.

Imperial Conference.

IN THE House of Commons the Hon. Walter Guinness moved that the programme of the Imperial Conference should include a discussion upon the international situation. He looked forward to a truly Imperial Parliament which would include representatives of the Dominions. In the meantime he would welcome any step, however small, promoting Imperial unity.

Mr. McKinnon Wood, Parliamentary Secretary to the Foreign Office, objected that the motion was unnecessary and undesirable and hoped it would be withdrawn.

Asked whether the discussion would be private.

Mr. McKinnon Wood: Undoubtedly.

Mr. Alfred Lyttelton said that the Ministers should freely and frankly inform the representatives from the Dominions abroad of the outlines of the present international situation. The position had radically changed since the last occasion and now it was doubtful whether it was possible for Great Britain to protect unassisted any longer her dominions.

Mr. Harcourt, Colonial Secretary, said it had always been the intention of Government to take the Premiers of the Dominions into consultation on matters of international concern. Government would withhold from them no information which they desired and which would be useful to them, but would do so in absolute secrecy. He begged the House not to attempt by resolution to dictate to the Conference its method of conducting business.

The resolution was withdrawn.

TETE À TETE



It was disappointing to find that representatives from the Punjab, Eastern Bengal, Madras and Burma could not attend the meetings of the Committee appointed to draft the constitution of the Moslem University which met at Aligarh during Easter. Delegates from the Punjab were naturally busy in celebrating the anniversary of the Anjuman-i-Himayet-i-Islam; but when they will hear that the interests of the Punjab and of its Islamiah College were dear to all they will not have much reason to regret their own absence. The co-operation of men like the Hon. Mr. Justice Shah Din and the Hon. Mian Mahomed Shafi is always useful, but it would have been specially valuable at this juncture. Thanks, however, to the labours of Dr. Syed Ali Belgraini, assisted as he was by Dr. Ziauddin, the Committee had an excellent basis to work upon. Its proceedings are confidential and cannot be divulged. But we think we shall not be betraying any confidence in assuring the community that the consensus of opinion in the Committee has been given in favour of a constitution which, while not wrenching the educational affairs of the community from the hands of those who had hitherto been entrusted with their management, guarantees admixture of fresh blood, insures fluidity instead of stagnation, and gives to representative bodies in the community at large the choice of the governing body in future. Neither the benefactors nor those who contribute time and energy, neither the Old Boys of Aligarh nor the Moslem graduates of other colleges have been ignored; and while the essentially Islamic character of the management is preserved, no narrowness or bigotry has warped the judgment of the Committee in making arrangements for the supervision of the courses of studies or examinations on catholic lines. Individual views will differ, no doubt, and we could suggest several improvements. But in such matters the effort should be to arrive at a compromise acceptable in the main to all parties, and we think the Committee has already secured such a desirable settlement. The draft will be revised and circulated among the members of the Committee again, and finally adopted in a meeting some time in May. We do not think any material change will then be effected. But we are confident that the final result will be approved by the community at large, and will convince it that its representatives were reasonable men, moved by regard for its welfare rather than for personal aggrandisement and certainly not by obstinacy. The Hon. Raja Sir Ali Mohamed Khan, K.C.I.E., of Mahmudabad, presided, and those who were present can testify that his office was no sinecure. He had to deal justly with all shades of opinion. He had to satisfy them that they were not being gagged, but had full liberty to speak once, twice, and even thrice. Yet he had to see that talk did not usurp the place of work, and that nobody exceeded the bounds of reasonable criticism. He had to be firm in his rulings in matters of procedure, yet careful not to appear to lay down the law on the subject-matter of discussion. In all this he succeeded even more than on the occa-

sion of the Budget meeting of the Aligarh Trustees last September, and the final settlement will in no small measure be due to his unfailing courtesy, firmness and desire to discover the *via media* between conflicting views. He has much to do yet, and if he succeeds in that as he has succeeded hitherto, the community will have reason to be grateful to him as the right hand man of His Highness the Aga Khan.

REUTER'S announcement regarding the *fatwa* of the Sheikh-ul-Islam sanctioning the employment of the treasures at the shrines at Nejed and Kerbela for educational purposes created what it was meant to create, a sensation.

We, however, had but a brief summary of the *fatwa*, and the entire circumstances which prompted the Sheikh-ul-Islam to issue the pronouncement are not known to us. There is no reason to suppose that a Government which sanctions the appointment of chaplains to its army for the spiritual welfare of its Christian subjects, would go out of its way to practice intolerance towards its own co-religionists. The treasures at the shrines of Nejed and Kerbela are mainly the offerings from the Shiah pilgrims visiting those places; but not even Shiahs themselves will suggest that the treasures are meant to lie idle. If after providing for the upkeep of the shrines in a magnanimous manner, there is a large surplus left over, it could not be better employed than in the propagation of education among Moslems who in after years may become the life and glory of Islam. At any rate, we cannot believe that the Turks, who have shown themselves so tolerant of other faiths and races, will initiate any measure which may create a schism in the ranks of Islam at a time when the needs of the day are fraternity and good-feeling. The present is not the time for Moslems to indulge in theological discussions. If they wish to continue their existence in the world as factors of importance, they must, once for all, forget sectarian differences. We trust the Turks will be the first to recognise the dangers of disruption among the forces of Islam, and even if the Sheikh-ul-Islam has pronounced in favour of employing the wealth of the Nejed and Kerbela shrines in the diffusion of education in Turkey, they will take no further step in that direction until they have consulted the wishes of the Shiahs in the matter. We also trust that the Shiahs will exercise restraint, and leave no stone unturned to prevent a rupture. The auguries are all in favour of a satisfactory solution of the problem. Only the other day, Rifat Pasha gave expression to the friendly feelings Turkey entertained towards Persia. A thousand *fatwas* of all the Sheikh-ul-Islams in the world cannot justify a wanton wounding of feelings, and that too among Moslems themselves. It is better that the Shiahs misused the offerings—though we do not fear they would—than that Sunnis used them to good purpose against the wishes of their Shiah brethren.

SOME time ago after the commencement of work for the Moslem University, H. H. the Maharaja of Kashmir launched a scheme for the foundation of a Hindu Rajput College. Since then the Hon. Pandit Madan Mohan Malaviya has revived his scheme for a Hindu University, and

there are reports of an amalgamation with the University of India of Mrs. Besant, followed by contradictions. The public does not know whether Mrs. Besant and Principal Arundale have conquered their aversion to the spirit of emulation which moved the Hon. Pandit to appeal for a Hindu University immediately after the successful appeal of His Highness the Aga Khan, nor is it aware whether the Hon. Pandit and those who think with him have forgiven Mrs. Besant and Principal Arundale the predominance given by them to theosophical ideas in the management of the Central Hindu College and the recent teaching of the cult of the coming Avatar. Mrs. Besant was unable to collect sufficient funds to carry on the College without raising the fees, and Mr. Arundale reproaches the Hindus with their lukewarmness in support of that institution. But last week we were informed that she counted upon 40 lakhs,

and since the amalgamation of her University with the Hon. Pandit's was expected to be readily effected, the total was expected to reach fifty lakhs. The papers now publish a list of subscriptions promised to the Hindu University which total nine lakhs and a half. If these promises have been secured by the Hon. Pandit, then Mrs. Besant's expectations from him and his supporters are fully realized. There is still the 40 lakhs which she counted upon, and if we found it difficult to credit her expectations then, we find it no easier now. We know only too well that her scheme was backed by no less than five present and past Vice-Chancellors of already existing Universities, but that was never an indication of monetary support, and although a Calcutta Muhammadan has once more figured in a telegram, his becoming a supporter of Mrs. Besant's scheme of a Hindu University does not enhance the financial credit of the undertaking. We are a firm supporter of the idea of Hindu and Moslem Universities and expressed our views at the very outset. But we did not disguise from ourselves the difficulties of the promoters of a Hindu University. The difficulty of the Mussalmans has for the last 10 years been financial only, for the Mussalmans do not often possess the good things of this world. That difficulty has now been removed and their path is easy. To the Hindus money was and is no consideration. They are a rich community, and the ease with which they have collected nearly 10 lakhs clearly indicates that there will be no lack of funds. But while Sir Syed Ahmed was unifying his people in social and religious matters, and providing for them the nucleus as well as the model for a Moslem University, patiently working for these ends and prudently conserving their energies for self-improvement on Moslem lines, the Hindus, quite content with ordinary Colleges, busied themselves with politics, and by turning out graduates after graduate from the Government Colleges achieved triumph after triumph in the Council Chambers and in the Public Service. Some of them now discover the defects of the training in Government educational institutions and yearn for education on "national and Hindu lines." They find the Depressed Classes no closer to them to-day than half a century ago, while they regret the indifference of the educated Hindus to the tenets of Hinduism. The result is that the one Hindu institution which has practically achieved any success is not appreciated by the major portion, and that too the monied portion, of Hindu society on account of its being more theosophical than Hindu, and the objectors have nothing practical to show and thereby illustrate what they mean by "national and Hindu lines" of education. The idea of the Hindu University, though not quite new to-day, has undoubtedly been taken up afresh in healthy but hurried emulation of the proposed Moslem University, with the result that there is no sharpness of outline about it, and it is still a vague and undefined ideal. This is a great pity, but a too zealous pursuit of politics and too languid and easy tolerance of the State-managed Universities, Colleges, and Schools could result in nothing else. The unity of feeling and of ideal which is manifest at Aligarh is not so easy to discover in the two schemes of the Hindu University. The public would like to know how the difficulties of caste, for instance, would be got over. Would the Parichama, who is claimed as a Hindu for Census purposes, be allowed to join the University, and if so will he have the same status as the twice-born? Would the Sudra have an equal position among the latter, and would all the Hindus dine together, even if collective worship in a common temple is too novel an idea even for the Hindus of the twentieth century? Mrs. Besant succeeded after considerable time in arranging for the admission of a Sudra into her College, but we do not know if the Untouchables have yet been admitted, nor whether inter-dining is practised. We know that she was for the present averse to making the University of India residential like the Aligarh College, which was an object lesson to Sir Thomas Raleigh's University Commission. But the Hon. Pandit Madan Mohan Malaviya is anxious to begin with a residential and teaching University and Mrs.

Besant has modified the Draft Charter and the Petition accordingly. The question is whether such a University is compatible with caste distinctions, and if the latter are to be consigned to the limbo of useless things, as they should be, whether financial support and students would pour into the University as easily.

The public is entitled to know full particulars about the Hindu University, but in the meantime there is no reason why the foundation of the proposed Rajput College at Agra should be opposed. Thakur Dhian Pal Singh Saheb, B. A., has written a very effective letter to the *Pioneer* in refutation of Kunwar Shri Krishna Saheb's letter published in the same paper in opposition to the scheme of H. H. the Maharaja of Kashmir. The Thakur Saheb says with great truth: "No other caste has helped or is likely to help us. Why should we not help ourselves?" That is the cry not of one fighting caste but of all. The old avenues of success in life have been closed to the Rajput and the Sikh, the Mussalman and the Mahratta, and each of these communities is learning the lesson of self-help after discovering rather late in the day that, in spite of the talk of fraternal feeling, there is nothing else in India but communal competition almost "red in tooth and claw." The Thakur Saheb warmly repudiates the sarcastic assertion that the students of the proposed College will have no time and no special course "to inspire the spirit and loyalty of a Rajput." He thinks that "the proposed College will provide the students with a better and brighter outlook upon life. People with common interests, and high traditions, such as are emphatically the possession of Rajputs, can with advantage be trained together and will undoubtedly gain by free intercourse with one another. The advantages of a 'sectarian' College, are in this case at least enormous. There can be no difficulty in imparting religious instruction. The students can live together, work together, play together, dine together." The writer does not deny that the welfare of the Rajputs is bound up with the whole of the Hindu 'nation.' But he rightly believes that by improving the condition of his own caste the Rajput promotes the welfare of the whole community. We are familiar with the kind of objections which have been urged against the Rajput educational scheme. The best answer to them is practical work. While the dreamers and the schemers dream and scheme, the practical man realizes what is practicable, works for it, and achieves it. While others were talking of national unity, Sir Syed Ahmed achieved the first step, namely, the unity of Moslem India; while Mrs. Besant disguised her own ideals under the specious name of the University of India, the Mussulmans are in sight of a Moslem University. We are firmly opposed to caste, but we believe the only way to abolish it is to unite sub-castes into one, and then join caste with caste. But others think differently. While brother is divided from brother, they talk of United India and of an Indian Nation as if unity and nationality had already been achieved by them, and presume to preach to the world at large about the Parliament of Man, the Federation of the World. We wish success to the Hindu University, and we wish success to the Rajput College. But if the regrettable but essential separatism of caste are in the way of the realization of the larger dream, we shall not on that account disdain the humbler but more practical conception of Rajput unity and a Rajput College.

For the past few days the pages of the Anglo-Indian papers have been shrieking for revenge. The circumstances which led to the murder of Mr. Williamson and Dr. Gregorson are still unknown, and it will be to condemn the Abors unheard to lay the blame entirely at their doors. From what we know of the primitive tribes in India, it is impossible to conceive of them as an aggressive people. What led Mr. Williamson and Dr. Gregorson to enter a forbidden land is still

a mystery. We do not desire to condone the offence of those guilty of the crime of murder, but we do hold that it would be unchristian justice to make a whole tribe suffer for the delinquency of a few. The affair calls for the most searching enquiry. No expedition should be undertaken to scatter fire and blood broadcast in Abor land until those directly concerned in the outrage are found out, and even then the punitive operations should be directed exclusively against the villages harbouring the perpetrators of the murders. The extenuating circumstance that Mr Williamson and Dr. Gregorson crossed over into a "foreign" country will not, we trust, be lost sight of, as also the savage ignorance of the Abors which probably prompted them to interpret a peaceful mission as a mission of aggression. The offence of the Abors if they received no provocation is unpardonable; but they are, after all is said and done, a savage people and are not to be judged by the standard of civilisation. If the real murderers are discovered, they should certainly suffer for their crime. But before anything further is done it must be made clear what the unfortunate Mr. Williamson and Dr. Gregorson were doing beyond the British Indian frontier. Mr. Williamson, at least, was a Government servant, and there must be some record somewhere of his intentions and purpose in crossing the frontier.

FOR the most successful Re-Union of the Old Boys of Aligarh was held on the 15th and 16th instant when in spite of great heat and the prevalence of plague in the United Provinces some 150 Old Boys had come from every corner of India to their Alma Mater. The work of the Association is serious enough, but it loses none of its importance on account of the light-heartedness of those who meet each other after many years in their Old College. There was the usual dinner, and the usual speech-making, which lasted till 11. Mr. Hasan Imam's was a notable speech and the Aligarhians were quick to note the "conversion" of their latest Trustee and his realization of their "dynamic force," although his political views are still unchanged. Mr. Hasan Imam is too shrewd an observer to have missed the significance of Aligarh, and to attribute even after what he saw that Aligarh seeks refuge from the struggle for existence in isolation. There was the celebration of the Founders' Day at which Mr. Justice Sharfuddin spoke feelingly of Sir Syed and showed how, as a child, he had attracted the notice of that great man, when he had visited Patna, by wearing a red Fasz, then a sure sign of infidelity. Sir Syed, said Mr. Sharfuddin, had not only saved Moslem India from ignorance and poverty, but also from atheism and apostasy. Garden Parties provided a good occasion for meeting the present boys, though we would prefer to have at least one afternoon free for visiting their rooms and a leisurely intercourse. A breakfast was given by the Old Boys to Messrs. Shafiq Hosain, Salamuddin, and Syed Hasan, who are proceeding to England to play for their country in the Cricket contests. The nights were not devoted to sleep but consecrated to that ancient institution, the *Tujan-i-baramis* or *Jihl-i-murakkab*, and the senior Old Boy who presided this year must be most successful if he presides in Court as judiciously as he did at this important function. *Vive le roi! Vive la bagatelle!* The Old Boys rejoiced to find a new spirit animating the English tutors. It was rather something like the old spirit again, and Mr. Towle must be glad to have associated with him in his difficult task men like Mr. Goldie and Mr. Purvis, to mention only a few out of a large European staff that is beginning to recognise again that the best foundation for collegiate discipline is the affectionate intimacy between tutor and pupil. These were the side shows, so to speak, and the centre of activity was the annual meeting of the Association. The resolution to make Old Boys not residing in Aligarh eligible for the offices of Secretary and Joint Secretary could not be discussed on account of a technical defect which had not been corrected in time. But it is satisfactory to note that a majority of more than two-thirds of the written votes was in favour of the resolution. The resolution with regard to the reform of the Trustees' constitution was the only other contentious measure. All sorts of efforts were made to evade a discussion, and the usual plausibility of casuists was shown in the efforts to postpone a settlement. But the Association was firm and the resolution was carried by an overwhelming majority,

The amendment in favour of permitting the present Trustees, to retain their life tenure was accepted at the very outset by the mover and was carried as part of the resolution. The result is that the Old Boys have recommended that in future all Trustees should be elected for five years, that the three electorates for the purpose should be (1) the Old Boys' Association, (2) such benefactors of the College as have contributed not less than Rs. 3,000 to the College funds during the five years just preceding the election, and (3) such members of the All-India Mahomedan Educational Conference as have been members during the five sessions just preceding the election and have attended not less than three of them in person. The proportion in which these electorates should elect is 7, 3 and 3 respectively. We were never in favour of a life tenure, and are not so to-day. But we accept as a compromise that the present Trustees should continue to remain Trustees for life. They number about 90, and it will be many years before we see the last of the life tenure. But we hope Nawab Viqar-ul-Mulk's noble suggestion will be acted upon and the Trustees would resign their offices and offer themselves for re-election. The Trustee who gives money is eligible for election by the benefactors. He who gives his energy and labour and brains has an open door through the Conference. And the Old Boys who are growing every day in strength as the backbone of the community have their own Association to judge their merits. But the Trustees have to accept the recommendation of the Association first, and we trust it will not be the Old Boys themselves who, after a defeat in their own Association, will oppose its recommendations in the Board of Trustees. We have a vivid recollection of an unfortunate incident in 1905 when one of the Old Boy Trustees appealed to his Association to force another to resign, and we know how the sacrifice was unhesitatingly accepted in order to raise the prestige of the Association. Those were the days when the Association was used as a Court of Appeal by Old Boys in dealing with other Old Boys, although the number of members was 65, the income of the Association was Rs. 1,100 per year, and it had no constitution at all. Since then it has secured a constitution, has a membership of over 800, and an annual income of Rs. 11,000. Is it honourable for Old Boy Trustees to disregard the voice of an overwhelming majority of their Association to-day and rise from their places on the Board of Trustees to oppose its wishes? It is true that with the exception of the five elected by the Association, the other Old Boy Trustees are legally responsible only to the Trustees that co-opted them. To that extent they do not represent the Association. But the position was just the same in 1905, when at the instance of these very men an Old Boy Trustee, co-opted like them by the Trustees and not elected by the Association, had to resign his seat on the Board. The acceptance of the recommendations of such a large majority of their brethren is the touchstone of their faith in the Association. If they do not trust the Association sufficiently to resign their seats and offer themselves for re-election by the Association, the Association too will know how far to trust them.

WE HAVE a word to say to the Old Boys' Reform League also. When it commenced its career it was denounced as the centre of a separatist movement, much as the Moslem League has been denounced during the last three or four years. Year after year its members worked to bring the Old Boys closer to each other, raised the membership and the income of the Association beyond all expectations, and launched the *Old Boy* as an unfailing messenger between old friends. They have succeeded at last in disproving the assertions of their opponents and removing the doubts of the neutrals. In 1908 the Leaguers barely escaped ostracism from their *bivaders* and their candidate for trusteeship was defeated by four votes. As a trial of the pledges given in 1908, the League was in suspended animation for a year, but in 1909 its candidate was again beaten, and this time by methods even more reprehensible than those of the previous year, and the League was forced to recommence its activities. The result was that in 1910 its candidate was elected by votes about six times as numerous as the next highest poll in any previous or subsequent year. But in spite of the fact that the written votes in favour of the reform of the Trustees'

constitution were far in excess of those against it, the consideration of the League's resolution was postponed for another year. As regards the eligibility of Old Boys not resident in Aligarh for the offices of Secretary and Joint Secretary of the Association, though there was an absolute majority in favour of the League's proposal it was below two-thirds which was needed to alter the rules. In 1911, that majority was over two-thirds, the reform of the Trustees' constitution was carried, and not only Mr. Misbah-ul-Osman was elected as a Trustee, but the Committee proposed by the League for the Association was elected without a single alteration. This was a victory as sweeping as it was well earned, and should be an object lesson to those sensitive flowers that droop at the first touch of opposition. To be in a minority is not to commit a disgraceful offence; and to those who sneer at the *vox clauantis in deserto*, we can only point out the unbending figure of the Prophet of Islam who began with a minority of one, and with his persistence in the cause of truth made the desert populous and blossom like a garden. "If the sun was placed on my right hand, and the moon on my left, I will still say only that which is right." This is a precept to follow in preference to a worship of the fetish of a majority. Success has crowned the efforts of the League, but success is often more dangerous than defeat. It often brings about stagnation and the reposefulness of the lotos-eater against which the League has to guard. A still greater danger is the misuse of power. We are partisans of none; and the moment we notice the least tendency in the leaders of the League to dictate to rather than guide their comrades, we shall be the first to oppose and expose them. They must remember the noble words of Brutus,

Let us be sacrificers, but not butchers, Caius,
We all stand up against the spirit of Caesar;
And in the spirits of men there is no blood;
O, then that we could come by Caesar's spirit,
And not dismember Caesar!

If Brutus has killed Caesar for the sake of liberty, it is a poor appreciation of liberty to echo with the Roman citizen, "Let him be Caesar." There was no quarrel with Caesar, but only with Caesarism; and that must die forever. Those who are elated with success to-day must remember what Brutus said himself after the death of Caesar. "I have done no more to Caesar than you shall do to Brutus. I have the same dagger for myself, when it shall please my country to need my death."

ADMIRAL SIR DOUGLAS GAMBLE was lent to the Ottoman Government to superintend the reorganization of the Turkish Navy. Turkish Navy. He prepared a programme which was intended to cover a period of ten years, and included the building of two battleships, three cruisers and ten destroyers. Four destroyers were purchased from Germany to the great disgust of England. But Turkey has now ordered two Dreadnoughts from a British firm, and our Allahabad contemporary speculates on the effect which this is having or will have on the programmes of other powers. Russia is re-organising her Black Sea fleet. Greece will probably add a destroyer. Even Austria-Hungary may have to reckon with these two Dreadnoughts, and, of course, the two powers plus a dozen Dreadnoughts-for-pot-tuck standard will force the Tories to hold another monster meeting at Albert Hall. So the *Pioneer* is wroth with Turkey. Hear the Thunderer of Allahabad:—"It is difficult to see what justification there really is for an Ottoman Navy." Some people may suggest that as this was the work Sir Douglas Gamble was deputed to perform there may be some justification therein. But they forget that officers deputed to re-organise foreign gendarmeries or Customs are the only ones who are expected to show any result. "The fact of its existence must be accepted." Of course, "it can only be a disturbing factor in the equation of naval power in Europe, and as such it is unfortunate that the paper programme has begun to materialize." This is indeed the height of generosity. Perhaps the *Pioneer* would now accept the existence of the German Navy also, although it is unfortunate that it is a disturbing factor. One justification of the Turkish navy occurs to us, and we make a present of it to the *Pioneer*. Can it not condone its existence even when the two Dreadnoughts are to be built in Great Britain?

The Comrade.

Torture.

LORD COURTENAY had drawn the attention of Lord Morley in the House of Lords to the cases of torture by policemen which were mentioned in the reports of Inspectors-General of Police in several Provinces, and Reuter had sent us the summary of Lord Morley's reply which appeared like the strongest rebuke Lord Morley is capable of administering to any vexatious heckler. When a fortnight later the full report of the question and answer reached India by the Mail, it was discovered how Reuter, in a manner which is becoming characteristic of the Agency, had created a totally wrong impression of the whole affair. Lord Morley had admitted in his best manner that Lord Courtenay was incapable of unfairness of intention and was reasonably sure about the facts he had brought forward. No less than this can be said of Lord Morley's own intentions, or of those of the Government of India. But when we come down to the rank-and-file of the services we cannot honestly say that torture appears so very hideous in practice as it does in theory.

It can serve no purpose to refer, as even Lord Morley did, to "the Indian habit of mind" and to "the engrained Indian tendency," nor could the sweeping phrase of the *Spectator* about "the Oriental practice of torture" absolve a civilized Government such as ours is from the duty of eradicating this evil. Lord Morley gave the instance of Machiavelli being tortured for a confession in the 16th century, and perhaps later instances could be given even in England. Oriental, occidental or universal, the practice is there in India, and even to-day after 150 years of the British connection. The Government and the people must, therefore, both work in a well-thought out manner to remove this great evil.

In favour of the British it may be confessed that the police is mainly Indian and recruited from every rank of Indian society; that it cannot be far superior to its social environment; and that when the public is not so eager to co-operate with the police in the prevention and detection of crime as in England, but is more anxious for its own safety and ease, the police must find its work much harder, and that being for the most part composed of uneducated and unintelligent people it must find it (in the words of Sir James FitzJames Stephen) "far pleasanter to sit comfortably in the shade rubbing red pepper into a poor devil's eyes than to go about in the sun hunting up evidence." These are facts which not all the adverse judicial reflections nor any number of journalistic indictments of the police can alter. Here in Bengal we are fast acquiring a habit of mind which regards a convicting judge as a despot subservient to the executive, and the acquitting judge as sympathetic and independent, forgetting that our sympathy towards the class of people who generally figure in criminal trials is not likely to react favourably on our own reputation as law-abiding people. The policeman, like any other public servant, is appointed for our benefit and is paid out of our money. Instead of looking upon him as an alien, and of the undesirable sort for choice, we have to regard him as our servant whose usefulness depends to an enormous extent on our own co-operation. That we do not often think of him as such, and seldom do so in Bengal, needs no elaboration of proof. That this is not as it should be is also clear.

But the matter does not end here. We are told that the Oriental obeys force; that he only understands personal and autocratic rule; that he loves show and pageantry. And in this belief a large number of Anglo-Indians are ready to provide force, autocratic rule and a succession of imperial *lamashas* such as Lord Curzon delighted to hold. In the same way, there is a distinct tendency not only to regard torture as an Oriental habit but to tolerate it as such, because

"there aint no Ten Commandments this side of Suez." Lord Morley may almost disdain to reply to such a monstrous charge as the Government's lack of condemnation of torture. The Government of India may abhor it. The Local Governments may not wince at "a general doctrine of resorting to torture." The District Magistrate may be disposed to punish the torturer—if discovered—and the higher officials of the police may regret the existence of torture. But there is little doubt that there is a descending scale of disapprobation which may even come down to the torturer's own regret at the existence of the necessity!

When Lord Courtenay asked the question in the Lords he hoped that steps would be taken to remedy the evil. But he could not have dreamed that his question and the reply of Lord Morley could be used as premisses to draw the tortuous conclusion that—the European Officials should be increased and receive more pay! That, however, is just what the *Spectator* has done. It does not deny the existence of torture. No; that is not the game of the *Spectator*. "To what precise extent it prevails must necessarily be a matter of speculation." But the speculation of the *Spectator* has led it to conclude that "this hideous practice is comparatively rare in British India, whatever may be the case in Native States." Nevertheless, the writer of the article "has a vivid recollection of an incident in a Native State where a solitary policeman spent a merry night flogging the principal inhabitants of a village where a theft was supposed to have occurred." This brings him to "the point which lies at the root of the whole difficulty—namely, the impossibility of bringing Oriental methods of Justice up to the English standard with an inadequate supply of English Officials." The writer's panacea for such evils is to add a thousand more to the 530 Superintendents and Assistants, who lack a respectable knowledge of the vernacular, who know little of the habits and manners of the Indian population with which they often consider it "infra dig." to mix, and whose promotion to the headship of the District Police comes in the ordinary course and is almost entirely independent of detective abilities. If the European element could be trebled "torture in British India could probably be made impossible."

This is the bold assertion of the *Spectator* in spite of the admission that "between the visits of the inspector, the native policeman in his isolated *chowki* is practically free from control." One would have thought that the writer would suggest a raising of the pay of this isolated policeman, who combines with many temptations and much power a niggardly salary, and that he would recommend the recruitment of a better class of men than the 48 per cent. policemen in Madras and the 78 per cent. in the United Provinces who are unable to read. Failing this, one would have expected a suggestion for adding to the force of inspectors so that the visits to the isolated *chowkis* were not so few and far between. But such recommendations are not in the line of a Tory paper, nor of a writer whose tell-tale article betrays an Anglo-Indian. The writer in the *Spectator* would rather urge that "it would be far better to spend more money upon the police than to indulge in the costly experiment of free education now being advocated by the native leaders of India." We wonder how the Civil Service, which now regards the Inspector Generalship of Police as its special preserve, and would encroach on Police Commissionerships as well, would like the suggestion of the *Spectator* not only to add to the number of European Police Officers—so many claimants of prize posts—but also to improve their status and give them "better opportunities for rising in the Indian Civil Service."

As regards Lord Courtenay's proposal that in no case a suspected person should be committed to the custody of a police officer, but that he should always be sent to prison unless admitted to bail, the *Spectator* is afraid to commit itself in any way, although it admits that "on the surface the proposal certainly seems entirely reasonable." Remedies of this sort are evidently not much to the

taste of the Tory organ, which has consistently opposed Indian and Oriental aspirations. All that it wishes to do is to convince the world—even if it does not entirely convince itself—that torture by the police is "the nearest thing to native rule which exists in India." If we turn from this *obiter dictum* to the Police Commission's Report, we find that the statistical test still in vogue, by which merits and promotions of policemen depend upon the number of convictions they obtain, and for which the intelligence of European officials is responsible, is described fully together with its consequences. One of these is that the Indian police subordinate "believes that attention is given much less to the methods of his work than to the results of it, and that but little enquiry will be made regarding the means provided the ends are satisfactory."

We do not think that much improvement has taken place since 1904 when these lines were penned by the Commission. The policeman is still ill-paid and illiterate. He comes from a no better stratum of society than he did before. The educated Indian still shuns the Department in the ranks of Sub-Inspector and even Inspector, and the Deputy Superintendents recruited direct are dissatisfied with the invidious distinction made between them and the less efficient European Assistants. Unless the Indian officers are satisfied with their position the better class of men would keep aloof, and unless the salary is raised the policeman will continue to be illiterate and in the majority of cases far from honest. But if the root of the matter is the low level of morality of the people from whom the policemen are drawn, it is necessary to persist just with that "costly experiment of free education" to which the *Spectator* is opposed.

In the meantime, in no case should the suspected person be placed in the custody of the police. It is not only "rubbing red pepper in a poor devil's eyes," hanging him from the ceiling by a rope or pressing his ribs that are known to the police as the shortcuts of prosecution. Lord Morley—and perhaps Lord Courtenay also—does not know that one form of torture is almost impossible to prove, and that is an enforced insomnia! The policeman who has to keep awake on duty at night is often made to see to it that if he doesn't sleep at his post the accused inside the lock-up shares his vigil with him. A few days and nights of sleeplessness are known to bring about more confessions than the fear of the Pope and of purgatory. Under the system in vogue in India a good officer in the police must be a man of many convictions, and consequently an expert confesser.

Moslem Representation.

"WHAT'S in a name?" asked Juliet, and thought that "that which we call rose, by any other name would smell as sweet." But Juliet was a child of romance and no politician. In India, all's in a name, specially in politics. Sikhs and Aryas and Brahmins are Hindus. So are all the Animists and the Untouchables. The Social Conference which is concerned with the Vedic sanction for sea-voyage, widow remarriage and inter-marriage and inter-dining of castes is both "Indian" and "National." And, of course, the Congress from which the Mussulmans as a community have admittedly kept aloof is also "Indian" and "National." Into this wilderness of nomenclature came in the Provincial Conferences and the Presidency Associations—branches of the Congress—and now comes that frankly sectarian body the Hindu Sabha. We welcomed its advent because its promoters were honest and candid people who did not believe in disguises. But in the United Provinces, which for its frankly sectional separation was chosen as the centre for the Hindu Sabha, Bareilly was the scene of four assemblies which, with the exception of the Industrial Conference, were different in nothing but their names, and the old confusion was worse confounded.

Mr. Chintamani, the Editor of the *Leader*, presided at the Social Conference and delivered an extremely able address. It was a Hindu Conference from start to finish, and Mr. Chintamani described himself "as a Hindu addressing a gathering of Hindus;" but it was as usual labelled "The United Provinces Social Conference." The Hon. Babu Ganga Prasad Varma delivered the inaugural

address at "The United Provinces Hindu Sabha," and although he said "I do not admit there are separate Hindu and Muhammadan interests in the country," he forgot this declaration soon enough, and frankly declared that "I do not feel the least hesitation in joining an association meant for the protection of Hindu interests," and used the terms "Hindu interests" and "interest of the Hindu community" not less than a dozen times in the same speech. With social and political interests of the Hindu community safe in the hands of Mr. Chintamani and the Hon. Mr. Varma, who could have thought that another Conference and another Presidential address would be needed? But there still remained "The United Provinces Conference", and there was Pandit Bishan Narayan Dar, who, for the last five years, while his audience had been "engaged in serious struggles in the cause of your country," had been "on the sick list withdrawn from the heat and excitement of these struggles." With restored health he sought the "heat and excitement" of those struggles which wiser men wish to forget, and the battle must needs be fought over again for the benefit of Mr. Dar. The question of nomenclature has, therefore, an interest of its own. Mr. Dar, who launched an interminable and heated tirade against all those concerned in giving to the Mussalmans an adequate share in representation and was even more partisan than the other two Presidents, would, we believe, deny that the Conference at which he presided was Hindu and concerned with Hindu interest, or that as a Hindu he addressed Hindus only. It is, indeed, one of the absurdities of life that while a firm which makes even unconsciously a colorable imitation of a trade-mark of another firm could be punished by a Court of law, an association which is at the bottom imbued with a sectarian spirit can call itself national and deceive the unwary with its skilful nomenclature.

Mr. Bishan Narayan Dar could no more produce a fresh argument than did the Hon. Pandit Madan Mohan Malaviya in attacking in Imperial Council the separate Moslem electorates and the recognition of Moslem political importance, and we would have been content to ignore even the 25 columns of his speech as reported in the *Advocate* as an apt illustration of *ver et prater ea nihil*. But Mr. Dar has taught us nothing in his address if not the efficacy of reiteration in agitation, and so long as we believe that any injustice to a minority, be it Moslem, Mahraja or Sikh, will retard the formation of an Indian nationality and the progress of India as a united force in the comity of nations, we shall have to repeat the old arguments in refuting the old fallacies.

Nothing that His Excellency has so far done can in the remotest degree suggested that he was unduly partial to Mussalmans. It was reserved for Mr. Bishan Narayan Dar "withdrawn from the heat and excitement of the struggles" to discover malicious motive in His Excellency's suggestion that the Congress could leave the representation of political grievances to the duly elected representatives of the people who constitute his Council. Says Mr. Dar: "Some suspicion must attach to an advice of that sort when it is offered to the Congress but not to the Moslem League." By implication Mr. Dar admits that the Congress is to the Hindu community what the League is to the Mussulmans, an admission which, however useful it may be to those who have always regarded the Congress as such, cannot but be regretted by Mr. Dar's political friends. But in his hurry to suspect everybody of a conspiracy to rob his co-religionists he forgot to consider that the All-India Moslem League has taken up no deputation to His Excellency with a list of Moslem grievances, and the Viceroy has had no occasion to offer "an advice of that sort" to the Moslem League.

Mr. Bishan Narayan's enforced seclusion has evidently kept him uninformed of the arguments which have repeatedly been advanced in favour of Moslem electorates, for he says he never came across any such argument. If he will not see any we cannot make him see them. It will be no use repeating them, but it will be an interesting pursuit to refer him to the arguments he has himself used in his long oration ignoring whither they carried him. In the first place, Mr.

Bishan Narayan Dar does not believe in separate Moslem interests. Does he believe in separate Indian and official interests? Of course he does, for he says, "in some vital respects our interests and those of the bureaucracy clash." Let us take one of these which he himself mentions. He wants a clear non-official majority in the Councils, whereas the bureaucrats desire an official majority. Similarly, he would prefer to see more Indians in the public service and the bureaucrats would not. Here is a clear clash of interests, if by interests we mean here immediate interests. Now, let us turn to the two great communities of India. The Mussalmans want an adequate representation of their community and have secured it. The Hindus consider this excessive and would reduce it. Again, the Mussalmans have an inadequate share in the administration and would like to see it raised. The Hindus object. Is there not the same clash of interests? The Mussulmans are meat eaters and are required by their religion to make animal sacrifices, and, being poor, eat beef and sacrifice cows. The Hindus are generally vegetarians and all, except a growing class of educated heterodox Hindus, consider it a sacrilege to kill a cow. Where they have power to stop cow-killing they have done so, and elsewhere they are placing difficulties in the way of the slaughter of cows. Here is another clash of interests. Of course, Mr. Bishan Narayan will tell us that these are shortsighted quarrels and defeat the realization of the ultimate interests of both. No doubt it is so. But so are the ultimate interests of Indians and Englishmen identical. In our happiness lies their security. Yet these very highly educated bureaucrats are, as Mr. Dar undoubtedly believes, myopic in their political vision, and the less educated Hindus and Moslems should not pretend to be above the ordinary failings of human beings. The ultimate interests of Germany and England are one and the same, and yet a bloody war may any day involve the whole of Europe in untold misery for half a century simply because the highly sagacious statesmen of the two countries may for once forget the unity of their ultimate interests and rush to the arbitrament of war to settle a question involving some immediate interest. The ultimate interest of the whole of humanity is one and the same. In politics it is the immediate interest that count, and the effort of Hindus and Mussalmans should be to settle questions involving them, not by forcing minorities to come to the heel of the majority, but in a just and equitable manner. When the Mussulmans gain confidence in the justice and equity of the majority, they will no more demand separate electorate than does the Shiah minority of the Mussulmans. If the Sunni majority in Moslem India lost the confidence of the Shiah minority, that minority will be as justified in asking for a separate electorate as the Mussalman are to-day. This question affects all important minorities, and it was not only Mussulmans that asked for separation but also the Sikhs of the Punjab and the Jains of Western India. What have the opponents of separation to say to these communities whom they habitually count for political purposes as part and parcel of the Hindu community? Mr. Dar does not say that Mussulmans should not be represented. But if there was an identity of all interests it would be immaterial whether a single Mussalman had a seat in a Council or not.

If we recognise that Mussulmans have interests which occasionally clash with those of Hindus, then there is no escape from Moslem electorates. Mr. Bishan Narayan admits that "it is the interest of the electors which are intended to be represented in the Councils, and if they are prepared to confide these interests to the keeping of some one, it is no business of the Government to prevent them from doing so." This is his effective argument against the property qualification of Councillors. It cannot lose its force when applied to Mussulmans. If a large body of electors is not prepared to confide its interests to the keeping of some one, it is no business of Government to force it to do so. We hope a time will come when Mussulmans will confide in their Hindu brethren. But confidence can only be won by slow degrees, and not compelled by a counting of the heads. Mr. Bishan Narayan Dar himself has no confidence in the

Mussulmans. He quotes the Hon. Mr. Varma with approval when that gentleman argues that the voting strength of the Mussulmans in the Council of the United Provinces was 16 to 32 of the Hindus, and that this was bound to result in the election of no more than 2 Hindus because he expected the Mahammadans to vote for Mahammadans only. Had there been no separate representation of Mussulmans and their 14 per cent. were left entirely at the mercy of the 86 per cent. Hindus, the same reasoning leads us to the conclusion that they would have had no chance against the majority.

Mr. Bishan Narayan then shifts his ground, and although he admits that "in the Council Elections under the Old Act, of course the Mahammadans were not adequately represented," he would have us believe that a mere religious qualification in the Councillor can make him a Moslem representative. This is the most pernicious of all doctrines and introduces the religious element in its worst form. A Moslem electorate even if it confides in a Hindu and elects him is to be denounced. But a mixed constituency may elect a person in whom the Moslems have no faith, and he will adequately represent Moslem views if by religion he happens to be Mussulman. "All talk," says Mr. Dar, "about the Mussulmans so elected as being mere mandatories of the Hindus is myth and moonshine." The alliteration is attractive enough but we fear the reasoning is highly unsound. And our reason for saying this is just the same which led Mr. Dar to disapprove the system of delegates at elections. "The first object of every elective machinery," says Mr. Dar, "ought to be to create some link of responsibility between the member and his constituents." He would therefore like to abolish delegation because a councillor thus elected "may act in council against the wishes and interests" of his constituents. He would like "to make him feel the responsibility of his position, and less inclined to be tempted by his personal interests by making those interests depend upon the good-will of the electors." In short, Mr. Bishan Narayan Dar would like a councillor to receive from his constituency a mandate and become its mandatory. If this is so—and if ordinary words have ordinary meanings, it must be so—then why all this talk about myth and moonshine? The elected candidate is responsible to his constituents and must be the mandatory of the majority. If the interests of the minority are separate, the mandatory cannot afford to represent it even if that minority is composed of his own co-religionists, because, in the words of Mr. Dar, his personal interests are "dependent upon the good-will of the electors."

The second objection of Mr. Bishan Narayan is that Moslem representation is excessive. He has turned the percentage of the figures of Moslem population and of Moslem Councillors from side to side as a child fondly plays with a prism. He confesses that "figures are not my strong point, but these figures somehow interest me." It has not occurred to him that a Brahmin has no right to assert that he can represent the millions of Untouchables if the relations of the two are anything like those described by Mr. Chintamani. Of course Mr. Chintamani, too, would not permit Mussalman to exclude the Untouchables from the pale of Hinduism because they number as many as Mussalman themselves. So we are to accept that for political purposes at least the Untouchables are Hindus. But Mr. Dar does more. He has been informed that Mussalman number 14 per cent. in the United Provinces, and it is only an easy step to conclude that the remaining 86 per cent. are all Hindus. Assuming that it is so, we ask if Mr. Dar thinks a Moslem representation in the United Provinces of one out of seven would be just?

As regards political importance, we would say nothing for Mr. Gokhale and those who think with him have made it clear that though it is no honour to have lost an Empire it is something to have built one and maintained it for so many centuries. We believe Mr. Dar would not insist on "one man one vote" in the case of the British in India. The Mussalman were in the same position as the British not so very long ago, and they do not possess such a very bad memory. We know references of this

character are likely to hurt. But the rule of not throwing stones at others is the safest for those who live in glass houses.

Let us only ask Mr. Bishan Narayan to consider whether the numerical proportion would provide an effective protection for the Moslem minority. "The pure milk of the Benthamite word, one man one vote" is not the proper sustenance for India yet. Whether it will ever be that is more than we would venture to prophesy. But we offer to him the words of that prophet of politics, Mazzini, whom Mr. Bishan Narayan Dar cannot suspect of conspiring with Moslems. Joseph Mazzini, the Italian nationalist and lover of liberty, wrote in his celebrated work "On the Duties of Man" in language which he calls "words of conviction matured by long years of study, of experience and of sorrow" that "doubtless universal suffrage is an excellent thing. It is the only legal means by which a people may govern itself without risk of violent crisis. *Universal suffrage in a country governed by a common faith is the expression of national will; but in a country deprived of a common belief, what can it be but the mere expression of the interest of those numerically the stronger to the oppression of all the rest?*"

The Mussalman have not asked that the minority should usurp the place of the majority. They have only asked that its representation should be such as to withstand the onslaught of any other community if the Moslem minority secured the support of a third community. This is no small concession to mere numbers, and Mussalman Councillors are still dependent on the support of others for protection from the oppression to which Mazzini refers. They must learn to win the good-will and the friendship of other interests, and it depends on the attitude of the Hindus if the Mussalman repose confidence in them or distrust them. Mr. Bishan Narayan Dar thinks that "the achievement of political reforms against official opposition required unity not dissension." It unity has not come yet and dissensions are still the order of the day, Mr. Dar should examine the attitude of his own community also instead of denouncing the Mussalman only. You cannot bring people to love you by chiding them. And when a man of the attainments of Mr. Bishan Narayan Dar presumes to judge a giant amongst men like the founder of Aligarh, and calls him "a short-sighted politician," he must be blind indeed who cannot see that the followers of Sir Syed Ahmad who number seven crores cannot be won over by such presumptuous twaddle from a political tyro. It was the genius of Syed Ahmad Khan that constructed the lofty fabric at Aligarh. Mr. Dar has not even built up a hut. And with his blunt pickaxe and feeble arm he will never succeed in destroying the work of that great builder.



Short Story.

Lakshmbai's Hope.

As the sun set behind the hills, there arose a piercing cry from one of the hamlets in the village, a cry of human grief inconsolable. The girl rose from the death bed of her husband, and as she stood at the door of the hut looking at the new world which had come into her life, few would have realised that Lakshmbai had shed tears of widowhood, or that within the short span of sixteen summers she had run through the whole gamut of a woman's life. Frail as a flower, fair, with the glory of youth shrouding her slender figure, Lakshmbai could hardly grasp the situation. Her shapely wrists were already bare, and her dark, limpid eyes were troubled with the gloom of sorrow.

One after another, the women of the village came to the house of sorrow. Each shed tears of sympathy as she embraced Lakshmbai.

"Parmeshwar will help thee," whispered one to the girl widow's ear.

"Thou hast a son to live for," comforted another.

Time softened Lakshmibai's sorrow. In her tiny baby boy she found her consolation. She had no memories to cherish as the faded flowers of a lost love. Her husband was thirty years her senior, and her marriage had been arranged by her parents as is the custom of her land. At an age when the vague dreams of girlhood have not crystallised into possibilities Lakshmibai was called upon to don maternity. Of love she knew only in songs. In fact, she lacked the power of passionate expression. To Lakshmibai life meant household duties and the care of children.

"Thou wilt grow old before thy time, Lakshmi," one of her neighbours had said to her.

"What do I care? If only Bhagi lives, I shall be happy," the widow had replied.

She reduced the care of her son to a religion. When she went at daybreak to the sacred river to perform her ablutions and offer flowers to the gods in the village temple her thoughts were of her son. She toiled through the day's routine dreaming wild dreams of her boy's future. When any of her neighbours called, Bhagi, as the boy was fondly called, was the first topic of conversation.

"How is Bhagi, sister?" was the first question.

"Hast thou heard, sister, of the *fakir* who has come to our village?" some one would ask Lakshmibai.

"No, is he good? will he give a charm for my son?" she would say.

"Oh, he is famous for his charms, sister. I have heard Rukna say she thinks the *fakir* comes from Benares. You know Rukna's mother was very ill and the *fakir* gave her a charm. She is well now."

"I must go to see the holy man. He may give me a charm for Bhagi."

Round Bhagi's neck were many emblems of motherly care. Each charm meant money for the giver, and a long and tedious journey for Lakshmibai. But she cheerfully walked miles on a hot, broiling day as long as she was sure she would raise but one more barrier between her child and disease. She even exposed herself to base insinuations for her child's sake, as when she parted with her ornaments to a mendicant in return for a charm.

"Thou hast heard what Bhagi's mother has done?" asked a woman of another at the well where village society foregathered of a morning for the day's water-supply and gossip.

"Yes, and I always thought her so simple," was the comment.

"Those simple women are the worst," said another.

"Who would have thought that of Lakshmi?" and they fell to discussing the probable outcome of the affair, from their point of view.

(It was only when the "baragi" was arrested by the police a month after he had taken the ornaments from Lakshmibai for theft in a village some miles away that Lakshmibai was reinstalled in public favour.)

"I did not believe what they said of you, sister," said the woman who had doubted her simplicity, to Lakshmibai.

"I do not care, sister, what they thought of me. Parmeshwar sees all," was all Lakshmibai said, and went her way. One summer morning Lakshmibai woke to find that all was not well with the world. Her child nestled by her side, but he was restless. He had fever. At the well she asked an old woman to go with her and see the child.

"Mother," she said, "come and see Bhagi. I have never found him so uneasy. I think he is very ill."

"Yes, daughter, I shall go with thee. Don't cry, Lakshmi, it may be ordinary fever."

The woman saw the child and shook her head.

"He has fever, daughter, and that's all. Give him the medicine I shall send thee, and he will be well to-morrow morning."

Lakshmibai passed a sleepless night and Bhagi's condition became worse. She sent up prayers to the gods and goddesses of her faith and made innumerable vows. Neighbours came and saw the child, and prescribed herbs and suggested sacrifices. Lakshmibai sat through the day with the child in her arms, while the visitors prepared their concoctions for the tiny throat. Priests were sent for, and special *mantras* were recited to exorcise the evil spirits of the house. More charms were written and put round the child's neck. Another sleepless night for Lakshmibai and a more hopeless dawn of day. The child was unconscious. The mother sat tearless watching the tiny limbs lying listless by her side. A small red spot on the neck caught the watcher's eye, and she burst into a torrent of tears. She knew what that meant. Women from the village came running to see what had happened.

"Mata!" they pronounced, and fled from the house as from a demon.

The village doctor arrived and suggested incantations to the goddess of small-pox. He also gave some medicine for the child. Two women came to see Lakshmibai.

"Sister, thou hast not slept for days. Let us watch by the child's side, while you rest."

"Oh, I cannot sleep," said Lakshmibai tearfully.

"It will not do thy child any good if he has not thee to watch over him when he wants thee. Thou wilt make thyself ill."

"I shall sit up with you, and if I need rest, I shall sleep, sisters."

"Hast thou sent the goat to the shrine?" asked one of the women.

"Yes, I have. But I must see the priest."

The priest came with his books.

The child's horoscope was consulted, while Lakshmibai waited anxiously for the verdict.

"Thy child will recover, daughter, from his illness. It is a dangerous illness. His star is in a bad place at the present moment."

"O, Father! tell me what I should do."

"Thou hast made an offering at the shrine?"

"Yes I shall give all I have if only my son is saved."

"I shall send thee something from the temple. Give it to the child."

Night fell and another vigil for Lakshmibai began. The two women from the village came to relieve Lakshmibai, but she could only snatch a few moments of sleep at a time. Near dawn the child fell asleep, and Lakshmibai also lay down to rest. The two women sat looking at the child.

"What dost thou think?" softly asked one of the other.

"What will Lakshmibai do?" whispered the other.

They shook their heads. Day dawned and Lakshmibai opened her eyes and looked at her child. The disease had done its work.

"Sister, send for the Barra Dakter Sahib to see Bhagi."

The doctor from the town ten miles away came in the afternoon.

"Sahib," said Lakshmibai, "save my child's life and I shall be your slave for life."

The doctor knelt down by the child, the mother looking at him intently the while to catch the faintest ray of hope. The doctor rose to his feet, pulled out his watch, looked at the child and then at Lakshmibai who waited for him to speak. The child gave a gasp; there was a thud, and by the side of the dead body of her child lay the mortal remains of Lakshmibai.

A Sketch.

AMONG ordinary men he would probably have stood out, because of a certain distinction of bearing, a certain poise of head and steadfastness of eye. But to the unobservant, who missed these characteristics, he was just another fragment of the crowd who, frockcoated and sombre, hurried back each day from the City. It was very clear, though, to an intelligent mind that he never hurried. The mere fact of missing tube or 'bus did not seem in any way to disturb him and he held himself aloof from the jostling, pushing mob. Another noticeable point was that the newspaper boys did not even offer him the latest editions. Long acquaintance had taught them that the man took no interest in the affairs of the world; that rumours of war, the last murder, and details of scandals in high life, all left him equally untouched, as did the more homely interest of the sporting world. It might very likely have been that he lived a life apart, detached from others, uninfluenced by their thoughts or opinions. It seemed incredible that he belonged to the City, but of this there was no doubt. Every day he occupied an office stool in a certain firm during working hours, like and yet unlike the dozens of other men employed there. The partners treated him with a degree of respect for which they could hardly have accounted. His fellow clerks looked on him with suspicion, the feeling a man has for something he cannot fathom, a negative not an active quality. This side of his life left him more a machine than a man.

It was when without undue haste he reached the small flat he called home that some indication of the man himself was found. His study was a somewhat large room compared to the size of apartment usually provided in suburban buildings. One side of it was hung with heavy purple drapery which instinctively set one wondering what lay behind it, though the mind might actually know it was nothing but blank wall. To the right of the door was a huge bow window unrelieved by any curtain, in the curve of which was a writing table; facing this on the opposite wall, above a fireplace encased in plain brass, hung an immense oak frame filled by an empty canvas. Close to the writing table stood a bookcase. A scrutiny of these left one puzzled. Strictly technical books on his business lay alongside Laurence Hope's poems. Old philosophers met together and jostled Persian poets. Each book showed a fastidiousness of taste in binding or illustration. A large easy chair was dragged close to the bookcase and facing the pictureless frame. The carpet was old Arabian, this and other luxuries seemed incongruous in the room of a City clerk. A long sofa heaped with cushions struck a quaint note with its utterly feminine aspect.

There was an atmosphere of expectancy about the whole room. Once in it the man himself seemed to be waiting for something, not an unexpected something either, but that which he together with the empty frame and vacant sofa seemed to have awaited patiently for years. That he realized this attitude is to be doubted. His mind at any moment could fill the vacancy, that one instinctively knew. The knowledge brought with it the idea that perhaps for him it was no waiting, that it was part, or more likely still, the whole of his life. But all surmises about the man came to the same troubled conclusion that was in itself no conclusion.

The routine of his existence had never varied for many years, but to-day he could change it at will. The change that was his to reject or accept was one that the world counted a gain. A post of trust was offered him in another part of the country. Financially and socially, it meant success. Ambition for a moment stirred the man out of his usual calm. He paced the room eagerly. There was but one thing against his acceptance and that was an integral part of his life. He knew he couldn't take that vacant spot into the new world that lay before him. Without questioning, the decision was plain. He dismissed the idea with a few words of thanks, and resumed his life where he had left it.

Ato.

Selections.

"Thet Don't Agree With Niggers."

NO DOUBT the gods laughed when Macaulay went to India. Among the millions who breathed religion, and whose purpose in life was the contemplation of eternity, a man intruded himself who could not even meditate, and regarded all religion, outside the covers of the Bible, as a museum of superstitious relics. Into the midst of peoples of an immemorial age, which seemed to them as unworthy of reckoning as the beating wings of a parrot's flight from one temple to the next, there came a man in whose head the dates of European history were arranged in faultless compartments, and to whom the past presented itself as a series of superb ministerial crises, diversified by oratory and political songs. To Indians the word progress meant the passage of the soul through aeons of reincarnation towards a blissful absorption into the inconceivable void of indistinctive existence, as when at last a jar is broken and the space inside it returns to space. In Macaulay the word progress called up a bustling picture of mechanical invention, an increasing output of manufactured goods, a larger demand for improving literature, and a growth of political clubs to promulgate the blessings of Reform. The Indian supposed success in life to lie in patiently following the labour and the observances of his fathers before him, dwelling in the same simple home, suppressing all earthly desire, and saving a little off the daily rice or the annual barter in the hope that, when the last furrow was driven or the last brazen pot hammered out, there might still be time for the glory of pilgrimage and the sanctification of the holy river. To Macaulay, success in life was the going shop, the growing trade, a seat on the Treasury Bench, the applause of listening senates, and the eligible residence of deserving age.

Thus equipped, he was instructed by the Reform Government, which he worshipped, to mark out the lines for Indian education upon a basis of the wisdom common to East and West. Though others were dubious, he never hesitated. From childhood he had never ceased to praise "the goodness and the grace" that made the happy English child. As far as in him lay, he would extend that gracious advantage to the teeming populations of India. In spite of accidental differences of color, due to climatic influences, they too should grow as happy English children, lapsing of the poet's mountain lamb, and hearing how Horatius held the bridge in the brave days of old. They should advance to a knowledge of Party history from the Restoration down to the Reform Bill. The great masters of the progressive pamphlet, such as Milton and Burke, should be placed in their hands. Those who displayed scientific aptitude should be instructed in the miracle of the steam engine, and eronomic minds should early acquaint themselves with the mysteries of commerce, upon which, as upon the Bible, the greatness of their conquerors was founded. Under such influence, the soul of India would be elevated from superstitious degradation, factories would supersede laborious handicrafts, artists, learning to paint like young Landseer, would perpetuate the appearance of the Viceregal party on the Calcutta racecourse, and it might be that in the course of years the estimable Whigs of India would return their own majority to a Front Bench in Government House.

It was an enviable vision—enviable in its imperturbable self-confidence. It no more occurred to Macaulay to question the benefaction of English education and the supremacy of England's commerce and constitution than it occurred to him to question the contemptible inferiority of the race among whom he was living and for whom he mainly legislated. In his essay on Warren Hastings he wrote:—

A war of Bengalis against Englishmen was like a war of sheep against wolves, of men against demons. . . . Courage, independence, veracity, are qualities to which his constitution and his situation are equally unfavourable. . . . All those arts which are the natural defence of the weak are more familiar to this subtle race than to the lion of the

time of Juvenal or to the Jew of the Dark Ages. What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty, according to the old Greek song, is to woman delectable to the Bengali."

And yet, impenetrable as Macaulay's own ignorance of the Indian peoples remained, his Minute of 1835, "to promote English literature and science," and to decree that "all funds appropriated for education should be employed in English education alone," has marked in Indian history an era from which the present situation of the country dates.

It is true that the education has not gone far. The Government spends less than twopence per head upon it, less than a tenth of what it spends on the army. Only 10 per cent of the males in India can write or read; only seven per thousand of the females. But, thanks chiefly to Macaulay's conviction that if everyone were like himself the world would be happy and glorious, there are now about a million Indians (or one in three hundred) who can to some extent communicate with each other in English as a common tongue, and there are some thousands who have become acquainted with the history of English liberties and the writings of a few political thinkers. Together with railways, the new common language has increased the sense of unity, the study of our political thinkers has created the sense of freedom, and the knowledge of our history has shown how stern and prolonged a struggle may be required to win that possession which our thinkers have usually regarded as priceless. "The one great contribution of the West to the Indian Nationalist movement," writes Mr. Ramsay Macdonald with emphasis, "is its theory of political liberty."

It is a contribution of which we may well be proud—we of whom Wordsworth wrote that we must be free or die. Whatever else the failures of unsympathetic self-esteem, Macaulay's spirit could point to his contribution as sufficient counterbalance. From the works of such teachers as Mill, Cobden, Bagehot and Morley, the mind of India has for the first time derived the principles of free government. But of all its teachers, we suppose the greatest and most influential has been Burke. Since we wished to encourage the love of freedom and the knowledge of constitutional government, no choice could have been happier than that which placed the writings and speeches of Burke upon the curriculum of the five Indian universities. Fortunately for India, the value of Burke has been eloquently defined by Lord Morley, who has himself contributed more to the future constitutional freedom of India than any other Secretary of State. In one passage in his well-known volume on Burke, he has spoken of his "vigorous grasp of masses of compressed detail, his wide illumination from great principles of human experience, the strong and masculine feeling for the two great political ends of Justice and Freedom, his large and generous interpretation of expediency, the morality, the vision, the noble temper." Writing of Burke's three speeches on the American War, Lord Morley declares:—

"It is no exaggeration to say that they compose the most perfect manual in our literature, or in any literature, for one who approaches the study of public affairs, whether for knowledge or for practice. They are an example without fault of all the qualities which the critic, whether a theorist or an actor, of great political situations should strive by night and day to possess."

For political education, one could hardly go further than that. "The most perfect manual in any literature"—let us remember that decisive praise. Or if it be said that students require style rather than politics, let us recall what Lord Morley has written of Burke's style:—

"A magnificence and elevation of expression place him among the highest masters of literature, in one of its highest and most commanding senses."

But it is frequently asserted that what Indian students require is, not political knowledge, or literary power, but a strengthening of character, an austerity both of language and life, such as might

counteract the natural softness, effeminacy, and the tendency to deception which Macaulay and Lord Curzon so freely informed them of. For such strengthening and austerity, on Lord Morley's showing, no teacher could be more serviceable than Burke:—

"The reader is speedily conscious," he writes, "of the precedence in Burke of the facts of morality and conduct, of the many interwoven affinities of human affection and historical relation, over the unreal necessities of mere abstract logic. Besides thus diffusing a strong light over the awful tides of human circumstance, Burke has the sacred gift of inspiring men to use a grave diligence in caring for high things, and in making their lives at once rich and austere."

Here are the considered judgments of a man who, by political experience, by literary power, and the study of conduct, has made himself an unquestioned judge in the affairs of State, in letters, and in morality. As examples of the justice of his eulogy let us quote a few sentences from those very speeches which Lord Morley thus extols—the speeches on the American War of Independence. Speaking on Conciliation with the Colonies in 1775, Burke said:

"Permit me to observe that the use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity of subduing again, and a nation is not governed which is perpetually to be conquered. . . . Terror is not always the effect of force, and an armament is not a victory."

Speaking of the resistance of a subject race to the predominant power, Burke ironically suggested:—

"Perhaps a more smooth and accommodating spirit of freedom in them would be more acceptable to us. Perhaps ideas of liberty might be desired more reconcilable with an arbitrary and boundless authority. Perhaps we might wish the colonists to be persuaded that their liberty is more secure when held in trust for them by us (as their guardians during a perpetual minority) than with any part of it in their own hands."

And finally speaking of self-taxation as the very basis of all our liberties, Burke exclaimed:—

"They (British statesmen) took infinite pains to inculcate as a fundamental principle, that in all monarchies the people must in effect themselves, mediately or immediately, possess the power of granting their own money, or no shadow of liberty could subsist."

It was the second of these noble passages that the present writer once heard declaimed on a sea-beach to an Indian crowd by an Indian speaker, who, following the Secretary of State's precepts, had made Burke's speeches his study by day and night. That phrase describing the ruling Power as the guardians of a subject race during a perpetual minority has stuck in the writer's mind, and it recurred to him this week when he read that Burke's writings and speeches had been removed from the University curriculum in India. Carlyle's "Heroes" and Cowper's Letters have been substituted—excellent books, the one giving the Indians in rather portentous language very dubious information about Odin, Luther, Rousseau, and other conspicuous people; the other telling them, with a slightly self-conscious simplicity, about a melancholy invalid's neckcloths, hares, dog, and health. Such subjects are all very well, but where in them do we find the magnificence and elevation of expression, the sacred gift of inspiring men to make their lives at once rich and austere, and the other high qualities that Lord Morley found in "the most perfect manual in any literature"? Reflecting on this new decision of the Indian University Council, or whoever has taken on himself to cut Burke out of the curriculum, some of us may find two passages coming into the memory. One is a comment by Lord Morley himself, now acting again as Secretary of State for India, when, writing of the situation that called forth these very speeches of Burke's, he said, "To prove that the Americans ought not to be free, we were obliged to depreciate the value of freedom itself." The other is Biglow's familiar verse, beginning, "I du believe in Freedom's cause, Ez fur away ez Payris is," and ending:—

"It's wal enough agin a king
To dror resolves an' triggers,—
But libbaty's a kind o' thing
Thet don't agree with niggers."

The Flea and The Devil.

("If you are fat . . . you are far less likely to become a criminal than if you were thin."—*Daily Mirror*.)

The criminal propensities
Which seethe beneath my hat
Against the grain
I must restrain
Because I am so fat;
I often long to crack a grin,
And would, without a doubt,
Did I not own
To twenty stone,
Which, you'll admit, is stout
If my circumference were less
I would a burglar be,
But who can crawl
On roof and wall
With adipose like me?
No pantry window yet was made
That would my bulk admit
Without a strain
Upon the brain
Or apoplectic fit.
In cupboards I could never hide
Nor under bedsteads creep,
And, if I could,
My breathing would
Arouse my prey from sleep;
No stairs without alarming creaks
My pressure can sustain—
No choice, you see,
Is there for me
But honest to remain!

—Truth



Anecdote.

LORD ALVERSTONE, the Lord Chief Justice, is famous as a raconteur. One of his best stories concerns a little loan which he once made to a needy friend. He lent the latter a sovereign, and then bet another friend that he would one day get his money back. The second friend was very doubtful, however, and took the bet with alacrity. Some time afterwards Lord Alverstone met the latter gentleman, who sarcastically inquired: "Well, have you received the money from poor R—yet?" "No," replied his lordship; "and I shall not press him, for I have received a letter from him which is worth the money." The letter read as follows: "As the date has arrived when the £1 has to be repaid, please find a postal order for that amount, for I'm hanged if I can.—Yours," etc.

A story is told of one of Sir John A. Simon, the Solicitor-General's earliest briefs. He was counsel for the defence in a case which turned upon the identification of the prisoner. On the day before the trial Sir John entered a small shop and asked for a packet of pins. "We don't sell them," said the tradesman, "go to So-and-So's." The next day the tradesman appeared as a witness and swore to the identity of the prisoner. "Do you always remember faces?" asked Sir John. "Always," said the witness, stoutly. "Have you ever seen me before?" "Never" said the witness. "Would it surprise you to learn," said Sir John, "that I entered your shop yesterday and asked for a packet of pins?" The witness collapsed and the case was won.

HERE is an amusing story concerning Lord Robson. It was after he had been appointed Attorney-General, in 1908, that he one

day entered a smoking-room at the House of Commons in a state of great enthusiasm. Seeing a friend sitting there with another gentleman, Sir William remarked to him that Mr. Lowther was quite the best Speaker under whom he had sat. Noticing that the friend was rather quiet, Sir William inquired what was the matter, and the answer came, in a stage whisper, "Be careful what you say; that is Mr. Gully with me!" The Attorney-General fled! Meeting another friend walking along the corridor, he remarked to him: "I fear that I have put my foot in it dreadfully. I said to—that the present Speaker was the best I ever sat under, and there was the late Speaker's son sitting a yard off me!" "Well, Robson," said the friend, "I don't know that you have made things much better. Allow me to introduce Mr. Peel!"

THE following amusing story is related by Mr. Edward Terry. "Some years ago, when playing at Leeds, I started a swimming competition among the members of my company, and, to encourage them, offered as a prize a silver loving cup (won, by the way, by the late Edward Lonnien). The event apparently created some interest in the town, and a friend heard two men engaged in a discussion as follows: First Man: 'I say, dost ta know this ere Terry's given a coop to be a swimmer's company?' Second Man: 'Aye. What's that for?' First man: 'Oh, I suppose its to keep them play-actors clean!'"

SIR ARTHUR BIGGE, one of King George's private secretaries, is a soldier by profession and saw active service during the Zulu War. He became Groom-in-Waiting and assistant private secretary to Queen Victoria in 1880, but at first was rather diffident about taking any appointment at Court when it was offered to him. In his difficulty he consulted a very well-known soldier and asked his advice. "Well, it all depends," replied the latter, "if you have the sense I credit you with, you will accept the offer and thank your lucky stars that it has come your way. If on the other hand you are a fool you will stay in the Army." "I had to take the post," Sir Arthur Bigge remarked, when relating this incident, "in order to vindicate my intelligence."



Verse.

Whence?

To the threshold of life a Woman-soul crept,
And gazed on the cities of earth as they slept.
Two Angels of God stood close at her side:
Stern Death, for her warning; and Love, for her guide.

First the Woman-soul looked on the form of a child,
Fair-fashioned and joyous, who in his dreams smiled

"Whence?" questioned she gladly. The answer came grave;

Love's tender reply: "In His great love, God gave."

Then the Woman-soul looked on a child's form again:

One shrivelled and tortured, deformed, blind insane—

"O whence?" she asked trembling. And Death he replied:

"In His mercy God gave; in His wisdom denied."

F. R. H.



The Council.

By THE HON. MR. GER.

"As large a charter as the wind to blow on whom I please"

—As You Like It.

March 20th After Lunch

After luncheon Mac rose to address the Council. All anxious to hear the maiden oration of Mac. But it was soon evident that he stood not *in proprio persona* but was only vicariously loyal. After having heard all the pros and cons in the debate, Raja Periah Bahadur Singh had commanded Mac to read out his speech, the last word of loyalty and good sense and a truly magnificent contribution to the discussion.

Madge was not disappointing, for he confessed he was wholly disappointed in the modifications effected by the new Bill. True to himself he discovered an analogy between sedition and small-pox, and compared repression to vaccination. It is believed he is preparing a lymph from the pustule caused by anarchy in a few sober young men whom he had previously vaccinated with sedition. The Medical and the Police Departments are watching the experiment with great interest.

The Mild Hindu uttered a truism with all the zest of a novelty. "The Policeman was feared rather than trusted." But who ever trusted a policeman—unless it was the London book who hoped to be Mrs. X. 357?

Just as Mild Hindu sat down, in came Burly Raja with a complete transformation of costume. A cream coloured coat of wonderful and original cut was substituted for the commonplace frockcoat. But the quick change of the Burly Raja was nothing compared to the transformation of the Moslem Dowager. He was now seventeen annas a bureaucrat. The sun of one winter had done its work and dried him to the crispness of the official hierarchy. But occasional flashes of forensic rhetoric reminded one of the no very distant past when the Lion of the Behar Bar had struck terror into the hearts of Deputy Magistrates and Munsiffs, when he was more feared than trusted by the Police, and had rescued many a rascal from the gallows he richly deserved and sent back from the clutches of the constable many a dacoit to the bosom of his socialistic family. Dreaming of St. Stephen's, thought he was adorning the front Treasury Bench, and repeatedly talked of "the gentlemen opposite" and the "Leader of the Opposition." Referred "with pardonable

pride" to the many improvements in the new Bill, and let the Council into his confidence by telling it how "many a pet project, cherished resolve and elaborately prepared scheme of Local Governments found their grave in the deliberations of the executive Council." Who knows for how many hecatombs he himself was reponsive? But wiped the tears of the L.G.'s by saying they had fully justified the confidence reposed in them by the Supreme Government. Took refuge under the law of estoppel, quoting largely from Hon. members, thus warning them indirectly against similar confessions in the heat of loyalty.

The case for the prosecution was closed after a few words from Sandow II who thought another speech superfluous after the striking eloquence of the Dowager.

A few amendments attempted. But Sandow II was firm; so the novices withdrew them, and the hardened ones put them to the vote and lost them. Mud Holker was wroth with the Dowager for the use of the word Opposition, and even a sweet smile did not turn away his wrath.

When the motion for passing the Bill came up, Mild Hindu referred to the Dowager's dealing blows right and left. But if Ajax could defy the lightning, Mild Hindu could certainly be trusted not to quail and tremble before the brave limelight effects of the Dowager. As for the phrase "Leader of the Opposition," he acknowledged the well meant compliment, but reminded the Government significantly that the use of the term Opposition was premature, as "the gentlemen opposite" could not yet exchange seats with members of the Government. Longfellow refused to pick up the gauntlet thrown down by the Law Member who had found the ordinary laws inadequate for the purpose. Had it been a law court he would have gladly taken up the gage and won his case too. But it was the Council Chamber, and had he not known the widow before she had donned the weeds? Bhupen Babu is a mere attorney. So dissociated himself from "the bunch of criminal lawyers" with whom fate had thrown him in the Council. Reminded the Dowager of an earlier incarnation as the biggest grape in the bunch, although he was now reborn as the knight errant of La Mancha who tilted at innocent windbags.

H.E. rose to say a few words to wind up the debate. With characteristic grace praised the great moderation and dignity customary to Hon. members who had spoken against the Bill, and recognised the conscientiousness of their scruples and the fact that they were as keen and anxious as the Government for the main-

tenance of order and tranquillity and for the dissemination of the sentiments of loyalty throughout the empire. The Dashing Boy and others who had supported the Bill looked uncomfortable, and Burly Raja was jubilant that he had not supported the Bill without patriotic reservations. H.E. characterized the students of Calcutta "as an intensely human and sympathetic body"—an information obtained at firsthand when as the modern Haroun-al-Raschid he had gone among them with only Du Boulay to act the part of the faithful Mesrour. Cheers followed the announcement that until the necessity arose the Act would not be applied at all. After this assurance all supported the Bill and it became an Act.

March 21st.

The Council had exhausted itself on the previous day, so attendance poor and members listless. In the visitors gallery also "No Flowers, By Request." Bootlair Sahib gave the tune to the whole orchestra and the Universities Act was duly amended. A great contrast to the passage of the original Bill in the thrilling times "when C was Pro-Consul." Then a most dismal discussion followed on the Factory Bill. Not even the Dashing Boy could give the debate a much needed emphasis. It was like a game of badminton with the Administrative Orphan on one side, and Vital Thackeray, Quagmire and Dashing Boy on the other, with the occasional support of Monteath and Mud Holkar. The amendments were the shuttlecocks returned by the Orphan with remarkable promptness. Only once did he show any hesitation when he almost slipped in the Quagmire. But with great labour extricated himself to the satisfaction of the Mild Hindu. Dashing Boy was most anxious that the Orphan should not turn thug and strangle his growing infant. They say in India that there are two ways of catching one's nose. One is to grab it straight and the other is to pass the hand round the head and just touch it. The Government's finger itched for a straight twacking, but the Millers preferred the roundabout touch-and-go arrangement. They had found a way to reach Delhi via Bokhara and called it as good as a short-cut. But the Government did not find two sides of a triangle shorter than the third, and followed the lead of the donkey who goes straight for the grass.

As regards the amendments, all the innocents were slaughtered, and Dashing Boy helped in the destruction of one which aimed at reducing the hours of labour. Such is consistency! Only one non-official amendment escaped the massacre, and the word "sizing" was added to a clause. "Not much of a size, anyway!" as Ariet said to 'Arry on a first visit to the Bridge of Sighs. Encouraged by the success of Vital Thackeray, Dashing Boy successfully added "walls, ceilings, tanks and wells" to the factories. A truly constructive criticism! But the Council during the debate was a sleepy hollow. Not only was the Sage asleep to the unrepresible amusement of Meston and Brunyate, but one of the visitors in the upper gallery, with *pagree* off, sat like Lord Buddha, on two chairs, and reclined on a third. Peter Quince was furtively drawing a sketch of Sandow II on the throne. So drowsy was the eloquence that had the Sage looked up he would have discovered the vigilant sentinel of the Press overhead nodding to him with unconscious familiarity. Those who were not speaking or asleep had moved stealthily away.

Now o'er the one half Council
Nature seems dead.

And as regards the other half, it apostrophised to the floor of the House.

Thou sure and firm set earth,
Hear not our steps which way they walk, for fear
Thy very stones prate of our whereabouts
And wake the slumbering Vice-President
Who now sleeps fast.

Indeed, with that unswerving felicity of phrase, Dashing Boy called it a very "shifting" debate.

After luncheon only did the Council show any animation when Mild Hindu moved his amendment for compulsory education of the child labour in factories. Said that he was not the only one to

pester Government with references to the Gaekwar, and quoted Fremantle's eulogy of the Baroda arrangements. Consistent as ever, the Dashing Boy opposed the amendment. But Longfellow soon dashed into him unmercifully. He was "sick of hearing of the duties of the State." "Is every thing to be thrown on the State"—from bombs to education?

Madge followed Mud Holkar, and not only came up to but surpassed all expectations. Only a few days ago the Mild Hindu had received permission to introduce the Education Bill, and it was duly published in the Gazette. Madge thought this was sufficient indication that life was extinct, and had cheerfully mourned the dear departed. But here was the Mild Hindu again and a "resurrection of the corpse of free primary education."

If charnel houses of the Gazette send
Those Bills we bury back, our monuments
Shall be the maws of kites.
Bills have been wrecked ere now i' the golden time,
Ere new Reforms destroyed the common weal,
Ay, and since too Bills have been torn to shreds
Against all Council rules: the times have been
That when a Private Bill was moved, 'twas dead
And there an end, but now they rise again
With ten immortal Madges on their crowns,
And rouse us from our sleep; this is more strange
Than the procedure is . . . I do forget.
Do not muse at me, honourable friends,
I have a strange infirmity, which is nothing
To those that know me. Down with Mild Hindu!
What man dare, I dare.

Approach thou like the rugged Bhupen Bose,
The arm'd rhinoceros or Bengal tiger
Called Burly Raja; or as Cheery Chitnis—
That smile without a cat—or grim Mud Holkar,
Take any shape but thine and my firm nerves
Shall never tremble—for the garrison
Is at Fort William in its fullest strength,
And No-More-Kay and Grover are in sight—
If I do tremble still, then call me Kitty
Or Maud or Madge or any baby girl.
But O, Mild Hindu! thou art different.
Thy bones are pliable, thy blood is cold.
There is much moderation in thy speech
And mischief in the large spectacled eyes
Which thou dost glare with. O, Mild Hindu, hence!
Unreal Moderate hence! That thou being gone
I may be man again, and then once more
Bring back the natural ruby to my cheeks
Which now are blanched with fear.

Amendment was withdrawn and Bill was passed.



Petty Larceny.

(BY OUR SPECIAL KLEPTOMANIAC.)

[MOTTO.—"Wit is your birthright, therefore steal it where-soever you find it"—*Rigmarole Veda.*]

AT A DANCE recently a young gentleman somewhat inferior in social position to most of those present approached an alderman's daughter—"mightily superior" sort—and rather diffidently asked for the favour of a dance.

The girl looked him stonily in the face for a moment, then turned away with the remark:—

"I'm sorry; but I'm—well, rather particular as to whom I dance with."

"Ah, indeed!" was the quiet retort; "then we differ in that respect. I'm not a bit particular. That was why I asked you!"

Then he left her.



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Mr. Asquith said that so far from regarding the clause as establishing Single-Chamber control he thought it offered most serious obstacles to all considered measures that could not bear the brunt of public opinion. Any Home Rule Bill would have to pass through three sessions and two years of Parliamentary and public discussion. If it could survive that ordeal he was perfectly sure it would not be fraught with any injustice to any class of His Majesty's subjects. (Ministerial cheers.) The amendment, Mr. Asquith said, suggested that the Government would take advantage of the clauses to carry measures by trickery and deceit. He quoted a long series of extracts from his own declarations demonstrating that it had been made perfectly clear by the Government that a majority in favour of the Veto Bill would be used to carry Home Rule. Also amid laughter Mr Asquith cited the speeches of prominent Members of the Opposition, emphasising the same point. He concluded. "Has anybody seen a more complete catena of proof that there was no doubt left on either side at the last election that

one of the first results of the change of the constitution would be the passing of Self-Government for Ireland? What became of the charge that Government had tricked and befooled electors?"

Mr. Balfour said his complaint was not that the Government had not declared without ambiguity in favour of Home Rule, but that throughout the elections it had laid the whole emphasis upon prejudices against the Upper House. Everything else was in the background, and the greatest of all the issues was disguised for the Electorates who, not seeing the full results, were establishing machinery by which their own settled wills would be overridden by a Single Chamber. It was said that they knew that Home Rule would follow. What Home Rule? He did not believe that the Cabinet even knew what scheme they meant to adopt. The Government knew that if Home Rule were submitted to the country as in 1885 and 1893 the result would be the same. In proposing to pass it under the cover of the Veto Bill they deliberately intended to override the opinion of the people.

Mr. Dillon said that had the grant of liberty in South Africa depended upon the House of Lords, she like Ireland would be absent from the Coronation. He denied that the Nationalists cared nothing about the people of England or their affairs. They had always been and would remain the friends of the workers of England and the champions of Democracy.

The amendment was defeated by 284 votes to 190.

In the course of the discussion of another Amendment to clause 2 of the Veto Bill, Mr. Asquith said he hoped and believed that before the lifetime of the present Parliament was spent the Government would put into concrete and workable form proposals for the Reform of a Second Chamber.

The proceedings in the debate on the Veto Bill on the 25th were accelerated by Mr. Asquith moving the "Kangaroo Closure." Out of twenty pages of amendments the Chairman selected an amendment of Sir Charles Cripps, providing that differences between the two Houses should be settled by joint session. Mr. Asquith said that he could not accept this, as it meant that the House of Lords would always be predominant.

Mr. Balfour admitted that the Government had a right to deal with the constitution in a particular fashion, but they ought to have begun with the Reform of the Lords. The Government's argument meant in the meantime that bicameral system was destroyed.

The amendment was defeated by 262 votes to 157.

Morocco.

LINERS have been chartered at Marseilles to transport 2,700 troops to Casablanca. Three thousand troops have been ordered to the Muluya district in Morocco, making the total there of eight thousand.

A section of the Spanish press, embracing prominent Liberal and Conservative organs, is conducting a vigorous campaign against the Franco-Spanish *entente*, and recommending a *rapprochement* and even an agreement with Germany.

In an interview Senor Canalejas, the Premier, announced the despatch of a French column towards Fez, where the situation was highly critical. Spain, he said, would take part in no such action, but was naturally anxious about the effect produced. Spanish military measures aimed solely at a maintenance of tranquility in the Spanish zone.

A letter from Dr. Vernon, an English physician at Fez, received in London, states that a tribe which had been called in to keep order looted the shops of the town. The letter further states that Europeans discussed the position fully and wished to send the five Englishwomen out of Fez, but that they were unable to form a plan which gave any promise of success.

M. Beissat, French Consular Agent at Alcazar, left there on 19th April with a troop of horsemen carrying money and ammunition for Major Bremond. Reinforcements going to Casablanca include 1,500 Senegalese besides French and Algerian troops. A message from Fez, dated 15th April, says that the situation is unchanged but that the Europeans are slightly less anxious.

An unconfirmed native report from Tetuan states that the rebels have stormed Fez and massacred the Moorish garrison. The Sultan has taken refuge in the French Consulate. A telegram from Paris states that the Government has no news from Fez. M. Monis, the Premier, and MM. Cruppi and Berteaux, Ministers for Foreign Affairs and War, discussed the situation last evening. Public opinion demands strong action by the Government. The *Temps* says that the Government must tell Foreign Powers boldly what it means to do. France must take the responsibilities of a great Power and not inflict upon herself the shame of leaving the heroes representing her at Fez to be massacred. There are four English lady missionaries at Fez and an English postmistress at the Consulate.

Despite semi-official reassurances, much anxiety prevails in Paris regarding the plight of Major Bremond, who was trying to lead a mahalla from the Sherarda country to the relief of Fez. He fought one victorious engagement, but is now detained by floods and the exhaustion of his ammunition and provisions. Captain Moreau is forming a mahalla at Alcazar to go to his relief, but Raisuli refuses to allow the Kaidis to move or transport supplies. The French Government now announces that it is taking vigorous measures for getting supplies to Major Bremond.

No corroboration has been received of the Ccuta report. Meanwhile numerous French officers have quitted Casablanca to join the mahalla which General Monier is organising. It comprises, besides a strong French escort, 1,500 natives who previously served under French officers and will be ready in five or six days. Five hundred Moors are joining near Rabat, bringing the total up to about four thousand. It should reach Fez about 4th May if unopposed. It is stated that over a dozen British subjects are in Fez. English papers warmly sympathise with France in the difficult task confronting her in Morocco. They consider that none of the Powers could object to the despatch of an expedition to Fez where the lives of Europeans of all nations are endangered. Captain Moreau has succeeded in crossing the Lakkos River with a portion of his force and is taking measures to overawe refractory tribesmen and so facilitate the transport of supplies to Major Bremond.

At a conference on the morning of the 23rd between the Minister and the chief military officers a telegram from Monier was read announcing that a column had been formed to support the Shereefian force and was ready to start. The latest news from Bremond, dated the 18th instant, states that the morale of the troops has improved, thanks to the victory of the 11th instant. He thinks the rains are over.

News on the 24th points to the decision of the French Government to despatch a large French expedition for the relief of foreigners in Fez if the occasion demands it. Meanwhile in view of the importance of haste, a lying column, composed entirely of French and Algerian troops, has already left Shawia country for Fez.

The Moroccan Mahalla, raised from the Shawia tribes commanded by French officers and stiffened with an admixture of French troops with artillery, will follow. A third French force consisting of some ten thousand infantry and two thousand cavalry will be, in the meantime, concentrated at Casablanca ready for emergencies and to protect the communications. It is semi-officially stated in Paris that the French will evacuate Fez as soon as order and the Sultan's authority are re-established.

A letter from an English lady missionary in Fez, dated the 17th instant, has been received in London. The lady gives no sign of alarm, but states that one Englishwoman is suffering from typhoid, and it is therefore impossible for the others to leave, even if the last road open were not occupied by the rebels.

The Berlin German Press is carrying on a vigorous campaign against the French action in Morocco. The Press is practically agreed that France is preparing for the subjugation and annexation of Morocco; it does not believe that the lives of Europeans in

Fez are in danger. The Radical *Vossische Zeitung* says that France is embarking upon an adventure contrary to the Algeciras Treaty and must not be surprised if she is roughly reminded of that fact. A meeting of the Pan-German League demanded the partition of Morocco between France and Germany.

The British Legation has received advices from Fez, dated 20th instant, stating that a small quantity of food and charcoal has entered the town by the road through Uled Jama which is now open. The Consuls therefore decided to send away Europeans wishing to leave. The fighting round Fez on the 19th instant resulted indecisively, both sides sustaining small losses. Major Bremond, learning that the Sherardas intended to attack Housse's revictualling convoy, moved against them and attacked and dispersed bodies of them with the scanty remainder of his ammunition.

A telegram from Casablanca states that General Mornier has issued a proclamation to the tribes that France does not intend to occupy fresh territories, but only wishes to support the Shereefian army in order to relieve foreigners and re-establish order and authority under the Sultan. If the rebellion ceases France will stay the march of her troops, otherwise the troops will be obliged to pacify the country and severely punish the authors of the disturbances.

The *Rheinisch Westfälische Zeitung*, a Pan-German organ, says that if France seriously resists the German demand for the partition of Morocco she will bear the responsibility of war.

In the House of Commons Mr McKinnon Wood, replying to questions, said that the Government did not contemplate taking active measures in Morocco. The French measures were sufficient to protect British interests. No representations had been made to the French Government, they being unnecessary.

Opium.

REUTER is informed that negotiations on the opium question at Peking between Sir J. Jordan, British Minister, and the Wai-Wu-Pu almost came to a deadlock a few weeks ago, but such progress has been made during the past fortnight that the prospects of a satisfactory solution of the question of the diminution of the import of Indian opium into China may be regarded as distinctly favourable. It would, however, be premature to state that an agreement has been reached, as there are still two or three questions outstanding. Among matters still in dispute are the manner by which the import of opium into China may be disposed of. As regards Great Britain's position it is pointed out that she has throughout expressed her readiness to do everything reasonably possible for the reduction of opium traffic.

At the annual meeting of the Society for the Suppression of the Opium Traffic at Exeter Hall, Sir Matthew Gidley presiding, a resolution was adopted welcoming an Anglo-Chinese Agreement on the traffic in opium and congratulating the Government on its action in the matter. The resolution also trusted that no pressure from India would be allowed to interfere with the speedy conclusion of the proposed agreement. The Chinese Minister in a speech said that without the Society's support the people of China would never have known that they were supported by English public opinion. On behalf of his Government he thanked the Society for its efforts.

No further news of any importance has been received regarding the opium negotiations. But Lord Morley is conferring with Sir John Jordan with a view to make an authoritative announcement of the text of the treaty as soon as possible, at all events before the next sale day. The Government of India are now only disposing of certified opium to China and the treaty ports. It is understood that the Chinese Foreign Office is seeking the co-operation of Foreign Powers to prohibit the entry of non-certified opium into treaty ports, which will greatly reduce opium-smuggling between China and the adjoining countries, including Singapore and Hong-Kong.

Turkey.

The Government has accepted the principle of the appointment of Christian chaplains in the army on behalf of Christian soldiers, thus satisfying a long-expressed wish of the Patriarchs.

Telegrams received in London from Vienna speak of the severe defeat of Turks by the Albanian Catholic tribe, the Malissori, on heights to the east of Tusi. According to Turkish official accounts several detachments of troops were surrounded and two companies sent from Tusi were ambushed, losing twelve killed and many wounded.

South Africa.

The appeal of Sodha has been dismissed.

A Johannesburg message of 12th January last stated that the wife of an Indian Passive Resister, Sodha, was arrested on the Frontier while seeking to rejoin her husband. She was fined ten pounds and sentenced to a month's imprisonment on the ground that she was unable to write a European language and was, therefore, a prohibited immigrant.

General Smuts, Minister of the Interior, has withdrawn the Immigration Bill. He said he hoped it was possible to end the passive resistance, therefore the matter could stand over until next session, when a more mature measure would be produced.

Education.

PAPERS relating to the Educational Conference, which sat at Allahabad under Mr. Harcourt Butler, last February, have now been printed. The first day was devoted to primary education. The Conference generally agreed that the principal object of a survey would be to find central villages where well-equipped schools can be established which would be fed by simpler forms of schools. It was thought that the campaign against illiteracy should be started by a large expansion of elementary schools of the Lower Primary type which would in time develop into Upper Primary Schools where conditions were favourable. The new methods of instruction, viz., observation lessons, nature study, etc., are suitable where qualified teachers are available. In connection with hours, the Conference was in favour of a daily period of four hours. From thirty to forty pupils should be allotted to each teacher. Regarding teaching of teachers the general sense of the meeting was in favour of an expansion of smaller training schools in the first instance provided that there is a sufficient number of them. Board schools are ordinarily better than aided schools and should if possible be increased in number, but not private venture schools. Regarding the salaries of teachers the opinion of the Conference was that a rate of Rs. 12 should be adopted as the minimum. As regards school buildings the general sense of the meeting was that if possible the buildings should at least in the first instance be hired, but if this is impossible or the permanent need for a school is established substantial but simple buildings must be erected.

The second day was devoted to technical and industrial education. Here the principal recommendations agreed to were (1) regarding Railway Engineering. It was agreed that college training should be of a general nature, but that a railway course such as that given at Roorkee was desirable. (2) Regarding apprenticeship for Indians there was considerable discussion, Mr. Gokhale, Mr. Mudholkar, and others pointing out that Indians had not readily found employment and other members giving particulars of schemes that had proved successful for apprenticeship in other countries. The general opinion of the Conference was that the existing Engineering Colleges were generally on the right lines. Regarding Marine Engineering it was the opinion of the Conference that the Indian Marine and Steamship Companies should be approached with a view to providing if possible a certain number of posts for Indians as uncertificated engineers in order that they might get the practical training necessary. As regards shipbuilding and navigation the Conference thought there was sufficient opportunity for employment already. Regarding Mining Engineering, the Conference favoured a mining course at Sibpur. As regards Industrial Chemistry the Conference agreed that the Indian Institute of Science at Bangalore should be developed as a complete faculty of pure and applied science. But there is urgent need for local institutions to deal with local industries.

The third day was devoted to a long and interesting discussion on moral and religious instruction. Here, however, no general consensus of opinion was arrived at, except as regards Muhammadans whose representatives agreed that no religious instruction was desirable except that of the orthodox Muhammadan faith.

TETE À TETE



IN A RECENT ISSUE we published at the foot of other telegrams a couple of words from the meagre but glad **Bravo, Baluchistan!** denoting news received just as we went to Press, announcing that half a lakh was the contribution of Baluchistan to the Moslem University. There was neither time nor space to do more than insert these words, but we have since then received detailed information which shows how much enthusiasm was created in Baluchistan by the mission of the Hon. Sahebzada Aftab Ahmad Khan, Trustee and Syndic of the Aligarh College, and of Maulvi Hashiruddin, the Editor of *Albashir*. Although Baluchistan was hitherto "an undiscovered country," we are not surprised at its response to the appeal when we know who made it. The Hon. Sahebzada Sahib is endowed in ample measure with a moving eloquence, and little short of it is the appearance of the *fidai* who accompanied him. The result was that in a marvellously short time Rs 25,000 were promised by the people, and a similar donation was made by H. H. the Khan of Qilat. But who would not value above all other gifts the one which the bride of a night made to the cause of her co-religionists' culture and education? She gave to the deputation the whole of her *mulu*, the dower which she had received from her husband

اے رفیق تو خوش کہ رفیق ما خوش گردی

MANY years ago Lord Rosebery had declared that the London *Times* would be an ideal paper if there were no leading articles and editorial comments.

His Lordship had complained that newspapers gave more views than news and had in that respect altogether changed their essential character. But if Lord Rosebery had considered the matter a little further he would have had to declare that nowhere were the views of individuals more noticeable than in the news columns of the newspapers. The matter is even worse than this, for the reader knows who is the author of the editorial comments and can often discount for the editorial bias, but in the case of news facts are so skilfully tampered with, coloured and distorted that it becomes impossible to get at the truth. Just as in the writing of histories the political views of the author are a far more prominent feature than the accuracy of the chronicler, so in the supply of news the news agencies so habitually disregard the demands of truth in favour of the political views of their clients that there is little difference between facts and fancies. We in India are familiar with these tactics and are not likely to be taken in by the news that comes from Morocco. Nor do Europeans show any greater faith in such news than we are likely to do. The Berlin Press certainly does not believe that the lives of Europeans are in danger. Whatever may be the motives of the German Press—and we would not have credited it with absolute disinterestedness, even if the Pan-German League had not demanded the partition of Morocco between France

and Germany—there does not appear to be much doubt that the presence of a handful of Europeans in Fez is only a pretext for furthering French designs. A letter from an English missionary lady in Fez, dated the 17th instant, has been received in London. She gives no sign of alarm, and much as we would like to credit her and other Englishwomen with heroism in refusing to leave Fez unless all of them could escape, we find it hard to believe that since one of them is suffering from typhoid and her removal may be dangerous, all others are willing to remain at Fez in constant danger of a massacre. A later message from the British Legation itself from Fez, dated 20th instant, says that the Consuls have decided to send away Europeans "wishing to leave." That does not sound like a fear of massacre. The *Pioneer* is, of course, wroth with the German Press for suggesting a partition of Morocco. "Germany has as much title to Morocco as she has to Goa, and it is not the least likely that her statesmen are thinking of throwing questions of right to the winds and embarking on a policy of international highway robbery, stripping those who are weak enough to be stripped of their possessions without pretext or quarrel." This would lead one to think that our contemporary had a righteous horror of such international brigandage. But only a few lines further it goes on to hint and justify an annexation of Morocco by France. "The French situation in Morocco furnishes indeed another illustration of how impossible it is for a civilized Government which has once taken a hand in the affairs of *quasi*-barbarous neighbours to set any fixed bounds to its interference. The French Government, one may be sure, has not the faintest inclination for a policy of adventure or aggression. It is conscious of being watched by a jealous Germany and a jealous Spain. But the French Ministry cannot get out of it if it would. It is bound to Mulai Hafid, much as we were bound to Shah Shuja in 1840, by formal engagements which it cannot desert. She has already taken pains to assure the world

that she will retire from Fez as soon as her business there is done, but it is safe to say that she will find it easier to get to Fez than to come away from it." The hint is as unmistakable as the justification, and we must be prepared to face a Moroccan question unless Mulai Hafeez displays the strength which he had shown in ousting Mulai Abdul Aziz, in spite of French backing, from power. France has acquired Algiers, and must needs advance towards Morocco, whether Moroccans are as peaceful as lambs or the blood thirsty fiends that we are asked to believe them to be. The late Lord Salisbury knew these excuses well enough, and had once said that he was sure one of these days to hear a well-reasoned argument for the annexation of Mars to save the earth from an attack by the Man in the Moon. That, indeed, is the only logical conclusion of the Forward Policy whether it be in Afghanistan, in Persia, or in Morocco. The only chance for Morocco—apart, of course, from the strength of Mulai Hafeez—is the jealousy of Germany and Spain. Our own Government had stepped into Egypt as the bailiff of Europe for the debts contracted by the Khedive from heartless European usurers, and spent at the suggestion of Lesseps on the Suez Canal or mispent on luxuries which European visitors—often men of position—shared with the extravagant but not unintelligent ruler of Egypt. Turkey was too weak to interfere and France lost her opportunity. Thus Great Britain had a clear field to herself. But solemn pledges were given to the Egyptians that the British occupation would cease when order had been restored. However, if the funds required for the Suez Canal had indirectly led to the occupation of Egypt, the Canal itself is the cause of its prolongation far beyond the stipulated period. Unless Persia consents to a railway controlled by Russia and England and cutting it in twain, and a speedier way is thus discovered to reach India, the Suez must remain the key to India, and Egypt must pay the penalty of her weakness. Improvements characteristic of a civilized and civilizing Power would no doubt continue to be made, but the jewel of independence is gone. Morocco is much in the same position to-day. For long the British dread of France gave hope to Egypt; but the *entente* was the result of a *quid pro quo*, and while Egypt was left to Great Britain, a free hand in Morocco was guaranteed

to France. Unluckily for the latter, Germany stepped in and gave Morocco another chance at the Algéiras Conference. Spain became allied to Great Britain by the marriage of a Protestant princess to the King of Spain after her conversion, and although it was expected that the alliance would indirectly strengthen the position of France in Morocco, Spain does not seem to be in a mood to tolerate a French monopoly in the Sherifian kingdom. Great Britain was indeed lucky in securing Egypt "free from encumbrances." But such does not seem to be the fate of France in Morocco. As we said before, this is apparently the only chance for Morocco. But, as was the case with Turkey, nothing beyond breathing time can be gained by the mutual jealousies of the Powers. The Potsdam interviews are regarded by Persia as a great blessing, and Morocco would similarly rejoice in the wranglings of France, Germany and Spain. It will certainly be no consolation to Morocco that the *Powers* is opposed to the partition although it has no serious objection to urge against a French monopoly. The only lasting guarantee of Moroccan independence, however, is the strength of Morocco herself, and those who wish her well would like to see her free herself from the incubus of internal chaos as well as from external control.

THE Mussalmans of the Punjab have again distinguished themselves by their enthusiasm for education and their liberality in its cause. The Anjuman-i-Himayet-i-Islam is an organisation of long standing at Lahore, and has its ramifications all over the Punjab. Unfortunately some disputes had arisen about its management, and had caused many uneasy moments to those who admired the work of the Anjuman, knew the great qualities of the Punjabis, but were afraid of their all-conquering energy which was capable of destroying in a short time the edifice they had themselves built up with such infinite labour. But the good sense of the leaders prevailed and the Anjuman was saved. We shall not enter into the merits of the compromise beyond declaring that it certainly liberalized the constitution of a communal organisation. But if this year's annual meeting is any indication of the spirit which animates the workers, then we have no hesitation in saying that the compromise has amply justified itself. Fourteen meetings took place during three days in Easter when, but for short intervals, work went on from 7-30 A.M. till late in the night. Speeches, lectures, poems, sermons and learned discourses from almost every eminent Mussalman in the Punjab formed the items of the large and varied programme, and if they were meant to enlist the practical support of the audience then they certainly succeeded remarkably. Twenty-eight thousand rupees were realized in cash and twenty thousand more were promised. In addition to these, the last instalment from the State of Bahawalpur—which has achieved under its enlightened President and Council of Regency a great reputation for educational benevolence—which was contributed for the building of a Bahawalpur Wing in the Islamia College, and the annual grant of Rs. 12,000 from Kabul, go to swell the year's income to the excellent figure of Rs. 85,000. This after Punjab's contribution to the funds of the Moslem University shows that the store of Punjab's beneficence and generosity is inexhaustible. We congratulate the President of the Islamia College Committee, the Honourable Miran Mohamed Shafi, who possesses boundless energy, and Haji Shamsuddin, the old Secretary of the Anjuman who has worked from its early and humble beginnings, on the success of this year's meeting. Nawab Fateh Ali Khan Qazilbash has been mainly responsible for the compromise of last year, and it must gladden his heart to see the results of his good endeavours. Blessed indeed are the peace-makers, and we trust the good feeling which now prevails will animate all the work of the Mussalmans in the Punjab.

We have often deplored the absence of a national feeling in India and have urged that it will not serve the purpose of nation-making to ignore this patent fact. Evolution requires steady progress, and a nationality cannot be evolved anywhere unless the smaller forces

of unity are utilized to diminish the number of scattered atoms by combining them into subsidiary organizations. Moslem unity has been to a great extent accomplished by uniting the so-called 72 sects of Islam into one solid whole. We hold that this solidarity of the Indian Mussalmans can in proper environments help the growth of Indian unity. The spirit of narrowness is the same whether it is characteristic of a large or a small unit in the social organism. It cannot for long hold even the smallest organization together. Similarly, the spirit of catholicity after helping the formation of a smaller organism cannot suddenly transform itself into narrowness when a larger organism has to be evolved. The feeling which has welded Shahs and Sunnis together has also removed the narrowness which regarded Western education as opposed to Islam, and we have no reason to believe that if the bulk of Hindus seek unity and harmony, this feeling would be opposed to friendliness towards the Hindu community. Reasoning in the same manner we welcomed the advent of the Hindu Sabha and the movement for a Hindu University. We do not believe that either of these would necessarily lead to increased religious antagonism as some people consider they are likely to do. Hitherto a number of persons have been openly hostile to sectional movements, and although many of them have only been the votaries of patriotism under false pretences, we recognize that some of them have been genuine friends of an Indian nationality. But this recognition cannot blind us to the fact that they have consistently failed to use the right means for the achievement of a desirable end. Territorial bonds are very weak in India, while communal bonds are strong. If the existing ties are utilized to form larger unions, India need not despair of a nationality formed out of a federation not of provinces but of communities. We are, therefore, glad to notice a perceptible change in the views of our educated countrymen, which is bound to lead them to the same conclusion.

OUR esteemed contemporary the *Indian Mirror* has fallen into an error in believing that Mrs. Besant's scheme of the University of India "received influential support" from the Hindu and Moslem communities. As a community, the Mussalman undeniably kept aloof from it and out of the half dozen Mussalmans who had originally consented to be on its governing body, all but two withdrew some time before His Highness the Aga Khan commenced his mission. Nor do we think did this withdrawal affect the views of Mrs. Annie Besant when she sent up her scheme to the Government of India. One heard of the scheme from time to time, and if the optimism of its framers had been justified it would have resulted in a University at Benares long ago. But instead of beginning with the people, they appear to have begun with the Secretary of State, and to have come down to the Government of India only a few months ago. Finally, they have now appealed to the Hindu community and the response is exceedingly doubtful. The Mussalmans had planned a University long ago, and curiously enough it was at Benares that the late Justice Mahmood had submitted a scheme for their University as early as in 1873. When the Earl of Lytton laid the foundation stone of the College at Aligarh four years later, the founder explicitly said that it was the seed of a Moslem University that was being sown that day. After his death in 1898, an effort was made to collect enough funds for realizing his great idea. But the sequel proved that the effort was premature, and it is only now, nearly forty years after the scheme was originally prepared, that the Mussalmans of India are in sight of a University. From all this it must be clear that the Mussalmans never encouraged Mrs. Besant in the hope that they would give up their own cherished ideal and consent to affiliate the Aligarh College with the University of India. But we do not know that the Hindus approved of her scheme either. In fact, they were even opposed to the changes contemplated by Lord Curzon, and in doing so unhesitatingly declared in favour of the existing educational arrangements.

THE HON. Pandit Madan Mohan Malaviya, whether moved by the success of Aligarh or influenced by different considerations, had some five years ago formulated a scheme of education on national and Hindu lines.

But for all that we know the response to his appeal was not very encouraging. A brilliant Hindu writer in the *Hindustan Review* had a good deal to say against it, and wanted to know what the national and Hindu lines of education were meant to be. But now that the Mussalmans are about to have a University many sceptics have strangely altered their opinion. Our contemporary, the *Panjabee*, had grave doubts about the character of the Moslem University, and, though very astutely it did not commit itself to the view that it was a separatist movement, and laid the responsibility of such a decision upon the Government, it doubted the farsightedness of Moslem leaders, and was emphatically opposed to the proposed University as a "source of supply of candidates for Government service." According to it, "that privilege should belong to the alumni of the non-sectarian Government Universities." That was in February, and we are now at the end of April. The farsightedness that was then doubtful in the case of the Mussalmans had become by the 15th April an assured asset of the framers of the Hindu University. Our contemporary wrote in a leading article that "to those who look beneath the surface of things the formation of a Hindu University must appear to be a national necessity dictated by vital considerations." The existing Universities, to which in February the privilege of Government service was to be confined, became by the middle of April highly defective. Their students were declared to have "no higher conception of studies than the pass certificate which success in their examinations would bring them." "The natural consequence of this prostitution of the true end and aim of education," said the *Panjabee*, "is that there is no proportion, no standard of efficiency, no perfection, and no thoroughness to be found in what the students are required to master. . . . This cramming burdens the memory and leaves no room for the development of the critical faculty and powers of discrimination, which are essential features in turning education into a reality." Yet it was to the men so crammed and burdened that Government service was to be confined only a couple of months ago. These opinions were followed by others showing how education in the existing Universities engendered loss of reverence and a deplorable change in the attitude of students to their parents and elders, and that moral instruction such as the Government proposed to give to students was not likely to have any abiding effect, unless accompanied by a religious education in a Hindu University. There is nothing novel in these ideas and, in fact, they are the common-places of the advocates of a Moslem University. But an added interest is attached to them because they show what a complete somersault our contemporary has turned. The cause of this change of views is undoubtedly the success of His Highness the Aga Khan, for the *Panjabee* begins its first leading article with the frank admission that "the proposal to establish a Muhammadan University has brought to the fore-front the need of a Hindu University." The Mussalmans can therefore take some pride in the conversion. But, like all proselytes, the *Panjabee* is burning with zeal for its newly discovered ideal, and suspects everybody of being an enemy of the cause. Nobody had suggested that if the Hindus placed before the Government a scheme as sound as that of the Mussalman the Government should refuse them a Charter. But our contemporary is an evident believer in "mourning before the death." Here is the latest feat of journalistic gymnastics. "By granting a Charter for a separate University to the Muhammadans and not giving it to the Hindus, the Government would have placed itself in a very awkward position. Such action would everywhere have been regarded as a piece of gross favouritism shown to Muhammadans. . . . If sectional Universities are to be the order of the day, there can be no reason for the exercise of favouritism in bringing them about. . . . We need scarcely tell a statesman of Lord Hardinge's prudence and wide knowledge of affairs that the treatment of

the question of denominational Universities in a spirit of favouritism is calculated greatly to intensify the present exceedingly unsatisfactory situation." If this is not *پیش از مرگ راز* we do not know what else can be. The Mussalmans have never asked for a differential treatment of the two communities in the matter of communal Universities, nor has Government ever shown any desire for such treatment. Under the circumstances we can only construe this into a revolver placed against the head of the Government. If the Mussalmans as a body want a communal University, and are not only prepared to endow it adequately, but can also assure the Government, by their management of communal education in the past, and by wise provisions in the constitution of the University for such management in the future, that the Moslem University will promote learning and produce gentlemen and scholars, loyal subjects and patriotic citizens, and in view of this His Majesty is pleased to grant a Charter for the Moslem University, it does not follow that, to maintain the balance between the two communities, a similar Charter should be given to the promoters of the Hindu University. The *sine qua non* of such a recognition is not only the united wish of the community seeking it, but also the necessary endowment, and the still more necessary assurances. We have little doubt of the success of the promoters of the Hindu University in procuring the necessary funds. But present indications, we are grieved to say, do not assure us that the community as whole or even a majority of it is a clearly in favour of a Hindu University. Though our contemporary, the *Gujrati*, unlike the *Panjabee*, is of opinion that there is ample evidence to show that the Hindu University is no counterblast to that of the Moslems, it thinks that "the *raison d'être* of such a denominational effort is not so clear." There are others who are doubtful about the treatment of Hindus other than Brahmans by the Faculty of Hindu Theology, and of the position of *sudras* and *panchamas* in the University and in its Hostels. Mr. Parmeswar Lal has recently written to the *Statesman* on this subject, and we believe many Hindus who know the orthodox views of the Honourable Pandit Madan Mohan Malaviya are anxious to get certain assurances on these questions. Had Sir Syed Ahmad Khan asked for a Charter for a Moslem University in 1873, equally searching questions would have been asked of him about the teaching of Theology and the residential system. But in 1911 Aligarh is the best answer to such questions, and none are therefore asked to-day. In the absence of a similar institution of his own, the Honourable Mr. Malaviya must not be surprised if the Hindu public desires some assurances. Nor need he resent the desire of the Government to be assured about particulars which concern it.

WE TRUST the Government will not lay down impossible conditions for communal universities and we hope Mr. Malaviya will soon be able to assure both the Government and the Hindu public. But if this takes time, as now appears unfortunately only too probable, we trust the advocates of a Hindu University will not act on the policy of the dog in the manger and throw obstacles in the way of obtaining a Charter for the Moslem University. Mr. Malaviya's scheme is not more than five years old. It has never been accepted by the whole community as the ideal of a Moslem University has been. There is no college or school in existence to indicate the lines of education which will be followed in the Hindu University. There are rumours of amalgamation with the Central Hindu College, but nothing to show how orthodoxy would be grafted on theosophy. While Mrs. Besant names one set of Trustees for the University and provides a system of co-option to fill vacancies, Mr. Malaviya names another set, but does not explain how vacancies are to be filled. In fact, while the Mussalmans are nervously anxious to placate all and to take the world into their confidence, the promoters

of the Hindu University present for signature a blank cheque to the Hindu community and the Government, and yet they insist that the foundation-stone of the Hindu University must be laid next December; and threaten the Government if it hesitates in granting a Charter. These, we fear, are not the tactics which will attract new friends. In fact, they are even likely to cool the friendship of old ones. Much anxious consideration and labour are needed before a satisfactory arrangement can be made for a University, and while asking the promoters of the Hindu University not to shrink from it, we cannot lull them with the hope that there can be such a thing as a University "while you wait." Nevertheless, we hope that it will come, and that it will come before long; and we wish that it may come soon. But we deprecate the attitude portrayed by *Punch*, in which the belated Glasgow passenger who cannot get into the railway train prevents the guard from entering, and boldly declares: "If I munna, thou sanna!"



Selection.

The New Reciprocity.

My DORA, ere all hope depart,
I'd humbly hymn thee here
And pour the longings of my heart
Into thy tuneful ear,
Since late I learned on tortured toes
What bending low the knee meant,
I rise to tell thee I propose
To come to an agreement

I ask thee, fairest, first of all,
With all thy might to shove
Aside the somewhat stolid wall
That bars me from thy love,
And if thou ope Love's mart to me
In natural selection,
By all that's true I swear to thee
Thou shalt not want Protection.

Then I on thee great gifts will pour
To match the shower of gold
That fell on Danaë's dazzling floor
In classic days of old—
None other shall my Preference claim
Where Love's commercial "Root" is
I shall not think to count it shame
To leave all other Duties

Our treaty shall be written large,
To winds of peace unfurled,
With this inscription on its marge—
"To—with all the world"
We shall not trade on either's Trust.
Our mart shall be the nearest,
And till we're gone to death and dust
To each will be the Dearest.

With all my goods I'll thee endow—
One kiss to seal the sign,
One "sumrum bonum" like the vow
In Browning's burning line.
Then answer, sweet, nor disappoint
A pulsing expectation;
My head with nuptial bliss anoint—
I'm bent on Annexation.

—Truth.

The Comrade.

Sanitation.

Those who have heard or read the addresses of His Highness the Gaekwar know how he can take up the most ordinary subject from its common-place surroundings and with the help of deep consideration and luminous phrase place it among those subjects which command the earnest thought and early attention of all thinking men. His many addresses have been almost the most complete and up-to-date contributions to the subjects with which they have dealt. The address at the Ahmedabad Industrial Exhibition was a masterly pronouncement on the industrial position of India. That on the social problems which he delivered at the Bombay session of the Social Conference was if anything still more masterly. His latest address was delivered at Bombay before the Bombay Sanitary Association, and we feel sure that his interest in that organization will help it quite as much as his practical knowledge of sanitary problems would guide the members of the Association.

In India the foreigner is bewildered by many contradictions, but nothing is more bewildering than the combination of the utmost fastidiousness in personal cleanliness with the reckless indifference to all sanitary rules in the hygiene of the village and the town. The housewife who would not brook the least speck of dust in her own house, and would keep her kitchen cleaner than the sitting apartments of many Europeans of her own position in life, would not hesitate to throw the refuse of the house and the leavings of her dinner on the public road that runs along her own door-steps. To a great extent the bad hygienic condition of India is due to ignorance, and the fatalism which ignorance breeds. But a good deal of it is also due to mere indifference to collective sanitation. Under these circumstances it is not only the expert that is needed to remove ignorance. The influential amateur is equally necessary to dispel an indifference that is far more culpable.

His Highness the Gaekwar has introduced many reforms into his State which, if it cannot equal the organization of British Indian territory in general administration, is in some respects ahead of most of British India. The visitor to Baroda is a little bewildered at the contrast which its magnificent and artistic buildings, well-kept and well-lighted wide roads, and shady parks and gardens on its western side present to the meagre houses, which are little better than piled huts, ill-drained roads and filthy byelanes of the rest of the Gaekwar's capital town. But on inquiry the visitor would learn that the improvements are all those which synchronize with the reign of His Highness, and the dirt and the filth is only the heritage of the past which His Highness is doing his best to remove as the finances of the State and the improvement in the sanitary ideas of the people of Gujarat, to whom collective cleanliness is not as dear as it should be, permit. His Highness has, therefore, the authority of his own experience to back him, and we have no doubt that his recent address will secure the attention which it richly deserves.

His Highness drew attention to the low expectation of life in India which is slightly more than 23 years, and has remained at this figure for the past 50 years, and contrasted it with that in Prussia, where, thanks to the attention paid to hygiene, life is lengthening at the rate of 27 years per century. He quoted experts to show that 15 years at least could be added to the mean of human life by the application of preventive medicines, and estimated that in India such an application could increase the mean duration of life by 30 years, and reduce the rate of mortality by half, reducing the number of those also who are annually incapacitated by sickness. If the scientific prevention of minor ailments could be taken into account there is no doubt that it would effect further increase in the length of life. His Highness very shrewdly reduced his appeal for an

improved sanitation to terms of money by showing how all the preventible mortality and sickness involved a preventible loss of potential earnings amounting to crores of rupees. Indeed, as His Highness aptly quoted, "investments in good health yield interest beyond the dreams of avarice," and we hope the shrewd business men of Bombay will not fail to consider this aspect of the question.

The Gaekwar explained the limits of the action of the State and of local bodies to promote public health by the provision of good water and efficient conservancy and drainage, by controlling the sale of food-stuffs, by proper town planning and the prevention of the erection of insanitary dwellings, and by adequate legislation for schools and factories to improve the physique of the people. But beyond these there are duties which belong to individuals and communities with which the State and public bodies cannot deal, and it is for the residents of towns and villages to reform not only their personal habits, but also to remove those baneful prejudices of caste and religion which are the most difficult obstacles for sanitary experts to remove. Here, said the Gaekwar, our only weapon is education, and he very rightly declared that it is insufficient to teach boys and girls only how to read, write and cipher, leaving alone their lives in their homes. Few people know what has been done by His Highness for the most insanitary portions of his State and the most ignorant classes of his subjects. One of his first acts as a practical educationist, long before compulsory and free primary education was enforced, was to open schools for the Depressed Classes under Mahomedan tutors when Hindus would not come forward to teach them. But in the forest tract of of the Tapti Valley His Highness opened boarding schools for the *Kaliparaj*—an appellation which, along with the word *Varna* which signifies caste as well as colour, is reminiscent of the early Aryan conquest—where the boys and girls of these unfortunate people are lodged and boarded as well as taught free of all charges, and learn those lessons of practical hygiene the effects of which have brightened many a home in the wilderness and saved hundreds of lives in dark corners where medical aid is not easily available.

As His Highness has rightly pointed out, protection against disease is, if any thing, more important than protection against theft or fire, and His Highness is very keen about the planning of villages, which in spite of large areas available for building purposes, show the same defects of overcrowding and want of ventilation that are only too obvious in the case of the towns. He has endeavoured to secure good wells for drinking water for all the villages in the State, and looks forward to the time when he could say with pardonable pride that every village is so provided. In the case of the towns, Baroda city has already a fair supply of drinking water, and since the water-works at Ajiwa, 14 miles distant from Baroda, were opened, cholera, which was a hardy annual, has practically disappeared. No doubt in course of time water-works will be opened in other large towns as well, for the supply of water from wells forms one of the most difficult problems confronting the sanitarian in India.

His Highness is equally keen about School hygiene and proposes to institute a regular medical inspection of all school-children, as that which was carried out last year showed that an astonishing number of children needed medical attention.

His Highness appreciated the work the Bombay Sanitary Association specially in the improvement of the condition of chawls, which are groups of tenements for men of poor or very moderate means. Prizes are offered to the managers and proprietors for the best kept chawls and every effort is made to visit the people in their own homes and to get into contact with them in friendly conversations and by means of popular lectures. His Highness appealed for lady workers because womanly sympathy and tact will certainly prove the most potent weapons in the war against dirt. He also drew the attention of his audience to the need of qualified midwives by showing that the rate of mortality amongst infants was as high as 50 per cent of live births. In Bombay itself the municipality has provided nurses whose work was deservedly praised by His Highness.

Turning to the question of plague, the Gaekwar asked how plague could possibly be exterminated where inoculation met with stubborn resistance, "where through false religious notions no destruction of rats can be effectively carried out, and when the mode of life of the people is such that rats and fleas find a congenial harbour in their homes." "At present," said the Gaekwar, "they see in the destruction of rats an act of senseless cruelty, and in the closing of wells an act of supreme, if not sacrilegious absurdity."

His Highness's remarks on the public men whose actions are far behind their professions were frank to a degree. "There are too many amongst our educated classes who profess belief in sanitation, yet are against expenditure of money on sanitary measures because, they say, that the people are not sufficiently educated to appreciate them, but at the same time they do nothing to promote the education of the people." "This indeed," said the Gaekwar, "is an easy attitude to adopt and I think needs no criticism." That it needs public condemnation goes also without saying. A sanitary conscience has to be created, otherwise we may be sure the development of the mind irrespective of the body may go on and lead to crime, madness and "their allied infirmities of morbid exaltation, based on false conceptions of society and patriotism."

His Highness took this opportunity of complaining that the marriage law of Baroda which has raised the age of marriage is unsupported by similar legislation in the adjoining territories, so that not only is its evasion by a change of domicile easy, but there is the further evil of a bad example. Indeed the difficulties of Baroda in this matter are no less than those of the householder who keeps his own house clean and in good order but who is even then not immune from the consequences of the insanitary habits of his neighbours.

His Highness recognized the enormous difficulties of the reformers, many of whom had "dropped into the comfortable rut of apathy and inaction," but he nevertheless warned them against those "under-currents of motive, personal jealousies, or fear of unpopularity, which so often hamper the progress of sanitation." He very rightly pointed out that in the improvement of sanitation there is a field for the exertion of "the noblest of all virtues, selfless patriotism," and we hope his appeal would be successful and that our fellow-countrymen and others working in this country would do all in their power "to take light into the dark places of our land, to carry hope and happiness to the despairing and wretched."

The Government and the Moslem University.

WE SHOULD like to draw the attention of all those interested in the question of the Moslem University and specially of the Government to a leading article in the *Englishman* of the 22nd instant about the right attitude for Government to adopt in dealing with the community which is building up such a beneficial educational fabric. It must be remembered that in the case of the existing Universities the Government occupies a position which it will not do in the case of the Moslem University. The Government is responsible at present for the solvency of the Universities and must therefore exercise a considerable degree of control in their management by nominating a number of senators. In the case of Government colleges the control is direct and exclusive. In the case of aided institutions the only supervision which Government exercises is meant to keep it well informed as to how its grants-in-aid are being spent.

In the case of the Moslem University we must separate the function of general and financial administration from that of supervising the courses of study. In the former the control of Government cannot obviously be the same as in the case of Government colleges which are wholly maintained out of State revenues; nor can it be that which is exercised in the case of the present Universities in which the responsibility for solvency rests on the Government. It can only be something like that exercised in the case of aided colleges and must vary according to the aid accepted by the Moslem University.

To the Aligarh College the Local Government gives an annual grant of Rs. 33,000 besides special grants made from time to time, including an Imperial grant promised a year ago and redeemed so recently. Owing to a most unfortunate misunderstanding two years ago the Principal and the Staff of the Aligarh College exceeded the limits of their powers as well as of discretion in appealing to the Local Government against the Trustees. But Sir John Hewett was too astute an administrator to be drawn into so unfortunate and uncalled for a conflict and set his face against any idea of interfering in the internal economy of the College. Since then the Staff too has understood the position correctly and everything is going on satisfactorily. In a way we are not sorry that the incident of 1900 occurred, for it showed clearly that the Government has no desire to administer an educational institution the finances of which are only partially indebted to State aid. From a perusal of the Aligarh College Regulations, necessary extracts from which are printed elsewhere, it will be evident that the Government is entitled to the fullest information about the work and progress of the College, that it can inquire into its accounts and the provisions made for proper instruction in the College as well as into other departments to satisfy itself that the laws of the College are being acted upon, that in case they are not, it can compel the Trustees to act upon them, that through the Director of Public Instruction it can advise the College authorities, who are bound to take his remarks and suggestions into consideration and pass such orders as they deem fit, that the Head of the Local Government can directly advise the Trustees who are bound to take his advice into consideration and if they cannot act upon it, to record their reasons, and that all fresh legislation is subject to the Government veto, but that beyond the explicit provisions contained in the Regulations the Government cannot interfere in its internal affairs.

These provisions have stood the test of time, and we hold that if they provided ample opportunity for supervision in 1889, when there may have been some doubt about the character of the Aligarh Movement, they do no less to-day when that Movement has established an enviable reputation. If the Moslem community expects, as it has every right to expect, substantial grants from the State for the higher education of its young men then the powers of the Government in the management of the Moslem University would in all likelihood remain the same. For the Local Government, the Government of India, and for the Director of Public Instruction of the United Provinces the Hon. Member for Education would have to be substituted, as the University will be an Imperial Institution. But if the community expects no State aid it will obviously be entitled to even more freedom.

There is, however, another function of a University apart from general administration and financial control, which in the case of the present College is performed by the Aliahabad University but which will henceforth fall within the powers and duties of the Moslem University. That is the purely academical function. If there are reasons of paramount importance why the governing body of the University should be exclusively Moslem and dependent only on the good will of the community like the Board of Trustees of the Aligarh College, there are reasons of no less importance why, subject to the final control of the governing body, academical questions should be discussed and settled by a more catholic body, on which not only the non-Moslem as well as Moslem Staff of the University should be represented, but in which persons of eminent academical distinctions elected by the Faculties and nominated by the Government should also be included. Naturally the Moslem community should have a preponderance but this could be secured through the natural action of the Faculties and of Moslem graduates without specific provisions in the Constitution. The Government's recognition of the degrees of the Moslem University is necessary for obvious reasons, and to obtain this it is indispensable that on this academical body there should be a number of Government nominees, that the course of studies should receive the *imprimatur* of Government, and last, but not least, that a

number of external examiners should be appointed. The proportion of the Government's nominees is immaterial as the object of their nomination is that Government should be well informed, and that its views should be placed in a regular manner before the nominees of the faculties and the representatives of the community.

These are the lines which we believe can safely be followed, and we are hopeful that they will commend themselves to the Government as well as to the Moslem community.

Extracts from the Regulations of the Aligarh College.

For the information of our readers we give below the sections of the Aligarh College Constitution which define the powers of Government.

CHAPTER IV -- Patron and Visitors.

38. The Government of the United Provinces of Agra and Oudh, as it has consented, will be the Patron of the College.

40. The Director of Public Instruction of the United Provinces of Agra and Oudh shall be *ex officio* a Visitor of the College.

41. The Patron of the College may inquire into every matter relating to the College and give such advice to the Trustees as he may deem fit about the improvement, management, and welfare of the College. It shall be the duty of the Trustees to take such advice into consideration, and either act upon it, or record their reasons for abstaining from so doing.

42. A Visitor may during the College term time, visit the College either formally or informally. When a Visitor gives notice to the Secretary of his intention to pay a formal visit to the College, he shall be received in a manner befitting his rank; a meeting shall be called in the Strachey Hall; and he shall be presented with an address by the Trustees. The Visitor may inspect the various departments of the College and in reply to the address may make such remarks and give such advice as he deems fit with regard to the education and progress of the College.

43. When a Visitor visits the College informally he may inspect (1) the teaching arrangements of the School and College, (2) the arrangements for food, (3) the arrangements for discipline, (4) the arrangements for prayers and religious teaching, (5) the arrangements for physical education and games, (6) the accounts of the College, (7) the various societies of students, and he may make any criticism he likes on the various departments in a book kept for the purpose, and may make therein any suggestions to the Principal or Trustees for their improvement. It shall be the duty of the Board of Management to take such advice or remarks into their consideration and frame such orders thereon as they deem suitable.

14. The Visitor shall be sent the Annual Report of the College, copies of the proceedings of the meetings of the Trustees and the Board of Management, and other papers printed and published on behalf of the College.

CHAPTER X.—Powers of the Trustees.

110. The Trustees may, from time to time, at their discretion, at an annual meeting, repeal, amend or add to any of the laws and rules mentioned in this Code provided that (1) not less than two-thirds of the Trustees agree to such repeal, amendment, or addition, (2) and that the Local Government does not veto such repeal, amendment or addition.

CHAPTER XII — Of the Powers of the Government of the United Provinces and the Director of Public Instruction.

138. The Government shall have power at any time and in any way to call for and examine the accounts of the College, or of any branch or department thereof.

139. The Government shall have power to institute any inquiry with a view to ascertaining whether the provisions of the laws of the College for the time being in force are duly complied with, and, if not, to compel the Trustees to comply with them.

140. If the number of Trustees should at any time fall below the minimum prescribed by the rules and regulations, the Local Government may call upon the Trustees to elect one or more other Trustees within a period to be fixed by it. If the Trustees fail to do so within the period fixed, the Local Government may appoint one or more Muhammadans as Trustees, who will hold office until the remaining Trustees comply with the requisition of the Local Government.

141. The Director of Public Instruction, who is *ex-officio* visitor, according to Rule 40, shall have power to institute any enquiry regarding the matters mentioned in the above rules, and report on them to the Government, and to cause the Trustees to comply with the orders of Government passed thereon.

142. Whenever any motion for the repeal, amendment of, or addition to, any of the Rules and Regulations of this code has been carried by the Trustees under Rule 116, a copy of such motion shall be submitted through the Director of Public Instruction to the Local Government, which shall have power to veto the motion, if it considers that the proposed repeal, amendment or addition will be injurious to the interests of the College.

143. If the offices of both the Secretary and Joint Secretary fall vacant and the Trustees do not appoint any person or persons to the vacant offices, the Local Government may call upon them to appoint within a fixed time a Secretary or a Joint Secretary, or both, and if they fail to do so within the time fixed, the Local Government may appoint a Joint Secretary on such salary, as it thinks fit, to be paid from the College Expenses Fund. The tenure of the office of the Joint Secretary so appointed shall terminate upon the Trustees appointing a Secretary or a Joint Secretary, or both.

144. It shall be within the power of the Local Government to call upon the Trustees, from time to time, for information, with the view of satisfying itself, that the College staff is sufficient and fit for the educational needs of the students at the College, and to require the Trustees to remove any member of the College Staff who, on receipt of such information, appears to the Local Government to be incompetent.

145. In the event of the occurrence of irregularity in the payment of the monthly salaries of the College staff, the Local Government may direct the funds from which such salaries are paid to be formed into a separate fund, and may prescribe the custody of such separate fund.

146. The Annual Budget Report prepared by the Secretary and sanctioned by the Trustees shall be submitted through the Director of Public Instruction to the Government for its information, and shall contain the following particulars—

- (a) The total amount of the capital fund in the hands of the Trustees of the College, whether in Promissory notes or otherwise, and in whose custody the monies and securities are kept;
- (b) The total sum of money in the hands of the Trustees of the College under the Scholarship Fund, and in whose custody the monies and securities are kept;
- (c) Besides the above items the total sum received by the College for other purposes, and in whose custody these sums or securities are kept;
- (d) A statement showing the condition of the books in the College Library and the certificate of the officer who may have examined them at the close of the year;
- (e) A list of the immovable property belonging to the College, accompanied by a statement showing the number of newly-erected buildings and the condition of those already built, whether they require any repairs or not, together with other necessary details;
- (f) The amount, if any, of the debt incurred by the College, and the reasons therefor, and the means for its repayment;

(g) A list of the names with residence of the Trustees holding office at the end of the year.

147. The Government and the Director of Public Instruction shall have no power to interfere in the internal management of the Education and the Boarding House and the appointment, dismissal or transfer of the College Staff, except as provided in Rule 144, and the matters connected with religious instruction.



Short Story.

The Second Wife; or, The Snake Charmer's Tale.

I SAT in my little verandah facing the sea. The sun was setting behind the dark blue waves beyond the sands. It was a lonely place on the Orissa coast some eight miles from the town of Balasore. A few small bungalows belonging to Christian Missionaries were on one side and a small fishing village at the other end. On one side of the sandhills on which my bungalow was lay an expanse of sand and beyond it the sea; on the other side, as far as the eye saw, stretched far away into the distance low marshy jungles. Against the sky further were outlined the blue Nilgiri Hills. The scene was peaceful and beautiful, full of light and colour—one of the solitary places of India where one is surprised to find habitation.

I turned my eyes away from the tide flowing out and the few fishermen scattered about on the sands towards the land. A dreary darkness was settling on the wood, and the stillness and want of a breath of breeze made it more lonely than ever. Large bunches of red berries, soft white flowers and beautiful creepers and plants could be seen, and among the spaces little pools of water and narrow paths. It all looked like an overgrown neglected garden. Leopards, deer, porcupines and other small beasts were known to live in these jungles. I sat trying to imagine a leopard coming out from one of the bushes or a deer standing by the water, when I heard the sound of music—the music of a flute playing a weird tune, which I knew at once to be that of a snake charmer. Just at that moment I saw the man coming up the path leading to my bungalow. I watched him and noticed he was tall and fair, and that an old woman, tall and fair too, followed him. As they came close it needed not a second glance to tell me they were mother and son. They both made a low *salaam*. The man, or rather lad—for he seemed not more than twenty—asked in respectful tones:

"Will the Sahib be pleased to see the snakes play?"

I had seen it many a time before, but it always had a peculiar fascination for me and each time left me wondering at this strange performance. I assented.

Putting down his baskets he sat by them, and taking out flute began to play. The snakes came out one by one, coiled round his body, his head and face, and glided all over him.

There were black, grey and brown ones. He looked round, then said:

"Why, my White Moon, where art thou hiding? Come, come, my beloved, my beauty, and show thyself to the Sahib."

He began to play more wildly and more earnestly. There was a strange mysterious power in the strain and held one spell-bound, and I wondered not at its magical effect on the serpents. Who had taught the Indian snake charmer such weird music, such wonderful notes? The music became wilder and wilder. At last a big white snake came out slowly from one of the baskets—a snake of a pure spotless creamy colour with velvet skin and large eyes which shone like stars. I had never seen a white snake and such a marvellously beautiful one. I gazed at it and the play of the other snakes, as one bewitched. After a while I said:

"Snake-man, thy snakes seem almost human, and their eyes have the look of a human being in them."

"Perhaps, Sahib, there are human souls enchained in these bodies," he said calmly, taking out the flute from his mouth to speak. "Our souls, as thou knowest, are imprisoned on this earth in all shapes till the attain *mukti*!" I stared and wondered at such talk from a common snake charmer, forgetting then that to all Hindus this creed was common.

"That is *thy* creed," I replied, "but we believe that animals have no souls."

"And what proves this, Sahib?" he said. "But *thy* creeds are strange and contrary. A Sahib once told me that man's origin had come from monkeys—and yet animals have no souls, thou sayest."

I remained silent and gazed once more in admiration at the white snake which had lifted its large white head, its brilliant eyes shining like gems.

"What a beautiful and uncommon serpent this is!" I exclaimed.

"So it is, and I have seen only one other of its kind. I can tell thee a tale, Sahib, a true one as God knows, which will shatter all thy creeds to fragments!"

"Of a snake?"

"Yes, Sahib, and I will tell it thee now if thou carest to hear," he said slowly as he put by, one by one, each snake into the basket and covered them up. I told him I should like to hear the tale.

"Perhaps, mother, thou couldst tell it better," he said after a moment's silence, turning to the old woman.

"Yes, son, if such be thy wish, thou wert only a child then," she replied in low musical tones. I looked at her and noted the regular features, fair skin, graceful figure and poise of the head. She was a true type of the Indian Aryan one sees in the North-West Provinces of India.

"Then tell it, mother," the snake charmer said. The woman arranged the fold of her dark red *saree* on her shapely head in which white hair glistened, and folding her hands on her lap she began her tale in the high-flown musical Urdu of the North-West.

"My husband had three wives. He was a snake charmer too—they had been snake charmers from many generations. His first wife was a girl of his own village and wed when they were children. She was the mistress of his house, and like a mother in her care of him. He respected and feared her and loved her too. They had no children. When he grew up to be a young man he left his home one day, weary of the little village and went abroad. For five years he was not heard of and his wife awaited his return in silent patience. Then he returned one day just before the Pujah Festivals with a beautiful girl, his second wife. She was a stranger from a distant land but of the same caste. Ah, she was beautiful!—lovely as the moon and withal gentle and good. How my husband loved her, worshipped her! She was the love of his youth. His first wife murmured not, meddled not, content to see her lord happy, as it behoves all devoted and faithful wives to be. She cooked and did all the household work, nursed them, quiet and patient, and thus two years passed peacefully. But he longed for a son, and when no child was born, for the third time he wed me. Within two years a son was born to me who was the beloved of all. I however lived at my father's house, as my mother liked not that I should go and live with the two other wives.

"Soon after the birth of my son, the second wife, the beautiful stranger, died of cholera. The terrible disease had visited our village and carried off many. My husband mourned her long. After this I came to live in his home.

"Since her death my husband had given up the play of snakes, but he loved to play on his flute, and would sit outside in the evening, breaking the stillness with its weird music. Then a strange thing happened. A beautiful white snake, such as you saw just now Sahib, would glide out from the bushes near our tank and lie quiet and motionless in front of the hut, its head raised slightly and bright eyes fixed as if spell-bound. Every evening this happened and we wondered.

"One day my husband rose and walked towards it, but with a swift movement it turned and disappeared into the jungle close by. This it always did at the approach of anyone, and at last we molested it not and let it glide about around our home or lie about, like a tame animal.

"Ten years passed quietly and happily. When my boy was eleven years of age, my husband, who had been ailing long and got fever, fell into a delirium and died. After his death his first wife shed no tears but sat still and silent a long while. Then she came to me and said—

"Sister, I go to join my lord and will perform *Sahamaram*.* To-morrow the pyre will be prepared and I shall enter the flames too. And now, mark my words sister; when they will bind me to the logs and the flames will spring around, a large white snake will come and, gliding up to the pyre, lay itself on the other side of the body of him who is now no more. Kill it not, disturb it not. It is Hira, his second wife, the beautiful stranger. In a dream the truth and future has been revealed to me.

"I listened and marvelled then, but, Sahib, it was no lie. The next morning the funeral pyre was ready. A great crowd from far and near had gathered to witness the *sati*. For it is told in our Shastras that so great is its sanctity, so mighty its power, that the sins of a lifetime are cleansed of those who witness this holy deed. It was a rare sight in those days too. The wife wedded to him in childhood, robed herself in her best robe of red silk, and put on the few jewels she had, and marking her forehead with vermillion she mounted the pyre like a bride."

The woman paused, and, turning to the young man by her side, said, "And now, son, my tale is told, for I witnessed not my sister-wife's holy death. Thou wert present, and the little of the tale left to be told would be better narrated by thee."

"Thou art right, mother," replied the snake charmer, "and I shall finish the tale."

"Well, Sahib, the next morning the pyre was ready and in the presence of all the people my step-mother was placed on the logs beside her husband—the companion of her childhood, her youth and her old age. A deep silence prevailed, and as the flames rose up a great white beautiful snake glided near the pyre and began to mount it slowly. A shout of 'A snake! a snake! *maam*!' was heard on all sides. I rushed forward as mother had bidden me and cried out:

"Hold, hold, it is my step-mother, the beautiful stranger, the second wife who died. Molest it not, men, for it goes to join her lord on the pyre."

"A sudden silence fell on the crowd at this as the serpent slowly reached the top and lay at the foot of the dead body of my father, coiled up, motionless.

"The Brahmin priest who performed the last rites asked in low tones, 'What means this, son?' 'I know not, Maharaaj,' I replied. 'My step-mother on the pyre foretold it and I have done as I was bidden.' The flames crackled up among the logs and leaped up high. I shuddered and hid my face, for I was but a child and was led away from the spot.

"Sahib, the tale is told and it is a true one, for both mother and son have seen this strange thing happen."

I sat in silence awhile. A sudden gust of cold wind came blowing over the sea and I saw that a storm was rising. I rose and gave the snake charmer some money and bid him spend the night with my servants, for it was dark. Often since, this strange tale has come to me and left me wondering. Could it be true? Why not? The mystery of Death will *ever* remain a deep mystery to men for

"Of the myriads who
Before us passed the door of Darkness through,
Not one returns to tell us of the Road
Which to discover we must travel too."

SNEHALATA SEN.

*Death together, that is entering the flames on the funeral pyre with the dead body of her husband.



Swinburne.

AT THE present time no great luminary, supreme above all others, shines in the firmament of the poetic world. No genius in the realm of rhythmic art casts a glamour over the people or entrances his readers with the music of his thoughts. Those who touched the lyre into life, woke Italian woods and Heliconian streams, and roused the nations with a trumpet blast, are with the good, the bad and the indifferent sleeping in the bosom of the earth.

The last of the voices was that of A. C. Swinburne, since he passed with his great compeers and forerunners, no one has come forward to take up the lyre or to fill the gaping void. The nations wait the coming of the man. May he come soon to carry on the work; and when he does come, no matter from what land or where, may he be worthy; he must be, for if he is not, he will not be accepted. Yet some have been worthy, and, shame on it, their worth was not acclaimed till after they were dead. Too often when alive has the world despised its noblest sons, and yet after they were gone, worshipped and built monuments to their memory.

The gazers watch for the appearance of the new, bright, temporary star. Aye, temporary, for after all even our giants are only with us for a time until they go to their place, at least in the flesh, for their thought, their song, their souls live on with humanity for ever.

Death knows no distinction, respecting neither the King nor the peasant, the millionaire nor the pauper, but meeting all with the same relentless smile.

Swinburne left behind a bequest of music such as few have ever passed on to the sons of men. Dead, his voice is still ululant on the bosom of the nations; the thunder of his song still reverbrates in the hearts of men and will continue to do so through the ages. His was not the rugged grandeur of uncultured genius, such as that of Carlyle, bursting into flame; nor the spontaneity and simplicity of Burns touching the sympathetic cords of humanity; nor the golden mellowness of the numbers of Tennyson. But he saw further and thought deeper than them all, he pierced heights of thought that were far above them; and plumbed depths of the human soul for which they never sought. His poetry was written like that of the rest of the world's men, not done for the age in which he lived but for the ages. Wild and passionate, solemn and mournful, now full of joy and pleasure and laughter, and now full of biting satire and cruel irony. Now sweet as the treble of the tiny rill, now rich with the sonorous cadence of the

swelling rhythmic ocean, now dashing like a torrent over a mountain waterfall and now rolling and echoing with the roar of the dreadful thunder.

The surge of battle and the surge of mind, the struggle for existence and the storm and stress of ideas, the glow of health and the torture of mental anguish are all represented, and flow through his poetry from the earliest inspiration to the last. The battle royal of the universe is fought as in a vision before the very eyes of the enthralled reader.

Like another Prometheus it seemed as if he had stolen the fire from heaven, and drained to the dregs the ambrosial nectar of the gods. All passions sprang into being beneath his touch and were endowed with life through the music of his lyre, that lyre which seemed to grip the innermost recesses of the soul, to either elevate with joy or tear it with the severest pain of the most remorseless torture.

Swinburne was the sovereign singer of the latter half of the nineteenth century, and England's greatest master in the technique of verse. He wore poetry with the easy grace and freedom that genius alone knows and that nature bestows as a gift on very few. His power will be felt so long as the beauty of language is a joy to the sons of men. In the technique of poetic art, in the subtleties of metre, he is unrivalled, yet his work lacks the charm of a Tennyson whose song is always golden in spite of his technical lapses.

Swinburne was one of the few poets whose real worth and poetic merit were estimated at their true value; during his lifetime the great number have to wait until they are dead to receive recognition from their grateful countrymen. Yet his country did not bestow on him the laurels he rightly deserved. When the poet laureateship was vacant they passed him over, and gave the position to a man who was far his inferior both as a poet and a thinker. This may have been on account of Swinburne's strong democratic principles, although it might be wrong to put him down as a true poet of democracy. When I say this I intend no reflection on Mr Alfred Austin, who is a talented gentleman, taking high rank among the best of our minor poets, but nothing more.

All through his work Swinburne's soul ever goes out to the weaker side, a fact that sometimes led him to champion the cause that was in error. His cry was ever for the lowly and the down-

trodden Yet withal there was in his nature an underlying passion that made him prejudiced and intolerant towards everyone that opposed him and all beliefs or opinions that were in opposition to his own, and which time and again carried him into the position which he so often reviled his opponents for falling into.

A cause he believed in or espoused he lauded to the skies, and put on a level with the divine, a cause he was opposed to he attempted to drag down to the lowest rung of the ladder of degradation by heaping upon it the bitterest invective and most scathing satire at his command, and that command was a terrible one, rushing out in all the fury of impassioned language, with the most destructive violence, like flames belching from the bosom of Oreus, as if he meant to envelope and in his anger consume not only his opponents but the world.

We should not of course overlook the fact that to a certain extent such is the tendency of poetic thought. The poet will always try his best to use the finest and strongest language existing in his vocabulary. If he is writing a panegyric his aim is to make it as lofty in thought, as true in tone, and as sublime in action and diction as possible. If he is writing a satire or a criticism his aim is to make it crushing. That is the poet's prerogative. He is either up amid the blue of the empyrean or down in the bowels of Hades. The firmament is either thundering with his royalty or the earth trembling with his violence.

Swinburne was a king amid poets, a ruler amid the singers of the world, an iconoclast striding amid humanity and shattering the idols of the mind, an eagle feasting on the thoughts of men. It cannot be said of him, as has often been said of both Voltaire and Gibbon, that he snapped a creed with a sneer. His style was the downright crushing blow, pulverising all it fell on—a blow so terrific that it seemed capable of shivering the vault of heaven and breaking into pieces the golden chalice of the sun, a blow that blanched the cheek and drove fear into the heart of the timid, superstitious and ignorant. His writings are not milk to be sucked by the lips of babes or food to be digested by the mentally enslaved, they are drink for the full grown adult and food for the best developed intellects of the "paragon of animals."

As in the case of many great men, a battle royal has raged around his religious opinions, different schools claiming him as different portions of his work seem to them to support their ideas. We need not quarrel over the matter. Those who read him can form their own opinions on his beliefs. One thing he did not do, and that was to spare the opinions of Christians so far as certain doctrines are concerned. He was specially bitter at the priesthood. Listen to the following.—

O God, Lord God of thy priests, rise up now and show thyself God.

They cry out Thine elect, Thine aspirants, to heavenward,
whose faith is as flame

O Thou the Lord God of our tyrants, they call Thee their God,
by Thy name.

By Thy name that in hell-fire was written, and burned at the
point of Thy sword.

Thou art smitten Thou God, Thou art smitten; Thy death is
upon thee, O Lord.

And the love song of earth as Thou diest resounds through
the wind of her wings—

Glory to man in the highest! for man is the master of things. What a blast, what a clarion voice, waking the sleepers. What mocking language ringing in the ears. What subtle laughter driving into fury. What derision and contempt runs like wildfire through the poetry redolent with the pure divinity of words. How biting, how ruthless, one can almost imagine him saying, How ye shrivel and shrink, ye followers of superstition and idolatry, ye worshippers of decrepit and decaying things, who attempt in disdain to soothe

your ruffled plumes? Does it not torture you? Do ye not wince? How he withers his opponents with the lash of his scorn and the energy and strength of his power.

For the glass of the years is brittle wherein we gaze for a span;
A little soul for a little bears up this corpse which is man
So long I endure, no longer; and laugh not again, neither weep.
For there is no God found stronger than death, and death is sleep.

Again the melody.

"Because man's soul is man's God still,
What wind soever waft his will

Across the waves of day and night,
To port or shipwreck, left or right,
By shores and shoals of good and ill,
And still its flame at mainmast height
Through the rent air that foam-flakes fill
Sustains the indomitable light,
Whence only man hath strength to steer
Or helm to handle without fear.

Save his own soul's light overhead,
None leads him, and none ever led.

Across birth's hidden harbour bar,
Path youth where shoreward shallows are,
Through age that drives on toward the red
Vast void of sunset hailed from far,
To the equal waters of the dead,
Save his own soul he hath no star,
And sinks except his own soul guide,
Helmless in middle turn of tide."

How it rings, how it thunders; passion, enthusiasm and sincerity. Like a scourge he launches himself upon the opposition, smiting them hip and thigh, even as Samson smote the Philistines, not with the jawbone of an ass, but with the cords of speech, splendid diction, blaring rhetoric and perfect rhythm. We must admire him even at times when we disagree with his opinions. The breath of his lines pursues you "as winds a flying fire," while haunting music lays the soul into stillness, captivates the senses, and carries the reader like another Ulysses into the imaginative visions, the wakeful sleep, and listless dreaming of a Lotus land—

I am thine harp between thine hand! O mother!
All my strong cords are strained with love of thee.
We grapple in love and wrestle, as each with other
Wrestle the wind and the reluctant sea.

I am the trumpet at thy lips, thy clarion.
Full of thy cry, sonorous with thy breath.
The graves of souls born worms, and creeds grown carrion
Thy blast of judgment fills with fires of death.
Thou art the player whose organ keys are thunders,
And I beneath thy foot the pedal prest;
Thou art the ray where at the rent night sunders,
And I the cloudlet home upon thy breast.

I shall burn up before thee, pass and perish
As haze in sunrise on the red sea-line:
But thou, from dawn to sunset shall cherish
The thoughts that led and souls that lighted mine.

Here a vision of the universe rises up before us. The panorama of evolution unfolds itself and the epigenesis of things is revealed. Atoms ever in motion, atom jostling atom, form evolving into form, change continuous and eternal. Ideas following ideas, thoughts springing into being from previous thoughts. The material ever transforming, matter ever in motion, the spiritual ever pressing to a higher goal. Amid the transient the eternal Truth. The man who could write like Swinburne was no common mortal; he had caught a scintilla of the great ideal of humanity; he had kissed the live coals on the altar of genius and dived in the garden of life.

YEHYA-EN-NASR PARKINSON.



The Council.

By THE HON. MR. GUP

"As large a charter as the wind to blow on whom I please."

—*Is You Take It*

March 24th.

ONLY a "small and early" affair to-day Dig'er Patty and the Cross Bencher still pervaded the horizon of Sandow II with nasty questions about Government Advertisements. The Thunderer of Allahabad had felt the need of drawing the line somewhere. It could advertise the nostrums of quacks and all sorts of gaudy rubbish for private people at four annas a line. But it had a soul to be saved and could not honestly advertise Government at the same rates. Had frankly stated that Government notifications would be charged eight annas a line, and having nobody else to advertise it, Government accepted "the favoured nation treatment" meted out to it by the Thunderer. But if it was the *Pioneer*, Dig'er-Patty was the Sapper and Miner, and successfully undermined the eight-anna lines of the *P.*

Sandow II. explained that there was still a plethora of lawyers on the frontier in spite of the Judicial Commissioner and the Ghana. Some applications for practising were rejected, but Government was not aware that dissatisfaction was caused among the people or the lawyers "except perhaps those whose applications have been refused" *Perhaps is lovely. C'est magnifique!*

After questions, Sir Guy produced the winged Budget-fly which he had evolved from the chrysalis of the Financial Statement. He had run the gauntlet of criticism and congratulated himself on escaping with such little injury, ignoring altogether the armour of a surplus and the quilted jacket of the official majority. "Our financial dispositions for the year have commended themselves to my colleague." This selfpraise wholly justified. Who would not commend the sweet dispositions of Sir Guy and Orator Meston? "The figures have now been examined and such alterations have been made in them as our latest information suggests." Sir Guy had taken a leaf out of the fashion plates of the Mild Hindu and the result was up-to-date figures, that suited the Harem-gown. But before displaying them warned the legislators that this was no time to make any "observations." After the Budget had been presented, Bhupen Babu rose to withdraw his Resolution with regard to the share of Indians in the educational services out of deference to Bootlair Sahab, and did so not only with the permission of H. E. but also of the Mild Hindu who had given notice of an amendment—an arrangement reminiscent of the dual monarchy of Brentford!

March 27th.

The concluding day of the season and with it the passing of the Budget.

Last scene of all,

That ends this tame and uneventful Budget,
Whereafter bureaucrats seek mere oblivion
On Simla's heights sublime, without a thought
Of questions, motions, answers and divisions,
Sans speech, sans 'Ayes,' sans 'Noes,' sans everything

Gathering of Councillors again large and visitors also numerous. As members trooped into the Chamber, the erect and imposing form of Hon. Longfellow was seen in the lobby. On entering Hon. Longfellow saw his estimable colleague of the Finance Department, who had usurped all the talk on the previous occasion and had left even him a mere Tower of Silence. So, conscious of the opportunity of his revenge to-day, in mock humility touched his forehead with joined hands in true Vedic fashion. Sir Guy, ever ready with a reply, went one better, and, before Hon. Longfellow knew what he was about, touched his shoes in meek and humble reverence!

When all had assembled, the A. D. C. in spotless white announced as usual "His Excellency" Irreverent Sir Ali Baba, K.C.N., had passed a day with "the Great Ornamental," and had recorded his impressions in his *Twenty-one Days in India*. He had informed a submissively ignorant world that the office-box was an office-box to the Viceroy and it was something more—it contained cigarettes. H.E. was of sterner stuff to be dubbed "the Great Ornamental," and, like his predecessor, considered him to be a strong man who was not afraid of being called weak. Did not believe in skeletons that sought the seclusion of the cupboard nor in cats that remained in the bag. Why then should the office-box hide the cigarettes? The despotism of despatch boxes was sometimes tempered with the loss of keys. But the despotism that through an occasional loss of keys had no access to the soothing puff of the cigarette, redolent of the perfumes of Cairo and Stamboul, was sure to lose its temper. So the watchful eye of the lynx in the Press gallery saw the secret of H.E.'s suavity and good humour carried in Viceregal hands. And along with the oration destined to wind up the session was placed on the Viceregal desk a dainty little cigarette case!

Longfellow comes from the noble Province which according to the Honourable Society of Opium-eaters of Bagg Bazar boasts of having produced Buddha and Opium. Buddhism has long ago left Behar and gone to China, Japan, Burma and Ceylon; and even the ashes of Buddha were sent to Burma. But Opium was

still with Behar, and Behar made a good thing out of opium. Alas for Behar, that even that is going. So Longfellow claimed some compensation for the tall poppies so ruthlessly cut down.

Dashing Boy did not think a prosperity budget called for "much comment" and compressed his annual encyclopedia within two columns and a half. He has an unfailing belief in omens and auguries, and consults the stars and reads the signs when not busy in asking for the repeal of the cotton excise duty. Announced that the auspices were favourable, as the commencement of H. E.'s Viceroyalty synchronised with a prosperity budget. Who could doubt this great soothsayer or suspect Dashing Boy of a lurking belief in the sweet uses of flattery? The Ides of March 1911 had come, but those of four succeeding Marches had not gone yet! Pressed upon Government the claims of two important irrigation projects. One related to the Mahanadi which is well-known. But what a sacrilege to press a scheme for a Wine-Ganga? Evidently Dashing Boy has not forgotten the land of the Rose and Bulbul and red Shiraz Wine. But people generally call it the Wainganga, howsoever Dashing Boy may pronounce it. After dealing with another threescore and ten subjects, he came to the eternal topic of Protection, and Cromwell once more trembled in his grave for the safety of his title of the Great Protector!

Maung Bah Too had been troubled right through the session how to justify his presence on the Council, and at last picked up enough courage to speak to-day. Here is a *verbatim* report of his speech.

"The Hon. Finance Minister
Burma Budget
finance Burma jealousy
large grants Bengal Burma
overrun by Bengalis Burma."

Could give more of it, but as the Press has run short of "Burmas" and dots, would request the reader to dot her some combinations and permutations of the two to complete this speech, not perhaps as it was spoke, but certainly as it was heard in the Press Gallery and even in the Council.

St Andrews was very plaintive and appeared to have got up on the wrong side of the bed that morning. Fitted into Bootlair Sahab and Sir Guy, and complained that the very virtues of Madras had been turned into her misfortunes. Had evidently heard of the Heathen Chinese who expected a rise in salary as the profits of conversion at the hands of his missionary employer, but who on finding the reward postponed till doomsday, and the rate of discount terribly high, had confessed with great candour, "Me no mole Christian." So St Andrews had vowed that he would no more be virtuous. He would squander the shekels which had been sedulously hoarded up, and contemplated laying them out on a magnificent Champagne dinner at Cotti, and on those lovely ear-rings—but, let's leave the ear-rings alone for a while.

Reckless of the frowns of Sir Guy and the scowls of Bootlair Sahab, St Andrews went on talking of Benjamins and stepsons, of Gates of Mercy and Courts of Justice, while the Council was listless and impatient. The Railway Sleeper had shunted himself into the writing room, but when Mud Holkar rose to speak on Railway administration the Railway Sleeper came to the window where Cheery Chitnis sat and noted the remarks of Mud Holkar. But that grim orator, who had once smiled, but seeing the result had never smiled again, cast his glance at the bench in front of him near the gangway, and not finding the figure of the President of the Railway Board in the usual place in the customary pose said he was sorry the President was not there. When Macbeth had complained of the absence of murdered Banquo at his festive board, he had found the grim figure of Banquo's ghost shaking his gory locks at him. But Mud Holkar's regrets were greeted with a laughter, which made him blush a rich deep dye for want of comprehension of this unseemly hilarity, until his roving eye caught sight of the Wynnesome smile of the Railway Sleeper beaming with satisfaction at having successfully ambushed the Member for Berar.

Lusty cheers greeted the announcement of the Free Lance that he "had cut all those things which H. E. did not like in my speech and had circulated it. It should be taken as read." There are times when the Free Lance deviates into wisdom. He came to the rescue of the C-in-C. and wanted more money for the Army. He also wanted an Indian Navy as well as aeroplanes and dirigibles. But the P. W. D. found in Free Lance a formidable opponent. He had some knowledge of the working of the Public Works Department, and "when my Hon. friend the Mild Hindu moved his resolution about Public Expenditure, it was this knowledge which kept me from opposing him." Truly ignorance urges speech but knowledge demands silence. The Mullik Sahab has a virgin intellect—a mere *tabula rasa*—and for a loyal man his suggestions are rebelliously original. He would have a survey of all Indians and would declare how many should enter a particular profession. "I do not object to merchants, well-to-do men and those seeking Government service being educated properly." Next he would alter the laws of India. Particularly the repressive laws. They are "through the Government's kindness, on the Statute Book and are effective to some extent. Yet unless the mild-looking mischievous papers are dealt with as they really deserve, the situation will remain unaltered. They say in Persia: If the harmless cat had wings to fly, it would exterminate the race of sparrows." Oh ye journalistic sparrows! rejoice that the Tiwana has no wings. This is frank enough, but what follows is still franker. "It is a well-known Oriental saying that a wise enemy is better than a foolish friend." All the same, not quite clear to which of these categories the Mullik Sahab belongs. He referred to the Punjab as a Province "from which the famous diamond, Koh-i-noor, one of the brightest gems in the crown of England, was taken." Were it not for modesty, Mullik Sahab would have referred to another distinction of the land of five rivers and many million wisemen. Did not Mullik Sahab, that rough Culliman, himself hail from the Punjab?

After Lunch.

Philips the Sober was not sure of the revenue in C. P. from Philips the Drunk. So wanted a guarantee of drunkenness. "This is not the time nor the place to criticise" was a remark hailed by Sir Guy with a lusty "Hear! Hear!" But Philips was afraid of silence, and not wishing to appear to consent altogether, said he was grateful for substantial help and would have been still more grateful if the help had been more substantial. But Sir Guy was a contented man, and not greedy after Provincial gratitude.

Madge trembled for European education. Truly a sad look-out for Europe. All his wants so abnormal that it was a great relief to know he only wanted a Normal College for Europeans. "Young men and young women who take to teaching look to something else. There is no love for their profession." Wonder what the young men and young women look to? Could it be that instead of loving their profession the young women loved the professors, and looked to the sweet thralldom of marriage?

All this time a silent war was going on between the Mild Hindu and Gates. At last the Mild Hindu declared himself to be beaten in the waiting game. Each of them had tried to have the last word in the debate, and after his unfortunate experience in an earlier controversy, General Quintus Fabius Gates of Burma waited so long to-day that the Mild Hindu had to rise and reply to his attack by anticipation. Gates had referred to bloated budgets of Bombay and the Mild Hindu had retorted that Bombay paid every penny of her expenses and did not live like Burma on the charity of others. No doubt a bantering remark, said Mild Hindu with a vicious twinkle in his eye, but like all such remarks which have an element of truth in them, his retort had gone home and created a rustle in the Silken East. Luckily Maung Bah Too had come to his rescue. *Et Too Brut!* He had asked for figures of the income and expenditure of his Province, with the result that the Mild Hindu was glad to modify his previous remarks. He had said before that for 20 years Upper Burma had not paid her way. Now he would say for 40

years the whole of Burma, Lower and Upper, had been a beggar living on the doles of India. Not much of an improvement, eh, Mister Gates?

Gates followed and confessed to having had "a sort of controversy—a friendly rivalry" with the Mild Hindu. Poor U.P. had to be content with three-eighths of Land Revenue, but Gates wanted three-fourths of it or the whole of the Rice Duty. Greedy Gates! Turning to the Mild Hindu, could do nothing but demur to everything. Had dreamed of success, but the tusks of the White Elephant of Burma had supplied the ivory for his gate of dreams and the cheerful vision of Gates had not materialized. So contented himself by saying that the first Burmese war was waged to save Bengal from annoyance and to enable the Mild Hindu and Mister Gates to finish their perorations. Rather a costly peroration if it cost India 62 crores. Added that war was not the only calamity with which a Province is inflicted. Everybody knew that Burma had its Gates as well.

Burly Raja hoped that the landlord electorates will be declared among the Untouchables.

Dig'er-Patty wanted pure drinking water. Council sceptic and stared at him, and seemed to have come to the conclusion that it had misheard him. Not *he*, surely?

The Moslem Raja followed with some manuscript eloquence. But as the skies were overcast with clouds—a fitting termination of the legislative session and a practical illustration of the popular representative's ideal. "After us the Deluge"—not sufficient light for reading out the post-haste-script. Nobody showed anxiety to throw light on the matter. So the speech remained unheard.

"Heard melodies are sweet, but these unheard
"Are sweeter!"

The Dapper Nawab praised H. E.'s solicitude for the millions committed to his charge, and one wondered whether he referred to the 55 millions sterling or the 315 million souls.

Orator Meston condemned Federal Finance as the "fine art of fleecing other States," but forgot that his own Imperial Finance had reduced the fleecing of Provinces to a science.

Bhupen Babu compared himself to the Peri in search of Paradise.

One morn Great Bhupen at the gate
Of Dacca stood disconsolate.
He wept to think his blatant race
Should e'er have lost that glorious place!
Honest J-hu M-r-y who was keeping
The Eastern Gates behe'd him weeping;
And as he nearer drew and listen'd
To his sad speech, a tear-drop glisten'd
Within his eyelids, but he dried
The tear which grievously belied
The Golden Rule that was intar't,
The doctrine of a settled fact.
"Nymph of a fair, but farring line!"
Gently he said, "No hope is thine
'Tis written in the book of Fate
'Thou shalt not pass the Eastern Gate
Sins of omission and commission
Of Bengal caused its sad partition.
From heav'n thou must remain expelled,
M-r-y must hold what C-r-x-a held.
Once parted there's no interlarding,
Soft words alone expect from H-r-d-ng
Woe, woe, forever! thou art undone,
The Gates are closed, I can't be won."

Hooda, thought Sir Guy knew how to gild the bitter pill of opium. He had paid India a high compliment, but could India pay the still higher price?

Outside the Council a storm was raging, and thunder and lightning showed the fury of the elements. But what was that to the fury of Bootlaur Sahab directed against the official representatives of the Provinces who had questioned the equity of educational allotments?

I have seen tempests when the scolding winds
Have riv'd the knotty oaks, and I have seen
The ambitious ocean swell and rage and foam
To be exalted with the threatening clouds.
But never till to-day, never till now,
Had I seen aught like that tempestuous scolding
With which were riv'd the naughty British oaks
By Bootlaur Sahab; no ambitious swell
Did rage and foam like this. He was exalted
Like Titans who would pull from regal state
Dread Jupiter and snatch his thunder-bolt.
Indeed it was a civil strife in heaven.
The minor gods had now too saucy grown
With *dis majores* and required a lesson,
And who could better teach than Pandit Butler.

Sir Guy followed. To avoid bad luck had waited till twice thirteen speakers had spoken. The poor "Oliver Twist of Madras" was again sat upon, but the Cassandra of the Silver Tax did not escape either.

No-More-Kay had been making laborious notes for a reply about military expenditure, but H. E. knew that the knight of the sword was not also the knight of the pen.

Rude was he in his speech,
And little bless'd with the soft phrase of peace,
Which was the great gift of the Civil Lord.
And little in the Council could he speak
More than pertains to soldiers' feats of broil
In railway trains, and little could he grace
The Army's cause in speaking for himself
On finance hopelessly conservative
So in reply to India's great impatience
H. E. a round and varnished tale delivered.

Thoroughly delighted with this arrangement No-More-Kay tore the notes of his undelivered oration. In mellifluous phrase H. E. defended cautious finance and pledged himself to economy. Retrenchment was not always an agreeable task, and difficult to reconcile with the worship of efficiency, but at present economy was the clearest necessity and its fruits were bound to justify the sacrifices it may entail. Called on the provinces to co-operate in that economy without which efficiency is impossible. Sympathised with desire for better accommodation for legislators, and explained difficulties of Secretaries to Government also. But the remark about their being called when needed to do their duty sounded as if H. E. viewed their duties from the point of view of a Government whip! *Absit omen!* Wanted a new Council Hall but afraid of the watchful eye of the Cerberus of Finance, specially as no Sibyl could any more drug him with the cake seasoned with poppy. Referred to the tidal wave of loyal enthusiasm which had swept the country from end to end on receipt of news of the royal visit. Announced the date of the royal arrival at Bombay and entry into the Imperial City of Delhi and that arrangements will be made for a lakh of people witnessing the crowning ceremony. Gladdened the heart of Dashing Boy by thanking him for the prayers for the Crewe of the good ship "India," and adjourned Council *sine die*.

And after this, Eden at Simla for the officials, and the heat of the plains for the non-officials. They trooped forth from the Government House sad and despairing, while the gods went cheerfully to the sirens who would, "take the prisoned soul and lap it in Elysium." Indeed it was reminiscent of the first Exile.

From the lower plains
To their fix station, all in bright array,
The Cherubin ascended. High in front
The brandished Sword of summer season blaz'd
Fierce as a comet, which with torrid heat
And vapours as the Libyan air adust,
Began to parch the land of damp Bengal.
The Scarlet Runners of His Excellency
Stood in the porch and pointed to the gaze
Of lingering Councillors the Eastern Gate,
Which led them out to the subjected plain.
They looking back beheld the Government House,
So late their happy Chamber of Debate,
Some natural tears they dropp'd, but wiped them soon;
The plain was all before them where to choose
Their place of rest in India's sultry summer,
They hand in hand with wand'ring steps and slow
Through Eden took their solitary way.

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The Comrade.

A Weekly Journal.

Edited by / Mohamed Ali.

Stand upright, speak thy thought, declare
The truth thou hast, that all may share.
Be bold, proclaim it everywhere.
They only live who dare!

—Morris.

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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is so little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammedan students who apply to us during the month of May at the reduced rate of Rs. 2 every three months paid in advance and to non-Muslim students at the still lower rate of Rs. 3 every six months.

The Week.

Veto.

IN THE House of Commons, on the 26th April, in the debate on the Veto Bill, Mr. Cave moved an amendment that after a bill had passed thrice through the House of Commons and had been rejected by the Lords, it should be submitted to a Referendum, and if approved become law. Sir Herbert Samuel said that unless constantly used the Referendum was no remedy for a deadlock, and if constantly used, it would become intolerable. Mr. Balfour agreed that the value of the Referendum would be destroyed if it were blunted by perpetual use, but he believed it should be used only on rare and great occasions. The Referendum was all the more necessary in view of the feeling that the party system

was getting more and more rigid. Mr. Asquith said that the amendment was more revolutionary than anything yet submitted to the House. He deprecated the idea of representatives being sent to the House to do the people's work, and then throwing back on the people the burden of deciding what the representatives had been sent to decide. The amendment was rejected by 286 votes to 164.

In the House of Commons, Mr. Asquith informed Mr. Craig that he was unable to undertake to proceed to the reform of the House of Lords before introducing the Home Rule Bill.

The Master of Elibank speaking at Birmingham declared that when plural voting had been abolished the Liberals would capture eleven Midland seats at present held by the Conservatives.

The House of Commons, sitting in Committee, have adopted by 299 votes to 195 the second and principal clause of the Veto Bill. Government agreed to accept one or two minor Opposition amendments, but all amendments limiting or weakening the scope of the clause were rejected. The House has adopted clauses 3, 4, 5 and 6 of the Veto Bill.

Parliament.

IN THE House of Lords, on 1st May, the Duke of Marlborough called attention to the unanimous resolution of the Imperial Conference of 1907. He was in favour of encouraging British emigration to the Colonies rather than to Foreign countries, and asked what steps were being taken in this connection. Lord Lucas, the Under Secretary for the Colonies, said. The Government's policy was generally to encourage emigration to the Colonies. Regarding the alternative, viz., emigration subsidized and organised by the State, that was not Government's policy. It was not requested by the Dominions. His Lordship cited emigration statistics and thought it would be difficult to devise means for increasing the present natural flow, but the question was coming up at the Imperial Conference. If proposals for closer communication and co-operation between ourselves and the Dominions on lines he had indicated were brought forward, Government would do everything to meet the Dominions' wishes. Lord Selbourne said, he did not think the Imperial Government had carried out the spirit of the resolution. The Imperial Government must supply the driving power between meetings of Conferences. His Colonial experience had impressed him with the lost opportunities of the Imperial Government with respect to organising emigration whatever party was in Power.

The Budget.

AT A MEETING of the sugar, tea and tobacco merchants in London on 1st May a resolution was passed protesting against

the loss and inconvenience yearly owing to the uncertainty as to the date of introduction of the Budget. Mr. Thomas Lough, M.P., was present and said that Budget would most probably be introduced in a fortnight and would probably go through in a few days.

Home Rule.

EARL SKIRBORNE was entertained at dinner in London at the Liberal Union Club on the 26th April. His Lordship said that if Unionists regained power they would not rest until they had restored the stability of the constitution. They would not accept Home Rule for Ireland.

Advisory Imperial Council.

MR. ASQUITH, on the 27th, received a deputation to present a memorial signed by 292 Members of both sides of the House of Commons in favour of the establishment of an Advisory Imperial Council. Mr. Asquith was sympathetic and said he would gladly submit the memorial to the Imperial Conference on the occasion of the discussion of a similar resolution from New Zealand. Nothing, he added, was practicable or feasible without the fullest concurrence of the Overseas Dominions.

Peace.

THE Lord Mayor presided at a great representative meeting at the Guildhall on the 28th April at which a resolution was passed in favour of arbitration between Britain and America. Mr. Asquith moved the resolution and Mr. Balfour seconded it. Mr. Asquith said that the two great English-speaking democracies had come to see that war between them was an unthinkable crime. A compact obliterating war would be the most signal victory of reason. Such a compact, Mr. Asquith said, had no ulterior political purposes, and did not contain a message of menace to any part of mankind. It was not an alliance, defensive or aggressive. While it was not for us to dictate or preach to other nations, he was sure that an Anglo-American Agreement to renounce war would be a step of immeasurable, incomparable significance in the progress of humanity. Mr. Balfour said it was true that to make international law too far in advance would be folly, but he believed that the mass of all classes in Britain and America favoured arbitration. If statesman and diplomatists were able to embody it in a treaty, he did not fear that either contracting party would break away from it in a moment of stress.

King George, thanking the Lord Mayor for communicating to him the resolution in favour of arbitration between Great Britain and America passed by the recent Guildhall meeting, says: "I am gratified to learn that these opinions were unanimously expressed upon a question of such extreme and far-reaching importance by an assemblage so representative of our various religious, political and social sections."

President Taft and the Cabinet are still discussing the tentative drafts of the Anglo-American Arbitration Agreement. Mr. Taft stated that it might be weeks before the treaty could be submitted to the Senate or Great Britain for ratification.

Turkey.

IN THE Turkish Chamber, on 26th April, Rifat Pasha, Minister for Foreign Affairs, declared that Article 3 of the Agreement, published by the *Evening Times*, purporting to be the text of the Russian reply to the German Note of 1907, with regard to Russo-German relations, did not exist.

In the Turkish Chamber, on 26th April, Rifat Pasha, Foreign Minister, stated that unless the Montenegrins ceased aiding the Albanian insurgents he would be compelled to call Montenegro to account.

It is officially stated that Edhem Pasha's force has encountered and repulsed the Albanian insurgents, losing forty killed and wounded. The insurgents' losses are said to have been heavy. After a period of inactivity the Albanian insurgents resumed on 29th April their attack along practically the whole line of which

Tusi was the centre but finally retired in the face of a continuous fire from the Turkish troops whose casualties were insignificant. The insurgents' losses are unknown.

It is stated that Germany and Austria have made friendly representations to the Porte on the subject of the boycott of Greek goods prevailing in Turkey, pointing out that German and Italian firms are injured by it. The Porte has promised to take the necessary steps. The British and Russian Embassies have made representations to the Porte concerning the injury suffered by the subjects of their respective countries in consequence of the Anti-Greek Boycott.

A Hodeida message, dated 24th April, says: Severe fighting is reported to have taken place at El Sajeh. The rebels were worsted, losing four guns previously captured from the Turks. Colonel Riza Bey's force has recaptured Amran, the insurgents retiring northwards.

Natives report that Imani Yuhya, who declared war on the Turks in Yemen, has been captured at San'a.

Morocco.

DISPATCHES received at Tangier state that Major Bremond marching to meet Boisset was twice attacked on the 21st instant by six thousand Sherarda tribesmen. After a most fierce combat Bremond succeeded in repulsing the enemy with heavy loss, but was compelled to return to Fez, where the situation is most critical.

The latest news from Fez is not reassuring. Major Bremond is falling back on Fez before the Sherarda attack. On hearing this, M. Boisset, who was nearing Sebu, returned to Alcazar. It is announced that nine thousand troops are concentrating on the Algerian Frontier. They will only operate in Morocco should the events necessitate their doing so.

A bold attempt by M. Boisset, the French Consular Agent at Alcazar, to take money, ammunition and supplies to Major Bremond has been unsuccessful. Fez and Bremond's Mahalla, which is some thirty miles from Fez, are thus cut off from relief. The only communication possible is by means of native couriers who are exposed to great dangers and travel mostly at night. Boisset's Moorish soldiers refused to advance, the ferry boats on the Werba river having been sunk. He then heard that Bremond was returning to Fez, so he abandoned the mission. The flying column of French Colonial troops cannot reach Fez in less than ten days even if unopposed. It is three thousand strong. A reassuring feature of the messages of the 27th from Morocco is that Major Bremond, contrary to rumours, is well supplied with ammunition.

There is an unconfirmed report that Major Bremond has been killed.

According to a letter from Fez, the Ceuta, the Europeans, disguised as Moors, have taken refuge in the Consulate where they have been for three days unable to leave as the city is a prey to anarchy. They fear that provisions in the Consulate will give out shortly.

It is officially stated that Major Bremond's Mahalla arrived at Fez on 26th instant.

A message from Fez, dated 23rd April, states that there have been no further attacks on that town. The message further says that some of the principal beleaguering tribes are quarrelling among themselves.

A message from Rabat states that a courier from Mequinez confirms the report that the town was captured by the Berbers on the 19th instant after five days' fighting. It is stated that the Jews obtained peace for a large sum.

Letters from Alcazar, dated 1st May, state the Askaris under French instructors of that district have mutinied and deserted, refusing to serve under the French. The news that the French column has left Casablanca and Rabat for Fez has excited all the Gharb tribes who are proclaiming a Jihad.

The French Ambassador has assured Dr. Von Bethmann Hollweg, the German Imperial Chancellor, that France has no intention of contravening the Treaty of Algeciras.

The Berlin semi-official *Norddeutsche Allgemeine Zeitung* commenting on the situation in Morocco says France cannot be blamed for considering all the means for ensuring the lives of her officers in Morocco, but hopes that events will permit France to adhere to her programme and not to exceed the Act of Algeciras. Any transgression of the Act, says the journal, would restore complete freedom of action to the Powers and would therefore lead to consequences which cannot be disregarded. The paper further says it must be admitted that hitherto France has not given occasion for anticipating so far-reaching a development.

In the House of Commons Sir Edward Grey said, that France had informed Great Britain of the measures being adopted to succour Europeans in Fez. It was not intended to alter the status of Morocco, and Great Britain saw no reason to object.

Persia.

BRITAIN recently made a communication to Persia regarding the construction of a railway in South Persia. There is reason to believe that Britain requested the option of building a line from Karmusan (Karmanshah) to a town in the province of Luristan, within the British zone. The communication, it is stated, was seriously considered by the Persian Government whose reply, it is understood, while not acceding to the request does not indicate that there are any grounds for considering that any future negotiations on the subject are likely to end in failure.

According to a *Times* message, from Teheran, the British Note recalled Nasir-ud-Din's rescript of 1888, undertaking to give Britain a concession in South Persia to counterbalance any concession granted to another Power in the North. The *Times* correspondent adds that it is apparently desired that if the concession of the Teheran-Khanikin line was given to Russia, British construction should follow on the Muhamarah-Khorumabad route, whose advantages are considerable. The trade of Muhamarah is growing daily.

On enquiry in London, Reuter received confirmation of the Teheran messages of the 27th through the *Times* and through Reuter, except as regarding the Persian reply on which subject it was merely stated that the Imperial Government had received it and was now considering it.

Reuter understands that Britain is applying to Persia for an option for a railway from Muhamarah to Khorumabad. Britain is only actuated by the commercial possibilities of British trade in Western Persia, which amounts to about a million annually, and will increase with the development of the oil industry. It is, therefore, not necessary to seek political reasons. There is no foundation for suggestion that the matter has any connection with the Baghdad line, or that negotiations are proceeding at Constantinople.

Discussing the proposed railway to Khorumabad, the *Times* remarks that it depends for its fulfilment upon the granting of the Teheran-Khanikin concession to Russia. The application has no doubt been made with the cognisance of the Russian Government. The *Times* says that the refusal of Sardar Assad to guarantee any longer the Bakhtiari trade routes makes it more than ever desirable to supplement these routes by a railway.

It is understood that negotiations are in progress between Russia and Persia for the construction of a railway from Julfa to Tatriz.

The Teheran Parliament, on the 27th, discussed the Imperial Bank loan contract and rejected the Government motion that the second reading of the contract proposal be passed immediately on the ground of urgency. The result is equivalent to a defeat of the Government. The Mejlis has passed the Imperial Bank loan after prolonged and vehement discussion.

In the House of Commons Sir Edward Grey, replying to Mr. Dillon, said that the expedition to the Persian Gulf was undertaken in pursuance of the authority of Persia given some years ago for His Majesty's ships to police the Persian waters in order to suppress the traffic in arms. He did not propose to lay paper on the table or publish the plan of operations. It was only intended to land men when necessary in connection with the operations. The Persian Government was informed of the expedition.

Mr. Dillon asked whether the agreement included permission to land troops for expeditions in the interior.

Sir E. Grey: I do not think that the question of landing troops was included in the original arrangement, but it is impossible for His Majesty's Government to remain absolutely impassive while a large and illicit traffic is taking place in the Gulf.

Replying to a further question by Mr. Dillon, Sir E. Grey said that negotiations for the proposed Persian loan were being conducted exclusively between Persia and the Imperial Bank without the intervention of Great Britain. Sir George Barclay, British Minister, reported that he had never at any time pressed Persia to accept a loan from the Imperial Bank in preference to others, nor had he used his influence in this sense. He had, however, informed Persia that Great Britain could not support a scheme which would be prejudicial to the interests of the Imperial Bank.

China.

FOLLOWING the arrest of a supposed revolutionary, his partisans, armed with revolvers and wearing a distinctive badge, set fire to the Viceroy's Yamen in Canton which burned for two hours. The troops engaged the rioters, killing, wounding and arresting many. A Chinese Colonel was wounded. The city gates have been closed. All is now quiet.

The recent rioting at Canton has developed somewhat seriously. Revolutionary riots have occurred at Fatsan and the town has been partially burnt. At Shiuting the Prefect has been assassinated and at Samshui a Magistrate has been killed. Seven gunboats of different nations were anchored off Canton on the 1st instant. According to unconfirmed Chinese reports from Hong Kong the revolutionaries, aided by brigands, have captured the three large towns of Wuchow, Samshui and Weichow and have fought a severe engagement with the Imperialist at Fatsan. A Chinese gunboat has shelled the rebels killing two hundred. The Telegraphs are interrupted. Reuter learns that traffic on the Canton-Kowloon Railway is suspended and that arrangements have been made to send the womenfolk of the European railway staff to Hong Kong for safety. The British marines in Canton are guarding Shameen and guns have been posted at the canal bund. The revolutionaries have burned four Yamens at Fatsan.

Russian Jews.

THERE is a marked revival in Russia of charges against Jews of the slaughter of Christian children for ritual purposes. A Nationalist paper publishes minute details of such acts said to have occurred at Kieff and Warsaw. The well-known writer Menshikoff in an article in the *Novoye Vremya* affirms the truth of the charges and says that when the Jews attain the rights of Russian citizens the torturing of Christian children will become more frequent.

South Africa.

AS A SATISFACTORY solution of the immigration question conciliatory correspondence between General Smuts, Minister of the Interior, and Mr. Gandhi, is published in which the former gives assurances that legislation will be introduced next session ensuring the legal equality of all immigrants with differential treatment in an administrative, as distinct from a statutory sense. Temporary certificates will be issued to educated Asiatics now in the Transvaal if passive resistance is suspended. General Smuts added that he would ask Lord Gladstone to consider favourably the release of imprisoned passive resisters. Mr. Gandhi, interviewed by Reuter's representative, believes that no hitch is possible in the present negotiations between himself and General Smuts because each has taken every precaution to avoid a misunderstanding.

Moslem University.

THE total sum hitherto promised, or paid in towards the Moslem University Fund by the Mahomedans of Burma amounts to close upon two and a quarter lakhs of rupees and yet another lakh is expected if the Provincial Committee acts on the lines proposed by the Moslem University Deputation. Mr. Aziz Mirza has returned.

The subscriptions during the last week from the United Provinces amounted to upwards of Rs. 87,000, bringing the total for those Provinces to Rs. 1,90,000.

TETE À TETE



WE HEARTILY congratulate not only the Hon. Mr. Mohamed Rafiq, B.A. (Cantab.), Barrister-at-Law, District and Sessions Judge of Fyzabad, but also the people of Oudh and the Judicial Commissioner's Court on his appointment as an Additional Judicial Commissioner. When the High Courts in the various Provinces had Indian Judges, it was curious that no Indian should be a Judicial Commissioner, and the appointment of the Hon. Pundit Sunder Lall, the eminent lawyer of Allahabad, was a bare justice which was hailed with joy in the Province. But the sacrifice which it entailed was very great, and Mr. Sunder Lall resigned the post after a brief tenure of office. Since then no Indian was appointed, and the Hon. Raja Partab Bahadur Singh voiced the feelings of his Province when he questioned the Government of India on the subject. We are glad that the Government has appreciated the merits of Mr. Mohamed Rafiq and at the same time satisfied by its action the hopes and feelings of Oudh. Mr. Rafiq is a barrister as well as a graduate of an English University, and has gained a unique experience in working as a Judge of the Small Cause Court at Lucknow and as a District and Sessions Judge in many districts of his Province. We are confident that his legal abilities and judicial training, and, last but not least, his being the best of "good fellows" with all classes and all communities, will make him a successful Judicial Commissioner, and we wish him higher honours and a long and prosperous career. He is an Old Boy and a Trustee of the Aligarh College, and welcome as his appointment has been to all who know him, it will rejoice the hearts of Aligarh Old Boys and present students.

WHILE the Mussalmans and the Hindus fight among themselves for political concessions and privileges, the Depressed Classes remain as depressed as ever. Christian Missions and the Mission for the Depressed Classes themselves do something to reclaim and uplift them; but neither the Mussalmans nor the Hindus put forth that effort which is needed for their complete reclamation. The Moslem League sent a representation to the Government of India urging that the Depressed Classes should not be counted as Hindus in the last Census in order to swell the number of Hindus for political purposes. We would have preferred if like the Christian Missions and the Arya Samaj the Mussalmans had also sent missionaries to convert these unfortunate beings to whom a larger outlook, as well as freedom of action in choosing the means of bread-winning, have been denied through long ages of depression. Proselytism is never selfish, and those who, like Mr. Chintamani, the President of the 6th session of the United Provinces Social Conference which was held at Bareilly during Easter, do not find fault with the work of Christian Missions and the Theosophical Society among the Depressed Classes, could not consistently blame the Mussalmans for their missionary effort. But we do not see why the representation of the Moslem League should be considered to

be devoid of respectable motives. We agree with Mr. Chintamani that it was frankly an interested representation. But self-interest is not necessarily a dishonest and ignoble motive. Be that as it may, Mr. Chintamani has no sympathy with the demand of the Moslem League, and he says he does not pretend to think that Mr. Gait was impartial or circumspect in issuing his well-known Circular. But does Mr. Chintamani pretend to think that the motives of those who criticized the circular of the Census Commissioner, whether they were the orthodox like the Societies of venerable Brahmins of Benares, or the unorthodox like the Hon. Mr. Sinha who riddled the Member for Education with his interrogatories, were any less interested than those of the Moslem League? Only they were not equally frank. The Moslem League certainly did not claim that the Depressed Classes were members of the Moslem community, and so far at least there was no dishonesty. But if Mr. Chintamani's classification of motives be followed, it becomes a difficult matter to characterize the motives of Mr. Gait's critics with any degree of courtesy. On Mr. Chintamani's own showing, his community had not done its duty by these unfortunate classes. It had not brought light and life to their doors. If Mr. Chintamani would go a little further and admit equally truthfully, he would have to confess that the position of these unfortunate beings, who number no less than 70 millions, was directly due to the self-aggrandizement of the higher castes among Hindus and the monopolizing tendencies of Brahminism. The Muhammadans could point to their Hindu brethren, who are so advanced in civilization, with some degree of pride as people whom Moslem domination, which is so often accused of barbarities and injustice, had not condemned to the position of helots. The Depressed Classes, on the other hand, are generally considered to be the subject races whom Aryan advance had ferreted out from the best portions of the country and ruthlessly driven into the wilderness. It is satisfactory to note that after the lapse of many centuries an effort is made by the descendants of the Arya conquerors of old to reclaim the vanquished. And if the action of the Moslem League has in any way contributed to this result, frank self-interest can seek something more than ordinary justification in the result. But we hope the new-born enthusiasm for the Depressed Classes will outlast the enumeration of the Census. If it does not, Mr. Chintamani will have to indent upon his large vocabulary of grave reproof to characterize the action of the critics of Mr. Gait and the Moslem League. For our part, we do hope that the Hindu community has been sufficiently roused by the action of the League if by nothing else to bestir itself to improve the condition of a section of humanity which constitutes quite a respectable portion of the whole human race. Although Mr. Chintamani in attacking the Census Commissioner and the Muhammadans has more than once contradicted himself in his remarks on the Depressed Classes, we can see that he at least is sincere in condemning his own community as well. Criticism like charity should begin at home; and while the Muhammadans should condemn the leaders of their community who are so slow in sending out Missions to the Depressed Classes, the Hindus should follow the example of Mr. Chintamani and add to their criticism of other communities a little condemnation of their own.

A CORRESPONDENT in the *Pioneer* has dealt apparently very methodically with the subject of Sub-Judges as District Judges. He has sub-divided the subjects into four questions, which are (1) whether a Sub-Judge has a right to claim to be a District Judge; (2) whether there is any necessity for adopting such a step; (3) is the Government bound to do so; and (4) is there any good policy in so doing. As to (1), the correspondent says that "it goes without saying that no Sub-Judge has a right to claim to be a District Judge. A man accepts Munisanship on the clear understanding that his highest grade of promotion is that of a Judge, Small Cause Court." If the writer means that every Munsif has a right to claim

to be a Judge of the Small Cause Court, then he is clearly wrong. No one in Government service has a right to be anything but that which he becomes on joining the service. If by right the correspondent means expectation, then too he is wrong, because not all Munsifs expect to reach even the highest grade of Munsifship before it is time to retire. But some no doubt hope to rise much higher, and we do not know why this expectation should be limited to the Judgeship of the Small Cause Court. If two College fellows obtained their degree of law at the same time, and one prefers to serve his Government and becomes a Munsif, while the other chooses to serve his clients and becomes a Vakil, we do not see why if the two show equal capacity the former should be tied down to a particular post while the other can become a Judge of the High Court or even Legal Member of the Provincial or Imperial Executive Council. By condemning its own servants to such low expectations and giving free scope to those of the lawyers the Government would be creating just that "Vakil Raj" which most of the correspondents and readers of the *Pioneer* so heartily dislike. But understanding by the word "right" what is generally understood, we think a Munsif has as much right to the highest judicial offices, for which qualifications which he does not possess have not been prescribed by statute, as to the Judgeship of the Small Cause Court. As regards (2), the writer thinks there is no necessity because "there are more than enough members of the I. C. S., from whom District Judges may always be recruited." As a matter of fact there is no necessity, in that sense, to appoint any Civilian any more than a Munsif, as there are more than enough barristers and vakils from whom District Judges may always be recruited. As to (3), we do not see in what way it differs from (1). We presume the writer who discusses the subject of judicial appointments knows law himself, and in that case he must know that where there is a right there is a corresponding duty. Having denied the right of the Munsif, the *Pioneer's* correspondent had no need of denying the existence of the Government's duty. He says that "nobody can say that there ever was any sort of promise or pledge which the Government is in duty bound to redeem by appointing Sub-Judges as District Judges." We should like to know whether there was any sort of promise or pledge which the Government is in duty bound to redeem by appointing Civilians as District Judges, and District Judges as Judges of the High Court. Having decided the questions of right, duty and necessity, the writer had quite an easy task in dismissing the question of policy with a simple negative. His argument is that "the District Judge is the head of the Civil and Criminal Departments in the district. He hears criminal appeals from the orders and decisions of the Magistrate of the district and Joint Magistrate, both of whom are as a rule Europeans and Covenanted I. C. S's. As a Sessions Judge, the District Judge has a deal to do with the police and the jail, the heads of which are as a rule high class Europeans." He can therefore see no expediency or policy in pitchforking a Sub-Judge into the chair of a District Judge—a Sub-Judge who has been quite half his official life a Munsif and his entire official life a subordinate to the District Judge. This is indeed our old friend the Doctrine of Prestige. The one characteristic of an English official which raises him above the generality of Indian officials is his strong sense of discipline. But if after the Queen's Proclamation and the earlier Act of 1833, any "high class" European, whether he is the head of the police or the jail or even a Joint or a District Magistrate, cannot tolerate an Indian, no matter how able, as a superior, then all we can say to him is that India is not for him nor he for India. The Government which selects a Sub-Judge for promotion to the post of a District and Sessions Judge can be trusted to appraise the merits of the Indian officer, and the term "pitchforking" is as appropriate in his case as in the case of the appointment of any other officer in the land. But the most curious sentence in the whole letter is the following. "If a Sub-Judge can properly decide civil and even criminal cases, there is no reason why he should aspire to be a District Judge." In support of this it is said that "he has not the slightest

knowledge of the fundamental principles of English law." If in spite of this the Sub-Judge "can properly decide civil and even criminal cases," we do not see why he should cram his head with a knowledge of English law. But as a matter of fact a Sub-Judge has as much chance of being familiar with the fundamental principles of English law as a Civilian Judge who had not taken up English law as one of the subjects in the Open Competition. It is true he may not have "the least idea of the social laws and customs of English or European society," and we regret that this should be so. But much of the responsibility for this state of affairs lies with those Europeans who refuse to mix with equally well-born, well-educated and well-behaved Indians, partly because they are Sub-Judges and partly because they are Indians. But the unfortunate parties to a law suit would find if their cases are wrongly decided little consolation in the knowledge that the Judge though ignorant of law was an authority on taking ladies in to dinner and an expert in the involved etiquette of the ball-room. It is true that if he has before him "a case between Europeans of divorce or judicial separation or of damages for breach of promise to marry he feels himself quite at sea." But are there after all so many cases of this character in Anglo-Indian society that they should debar all the Sub-Judges in the land from the realization of their legitimate aspirations? If there are, would the writer propose the creation of a School for Scandal to provide a training ground for the Sub-Judges? As regards their social position and their exclusion from the Club being a good reason to exclude them from Judgeships, it is indeed a curious argument, to say the least of it, that their European competitors should be entitled to black-ball them not only socially but also officially. If the Sub-Judge "invariably fails to command that respect which an I. C. S. ordinarily inspires," then it would seem that this particular form of respect is the slave of the official lamp, and self-respecting people who rely on their intrinsic merits would not be very sorry to do without such adventitious respect. The *Pioneer's* correspondent suggests that the pay of the Small Cause Court Judges should be increased to a thousand, and this should be the height of a Sub-Judge's ambitions. He says the Sub-Judge would then retire on "a very decent pension of Rs. 500 *per mensem*, which is quite enough for him considering his education, requirements, position and surroundings. *I do not think his swadeshi education and training are worth more.*" This is certainly as hard on the Education Department as on the poor Sub-Judge. But if the writer's own *budeshi* education and *swa-budeshi* training have made him what he is, we think he is not worth even that.

The Aligarh College and the Moslem community have had a sad and sudden bereavement in the passing away of Dr. Syed Ali Belgrami. Dr. Syed Ali Belgrami, M. A. (Cantab.), D. Litt. (Calc.), LL. B., Bar-at-Law, who died of heart failure so suddenly on the 2nd instant at Hardoi. The little town of Belgram has been remarkable for the talented men it has produced for several centuries, and the Belgrami brothers were the brightest lights of the galaxy at the present time. Nawab Imad-ul-Mulk Syed Hosam Belgrami, C.S.I., who was one of the first members of the India Council, has had a long, distinguished and honourable career in Hyderabad, and his ripe scholarship which he takes every precaution to hide is yet no secret to those who have known him. At present he is busy translating the Qur'an and has finished a third of the work, and even before reading the proofs those who knew him could say with confidence that no better translator of the Scriptures of Islam could have been found. The gifts of his younger brother, Dr. Syed Ali Belgrami, were more varied if not so great. He was a Gold Medalist in Law, Calcutta University, and visiting England in 1876, became the Associate of the Royal School of Mines and obtained the Murchison Medal in Geology. He had a distinguished record of work at Hyderabad as Collector, and then Secretary in the Department of Public Works,

Mines, and Railways. No less distinguished were his linguistic talents, for there was hardly a well-known European or Oriental language which Dr. Belgrami could not use with ease. Particularly remarkable was his proficiency in Sanskrit, testified to by his being made the Examiner in Sanskrit by the Madras University on several occasions. When he went to live for some time in England he was elected a Reader in Marathi by the University of Cambridge, where his house was the ready refuge of all homesick Indians, who can never forget his great hospitality. Apart from minor work as a scholar, Dr. Syed Ali translated Gustave Le Bon's book on Arab Civilization and was engaged before his death on the translation of another work by the same author on the Civilization of India. He had returned to India a couple of years ago, and after staying for some time at Hyderabad had settled down at Hardoi to pass the rest of his life in the midst of those constant friends of the cultured, his books. When the response to the appeal of H. H. the Aga Khan gave hopes of the realization of the Moslem dream, he was caught hold of by the Aga Khan to work as the Secretary of the Committee appointed to draw up the Constitution of the Moslem University. We have already referred to his most useful labours in this connection, and we think it will be no exaggeration to say that were it not for the excellent spade-work he had done before the Committee met, such important, difficult and highly delicate questions as were involved in the drawing up of the University Constitution could not have been settled in such a remarkably short time. His loss at such a crisis is indeed a heavy blow and we do not know if it would be possible to fill his place. The Secretary to the Trustees of the Aligarh College wires to us that the Trustees, staff, and students of the College met in the Strachey Hall to mourn his loss. His many and varied abilities were recounted, and his recent services in connection with the University scheme were acknowledged. Heartfelt sympathy was offered to the bereaved family in its great affliction, and we join our voice to that of the College and the Moslem community.

Is not the ideal of socialism indicative of progress? At any rate successful socialism must be very much like the millennium when each thinks of the good of all and no man's business is all men's concern. We in India have not yet reached that stage in our evolution when the property of the public is as well looked after as private property. We referred last week to the absence of collective hygiene which showed this failing in our character. Instances can be multiplied, such as the misuse of railway carriages and trolly carriages: and now the Chairman of the Calcutta Corporation, whose notification appears in our advertisement column, refers to the waste of water. In another week, perhaps, the new elevated reservoir at Tallah will be available for the supply of filtered water to the ratepayers, and it is hoped that a constant supply would be secured throughout the city at an increased pressure, so that occupiers of the upper stories of houses will also get the full benefit of the water works without having to rely on the *dhirkhi*. This is indeed a great boon in the summer, when we all want more water—even the toper who does not think water to be much of a drink. But it is essential that every means should be adopted to prevent waste. It was Mr. Sidney Low we think, who complained that the most characteristic occupation of the lower classes in India was playing with water at all hours, and although there is a greater possibility of cleanliness for those whose failing is an excessive use of water, it is likely to enforce the opposite state on others when the supply falls short of the demand of the ordinary ratepayers after the playful have had a good run of the tap for their money. We hope the precautions recommended by the Chairman will be taken by all ratepayers. It must be remembered that a waste of water will please none more than the mosquito; and if prevention is better than cure, it is easy to save ourselves the doctor's and chemist's bills for malaria, as well as expense to the Corporation and annoyance to other ratepayers, by husbanding the resources of the City.

ONE of the chief characteristics of an Englishman, as it strikes the Oriental, is his sportsmanship, and the chill reserve which characterizes him equally distinctly is thawed by nothing so well as sport. The most sun-dried bureaucrat becomes fresh and quite communicative on the field of sport, and if he can secure an Indian who can equal him and beat him on his own ground the *camaraderie* of the two becomes easy. Who does not know the good-will which was secured by that prince of cricketers, the one and only "Ranji," not only for himself but also for his countrymen during his long stay in England? Although cricket had been played in India for a long time and the success of Parsi cricketers at Bombay had led the way for other communities also in other parts of India, it was the unique success of K. S. Ranjitsinghji, now His Highness the Jam Sahib of Jamnagar, which filled many a young Indian with the ambition to go and do likewise. The Parsis had taken a team over to England quite a long time ago, but the results were not very encouraging. At that time there was no chance of sending an All-India team to England because few except Parsis, who had taken quite early to the game, excelled at it. But since then other communities have shown their prowess, and on two different occasions the Aligarh College team had beaten them at Aligarh before trying its strength for the first time at Bombay in the Xmas week in 1903. In the meantime the Hindus of Bombay had developed into excellent cricketers, and when the Aligarh team tried conclusions at Bombay it could play against three first-rate teams, *viz.*, the Bombay Gymkhana, the Parsis and the Hindus. Later on, the usual Parsi vs. Presidency matches gave place to a triangular contest between Parsis, Hindus and Englishmen, and the results showed that no one community could count on its pre-eminence in the game. Indian Princes too had developed a taste for the best of sports, and having the wherewithal had maintained teams of their own composed of amateurs and professionals gathered from all parts of the country. With characteristic enthusiasm the late Maharaja of Patiala had secured the services of some of the best cricketers in England and India, and the Patiala team could with a fair chance of success try conclusions with County teams in England. It was then natural that Indian cricketers should aspire to send an All-India XI. to England, and at one time it looked as if a team would go in April 1904 under the captaincy of H. H. the Jam Sahib. The Aligarh team had proved its prowess by gaining brilliant victories against the Parsis and the English, and drawing against the Hindus in a match in which the batting totals of both sides had beaten past records. But for some reason or other the proposal to send the team to England fell through, and it has been revived only recently, and this time with complete success. An Aligarh team was invited again last Christmas to Bombay, and playing against the English, the Parsis and the Hindus, repeated the former results. After these contests the Selection Committee selected those who were considered good enough to go to England, and although some eminent Indian cricketers, such as H. H. the Jam Sahib, Messrs. Ahsanul Huq (Middlesex), Telang, Ali Hasan and A. Razzak and Dr. Parni, could not go, the team which sails to-day includes some excellent cricketers. In Messrs. Mistry, Bulara, Shafkat Hosein, Salamuddin, Baloo and Warden, Indian bowling is well represented and should prove quite strong enough. In the batting line Messrs. Mistry, Jayram, Kanga, Mehromji, Salamuddin, Pai and Nur Elahie make a strong combination, but they lack the strength which the Jam Sahib and Mr. Ahsanul Huq could have supplied. We, however, hope that they would be able to deal with the scientific attack of English bowlers in spite of the difference in the light and the character of the ground. Mr. Sheshachari is a well-trying stumper, and in Mr. Syed Hasan he will have an excellent under-study, who, besides keeping the wicket, could be trusted to hit up a good sized score at a pinch. The programme is a fairly long one, having no less than 23 items, of which 20 are three-day games. We hope that the stamina of the team would be able to bear the strain of 66 days' cricket in less than three months, though we fear the organizers of the tour have not made sufficient

allowance for the novelty of the experiment. English cricketers are used to the English season of more than four months' duration, and the majority of them have ample rest in the winter. But here hardly an Indian cricketer could have had an experience of more than a fortnight at a stretch at the high pitch of first-class cricket which they will now have in England. Moreover, most of them have played through the winter and could not be as fresh as their adversaries. Apart from this, the programme is an excellent one, though a little too ambitious. The matches include more than a dozen contests which can be called first-class, and it will be a glorious day indeed if the Indian team is successful against Lancashire, Kent, Surrey or Yorkshire. We are glad that the two Universities are included, and our cricketers will have the best of amateur cricket at the very outset, for the first match begins on the 1st of June against the Dark Blues, and the fourth contest is against the Light Blues before the middle of the month. Minor Counties will certainly provide some victories, and we do not think there is any reason to fear a demoralization born of successive defeats. On the contrary, we believe that the team would provide excellent sport for some first-class Counties as well. Wales, Scotland and Ireland will also be met, but we regret there is very little of Club cricket provided in the programme. For a team of this strength the Clubs could have provided strong enough amateur events, besides a hospitality in ideal surroundings. This side of English cricket our XI is likely to miss, but we are confident there will be no lack of hospitality in the various Counties where Indian cricketers would be going, and we have not the least doubt that in the year of the Coronation, when an Empire would be assembled in the Mother Country, our Indian cricketers would be ambassadors not only of sport, but of the good-will towards all members of the Empire and loyalty to the British Throne. That they must not play for their own century or bowling analysis nor for the applause of the gallery, but for their team and for India, is an axiom which needs no repetition to our tried cricketers. The team includes 6 Parsis, 3 Hindus and 4 Mahomedans, while a Sikh Prince is the captain. This shows the representative character of the XI, and we hope our representatives would bear in mind that they go across thousands of miles of ocean and land not as individual sportsmen, nor as members of separate communities, but as the representatives of Indian manhood, culture and civilization.



Verse.

An Indian Mother's Song.

CRADLED softly on sweet grasses,
Fanned by every breeze that passes,
Shaded by this friendly palm tree,
Sleeping, know that none shall harm thee,
Waking, learn of love and duty.
Know thy world is full of beauty
Taught by great souls long departed,
Learn to live, thou golden-hearted,
Truth and goodness ever seeing,
Lotus Blossom of my being.

F. E. H.

The Comrade.

New Turkey.

THE *Outlook*, like other Tory papers, is not in love with the Liberal régime in Turkey, and says with reference to Albania that "it is quite evident that the brutality of a Young Turk rule only differs from the brutality of the defunct tyranny of Abdul Hamid in being more hypocritical and smooth-spoken." It is reminded of the stilted declarations of universal philanthropy with which the Terrorists of the French Revolution were accustomed to introduce each new series of their crimes and massacres when it reads the professions of respect for "public liberty" and "the rights of conscience and opinion" with which "the infamous Committee of Union and Progress—another mendacity—has accompanied all its outrages on the liberty, the consciences, and the opinions of Greeks, Albanians, Bulgarians, Arabs, Syrians and every other race, outside the ring of bigots and despots who now terrorise every subject community between the Adriatic and the Persian Gulf." It asks "Christian Europe" to intervene in Albania, and accuses Torgut Pasha of going with the "lash of the bastinado in one hand and the torch of wholesale murdering in the other." It, however, believes that the complicity of the Montenegrins in the Albanian revolt is manifest and thinks that no humane man could wish it otherwise. It says that even its tough sensibilities have been tried by "the present combination of constitutionalism and cutting throats," and believes that things are "drifting fast to intervention or massacre." With regard to the boycott of Greek goods, the *Outlook* says that "the protests of the Greek Government to the militarist brutes who dominate Constantinople are only met by sinister sneers to the effect that if the Greeks get impatient, there are a hundred thousand Turkish troops on the frontiers ready and anxious to cut every throat between Larissa and Athens." It compares the Young Turks to the "blood-lusty" Pathans and Mahdists, and says that "the hordes of the Mahdi were an uncomfortable apparition even in the distant deserts of the Sudan, but hordes akin to them in hate of Christendom and contempt of human feeling are infinitely more unpleasant in the most beautiful regions of Eastern Europe and Asia Minor," and in a final burst it warns the whole of Christendom that if "Young Turk violence and German protection are to produce nothing better than Mahdist savagery rendered tenfold more dangerous by semi-European discipline and arms there will be a horrible awakening for the Mediterranean nations."

It is, indeed, a pity that the one thing which this Tory journal finds praiseworthy in the whole political record of the Radical party in England in the past is its policy of damning the Turk. As regards the Albanians, who does not know how undisciplined they are, and Mr. F. G. Aflalo has recently borne testimony again to the fact that "they have continually been the victims of political intrigue among their neighbours." Turkey had long been compared to an omelet for the variety of ingredients; but Mr. Aflalo thinks that it lacks the first essential of that dish, for though stirred and beaten for centuries the ingredients still refuse to mix. He admits that "the latest recipe dispenses with stirring and beating, and there is some prospect that Europe may find the result more digestible." But if the *Outlook* is to be believed, and the action of Montenegro has really been unneighbourly, as the Turks suspect, then it would seem that the stirring process is still going on, and the Albanians will have to thank their neighbours and themselves if the beating is resorted to afresh. The Turk's ideal is an Ottoman nation with Turkish for its official language; but it is not only the Arabs with their highly developed language who object to the use of the Turkish language. The unintelligent and mostly illiterate Albanians have also been induced to object to it, and only last year instruction in the Albanian language had to be permitted for the first time in the State schools.

of Albania. Not content with this the Albanians fell out among themselves, the North fighting with the South over the rival claims of the Latin and Arabic alphabet.

But the most troublesome element in the nation, according to the admission of Mr. Afalo, is that of the Levantine Greeks. "They resent," says the author of *Regilding the Crescent*, "the prospect of military service, the increase of taxation, and the better education of Turks, which will make the latter candidates for many of the professions hitherto open only to the more astute Hellenes. They even resent the settlement of old grievances under the constitution since these grievances alone kept alive the spirit of pan-Hellenism." The Turks have a record of tolerance of other creeds which cannot be surpassed even to-day by most of the nations of Europe. One of the best tests of Islamic toleration is the treatment of Jews in Christian and Muhammadan countries, and the latest news from Russia appears, in view of past experience, to be the precursor of brutal pogroms. Mr. Afalo declares that, in spite of occasional massacres and petty persecution of the Christians, the Turks "invariably left them free to exercise their own religion."

It is not, however, at any time true that the Muhammadan stalks abroad with sword and Koran in the spirit of the Crusaders. After the fall of Constantinople it was the conqueror himself who crowned the Greek Patriarch and conducted him in ceremony to his palace, according to those privileges on which the Greeks have insisted ever since. It can hardly be claimed that the Greeks have reciprocated. It is said that the children in the schools are taught as follows: "If the Patriarch asks what you are, reply 'I am a Christian.' If the Consul asks, reply 'I am a Hellene.' How can Turkey hope to construct an Ottoman nation out of such material?"

This is the view of a Christian writer, born and bred in an atmosphere of a hatred of the Turk which is apparent not only in the writings of the best men, like Carlyle who called the Turk "unspeakable," but also in proverbs, allusions, and even in the vocabulary of sport wherein "cutting the Turk's head" is a well-known item of Gynikhana programmes. Is it any wonder then that the Young Turks, who have tasted the bitterness of persecution at the hands of the same ruler whom Europe called "Sultan Ruge" and "the Great Assassin," without being able to look up for protection and support to the European Powers or their own coreligionists, should, after all the sacrifices and heroisms of the revolution, when they are working manfully to realize the dream of an Ottoman nation, feel wrath with the Greeks who oppose them at every turn in their uphill labours?

But it is no use justifying the repressive measures in Albania or the boycott of Greek goods nor is it worth while to contrast the horror of Tory journalism at "the present combination of constitutionalism and cutting throats" with their outcry against the Liberal Government for not providing a mammoth Navy and a vast Army in England. We presume that the soldiers on the frontiers of European Powers are not placed there to embrace those across the frontiers when these Powers choose to go to war with each other. However we may disguise it, every soldier is paid to be a cut-throat, and the advocates of constitutionalism—even with an all-powerful House of Lords—combine with a love for the constitution a sneaking preference for the militarism which the *Outlook* characterises as the "cutting of throats." The fact is that such critics of the Young Turk do not want any Turkey in Europe, and would prefer a weak one in Asia, and it is not the failings of the new régime but its very virtues which provoke them.

Not a little of their hatred is due to "the undisguised protection which Young Turks enjoy from Germany." It is a well-known fact that under the old régime Turkey "enjoyed" German protection for the heavy consideration that she was forced to offer in return, and that at the time of the revolution it was the British Ambassador that was cheered by the Young Turks. Shortly after the revolution, Turkey lost a great slice of her territory through

the unscrupulous aggressiveness of Austria whom Germany was backing. England did nothing for the Young Turks at that crisis, and naturally the friendship of Young Turkey after that is not half so warm for the liberty-loving isles of the West. The Turks cannot court isolation, and if their closest friend is not Great Britain it is not the fault of the Turks. England is hobnobbing with Russia, the traditional enemy of Turkey, and the Turks must willy-nilly have for their friends those whom they can get rather than those whom they would like to secure.

England's opportunity, however, has not yet wholly vanished. The settlement of the question of the Baghdad Railway with a terminus at Koweit provides a splendid opportunity for Great Britain, and we are glad to see that the leaders of thought in England like Mr. Frederick Harrison are anxious to see a warmer friendship existing between the Governments of Turkey and Great Britain as well as between the two nations. At the annual meeting of the Eastern Question Association, Mr. Frederick Harrison said that having seen Constantinople twenty years ago under the régime of the Yildiz Kiosk, and having seen it again last year under its new and happier rule of a constitutional monarch, he could bear witness to the enormous improvement made and to the gain to the free life and welfare of all races and creeds within its range. The British Government, Mr. Harrison declared, had the best reason to wish well to every Islamic Government and to avoid everything that could impede its prosperity and success. He would go further and say that the British people like the *de facto* Government of the Ottoman Empire, and would never tolerate any ministers who could be shown to act towards the new régime on the Bosphorus with intrigue, hostility, or menace.

Were it not for the lack of a robust political imagination in the English politicians of to-day which alone is needed to make them real statesmen, we could look forward with hope to their appreciation of the full practical value of such friendship towards Islamic Governments as Mr. Frederick Harrison suggests. England has a far larger percentage of Moslem population within her own empire and has larger interests in Moslem countries than the other Powers. Her Empire is the largest as well as the most scattered. Her Navy is even now no more than just sufficient for her Imperial needs, while her Army can with difficulty cope with the burdens of her long lines of frontiers. If England could secure the friendship of all Moslem Governments, Turkey, Persia, Afghanistan and Morocco, she could have, so to speak, so many oases in the desert where she could rest in her imperial itineraries. If coaling stations at convenient places on the coast are a necessity for her Navy, these 'depôts of friendship' are even more necessary for her scattered Armies. A chain of amity with so many links would, we honestly believe, be a far greater security of peace for Great Britain than a dozen conventions of the Anglo-Russian variety.

Mahomedan Conference at Rangpur.

ON THE day of the creation of the Province of Eastern Bengal and Assam, the Mussalmans of the new Province, who were awakened by the Partition to a sense of their educational backwardness and were inspired by a new hope, formed the Mahomedan Provincial Association for the new Province. A little later the members of the Executive Committee of this Association decided to hold an Educational Conference of their own every year. The aims and objects of the Educational Conference, as stated in the prospectus published in the Report of the first Session held at Dacca on the 14th and 15th April 1906, were, among others, "(1) to enquire into the present state of education, both secular and religious, among the Mahomedans of this Province, (2) to devise measures necessary for the advancement and extension thereof, and (3) to take such steps as may be practicable from time to time to carry into effect such measures." Rules were laid down for the guidance of the Conference. The Hon. Nawab Bahadur of Dacca was elected President of the first Session and he presided, as he said in his address, "over the deliberations of the first Provincial Mahomedan Educational Conference of Eastern Bengal and Assam."

A resolution was passed in that Session for the formation of a Standing Committee "consisting of representatives of *all the Districts of the Province* for the purpose of giving effect to the resolutions passed by the Conference, and for convening in future meetings of the Conference." The Hon Mr Nawab Ali Chowdhury was appointed General Secretary. According to the rules, the Standing Committee was to take steps to issue the notice of the annual Session, and to select resolutions and essays intended to be moved and read at the sittings of the Conference. The General Secretary was to receive the monies on behalf of the Conference, and to keep and publish the accounts and provide for the safe custody of the balance. He was also to issue invitation cards, and to receive notice of resolutions seven days before the meeting.

We have given these details because after three Sessions had peacefully taken place, unfortunate differences arose at the fourth Session held at Rangpur during the last Easter, which did not a little to mar the usefulness of the meetings and which hinge upon the commonplace details to which we have referred. We are not always satisfied with the humdrum existence of Conferences and Associations which generally indicates a comatose condition, and do not regard differences as necessarily unfortunate. They are often signs of life and vigour and lead to beneficial settlements. But there are some differences which do not rest on the solid basis of any vitalizing principle and are wholly personal; and there are others in which there is some show of principles that are at bottom the mere catch words of one or two weak vessels, to use the words of Sir Guy Fleetwood Wilson, whose ability is an inverse ratio to their obstinacy. Much as we would like to believe that the Rangpur differences were of the useful sort, we fear we would be too optimistic in believing this to be the case. We can, therefore, do nothing but deplore them and appeal to the parties to make them up before Moslem education in the new Province has suffered irretrievably.

It is an ill wind that blows nobody any good, and in this case our contemporary, the *Bengalee*, has tried to make capital out of the Rangpur differences. It is impelled by a strange affection for one of the parties and, believing in repetition, has devoted three leading articles to the subject. The final conclusion is characteristic: "The Partition of Bengal has prejudicially affected the Mohammedans of West Bengal, and we rejoice to find that they realize the position of serious disadvantage which that measure has created for them." It is indeed a strange road which leads from the differences of some Mussalmans at Rangpur to a condemnation of the Partition as a measure prejudicial to Moslem interests, and it will be interesting to explain how our contemporary has accomplished its circuitous journey.

We have already explained the *raison d'être* of the formation of the Provincial Educational Conference of Eastern Bengal and Assam, and the position of its office-bearers. We could not conceive that the facts being what they are, our contemporary, even though it has not a particularly enviable record in the matter of accuracy, could declare that it was "a Mahomedan Educational Conference of *United Bengal*" which held its eventful Session at Rangpur. The facts are that the two Provinces have separate Conferences; that the Provincial Conference of West Bengal, in its Burdwan Session in October 1909, passed a resolution at the suggestion of Mr A. Rasul—whose opinions on the question of the Partition are well known—in favour of an amalgamation of the two bodies, and appointed a Committee of the Mussalmans of the two Bengals to bring this about; that this Committee, to the best of our knowledge, never met; that the leaders of Moslem thought in the new Province were for very good reasons opposed to it, and that even so recently as a year ago the Hon. Khan Bahadur Taslimuddin of Rangpur, who presided at the Bogra Session and favoured the amalgamation, referred to the proposal as "a thorny question;" and that far from following his lead, the Conference became anxious to dissociate itself from the idea of a *delegation* of the audience from Western Bengal.

This year the Conference was to meet at Rangpur, and the Hon. Mr Nawab Ali Chowdhury sent to the Reception Committee of Rangpur a copy of the existing rules and notices in manuscript, over his signature as General Secretary, for printing and circulation. It is stated on behalf of and by the General Secretary that *without his knowledge or consent* modifications were made in the manuscript, which was then printed and circulated. It is stated that even after this there was no idea of inviting *delegates* from Western Bengal, and the General Secretary, whose duty it is to issue invitations, wrote to one of the Secretaries of the Reception Committee on the 6th February, in reply to an enquiry, that the Anjumans of West Bengal were not to be invited to send *delegates*, but that a few leading gentlemen should be requested to attend in their personal capacity. In spite of this, it is stated, Mr. Talimuddin, the son of the Hon. K. B. Taslimuddin, and one of the Secretaries, held a meeting of the Reception Committee, which was sparsely attended and passed a resolution, after which a notice was published in the papers that "the local Reception Committee expects an influx of delegates and visitors from both Bengals."

It is evident that the Reception Committee which is concerned only with the work of receiving the delegates and visitors acted *ultra vires* and usurped the authority of the General Secretary in issuing invitations and publishing a notice which caused all the confusion. Those who are anxious to read into the most innocent action of the Mussalmans a condemnation of the Partition have used this notice to the fullest extent. We admit that by going back upon its own invitation the Reception Committee must have caused much annoyance and some inconvenience to those persons who intended to go as delegates from Western Bengal. But the responsibility for this rests entirely with one of the Secretaries of the Reception Committee who took a leading part in the passage of this resolution in a far from well attended meeting of the Reception Committee.

However, for reasons which will appear later, it is not he that has come in for the censure of the *Bengalee* or the *Mussalman*. The Hon. Khan Bahadur Maulvi Taslimuddin Ahmad of Rangpur was the President of the Bogra Session, and while admitting in his address that he did not understand "why we should be so hostile to a separate Educational Conference for each Province," had made the strange suggestion that there should be only one Educational Conference for the two Provinces, but that it should sit in each province alternately, going by the name of the Province in which it sat, and that there should be two separate Provincial Standing Committees. This novel compromise was not acceptable to the Conference, and it remained, what it originally was, the individual opinion of a leading gentleman. But a conference at Rangpur itself was full of possibilities for the idea of amalgamation, and Mr. Talimuddin, who is evidently still more anxious for it than his father, appears to have made all arrangements for a successful coup. He would no doubt have succeeded, but the Hon. Mr. Nawab Ali Chowdhury and other delegates came in the way, with the result that a meeting of the Reception Committee was held on 12th April, and the Hon. Mr. Taslimuddin, who presided, moved the resolution, which was passed and published subsequently, that "whereas the resolution inviting the gentlemen of Bengal has been misunderstood in some quarters, it is now resolved that that resolution was meant to invite the gentlemen of the other Province to attend the Conference not as delegates with powers to vote, but as guests or friends or well-wishers."

The *Bengalee* thinks this to be "a discourtesy repugnant to Muhammadan sentiment and tradition"—an opinion for which Mussalmans have reason to be thankful—and then goes on to say that "the Reception Committee thus assumed an authority alike arbitrary and unconstitutional. It was for the Conference to decide who should or should not be delegates." For our part, we think the Hon. Mr. Taslimuddin was not frank enough in his resolution and disguised the facts of the case under the cloak of a "misunderstanding." His son, who opposed the resolution, and

after its passage resigned the office of one of the four Secretaries, was, we should think, far more candid and consistent. Nor do we think that the subsequent conduct of the Honourable gentleman was more commendable. In moving a resolution—which was again in the nature of a compromise—in the Conference itself, he is alleged to have said sarcastically that the Reception Committee had acted commendably inasmuch as it had only snatched the plate from the hands of the guests whom it had invited to dine. It is manifest that it had no right to invite the guests to dine at the expense of hosts other than itself, and the person who snatched the plate from the guests was none other than the author of the sarcasm. If the Honourable gentleman approved of the invitation, he should have refused to snatch the plate even at the dictation of others. But having snatched it himself, he could only betray his own weakness by sneering at the action. As regards the legality of the resolution of the 12th April, if it was *ultra vires*, so was the previous resolution which it tried to explain away, and we cannot admire the motives of the *Bengalee* or the *Mussalman* in condemning one and swallowing the other. But it is absurd to say that the Reception Committee can invite people as delegates in March, but that it is for the Conference itself to declare how they should be treated in April. Considering the fact that in selling the tickets and thus regulating local membership himself, Mr. Talimuddin had usurped the functions of the General Secretary, we do not wonder that much was expected from the Conference. But what the District Magistrate, Mr. Tindall, had to do with the snatching of the plate, we do not understand. He was never consulted on the 12th by the Hon. Mr. Taslimuddin nor by the Hon. Mr. Nawab Ali Chowdhury, and can in no way be responsible for the resolution moved by the former. We are amazed, to quote an expression reserved by the *Bengalee* for the effect of Mr. Tindall's action, that our contemporary should have connected the District Magistrate with this exclusion and the "sinister interpretations" which it is avowedly not courageous enough to "state more definitely."

All this was bad enough, but worse followed. It is stated that after resigning the office of Secretary, Mr. Talimuddin tried in many ways to wreck the session and refused to part with the proceeds of the sale of tickets. The allegations, if true, reflect not only obstinacy but the worst form of selfishness. The policy of *après nous le déluge* is bad enough, but to create the deluge itself is despicable. We sincerely hope that these allegations are baseless, though even in that case our regret at the mendacity of their author will be immense.

It is also stated that on the 14th April, without seven days' previous notice required by the rules, the Hon. Mr. Talimuddin moved in a Subject Committee—a body which evidently usurped the functions of the Standing Committee—that a Special Committee be appointed by the Conference to alter the rules forthwith. To this an amendment was moved that the Standing Committee should redraft the rules which should come up for discussion at the next Conference. Although the reporter of the *Bengalee* and the *Mussalman* is silent on this point, this amendment was carried by a majority of votes, those opposing it being mostly Rangpur men. But the Hon. Mr. Nawab Ali Chowdhury learnt that the Hon. Mr. Taslimuddin intended to bring forward in the Conference itself as an amendment the Resolution which had been thrown out by the Subject Committee, and that it was feared that as a further obstruction objection would be taken to the election of the President also. With the lesson of Surat before him Mr. Nawab Ali next morning consulted the District Magistrate, and we are glad that he consented to mediate. He suggested to both parties, whom he invited to his bungalow, the compromise that a Special Committee, representative of all Districts of the new Province, be formed to prepare regulations for the Conference and to discuss and decide the position of persons from Western Bengal invited to attend, but that this should not be done now but at some subsequent date at least three months before the next Conference. To avoid heated discussion and a possible breach of the peace, it was suggested that the Hon. Mr. Taslimuddin should move this resolution himself, and that none but the mover and

the seconder be allowed to speak. As it is not difficult for people ready to fly at each other's throat to pick up a quarrel, another resolution was suggested that the Chairman should be empowered to rule out any resolution if at any time it appears to him to be likely to lead to disorder.

This compromise was accepted by both parties, which included both Mr. Taslimuddin and his son Mr. Talimuddin. The Hon. Mr. Taslimuddin moved the resolution in due course, as appears from the report of the *Bengalee*. But in its evident anxiety to damn the Conference as being "official-ridden", our contemporary has indirectly questioned the veracity of its "own correspondent," and declared that "the gagging resolutions were moved by two officials." Even if it were so, it could signify little when we know that Mr. Talimuddin Ahmad, who led the opposition all through, is not only an official, but an immediate subordinate of Mr. Tindall. His open opposition, indeed, signifies far more than the acquiescence of his father, the Hon. Moulvi Taslimuddin. Heartily sorry as we are that an appeal for the good offices of the District Magistrate should have been necessary, we appreciate the motives of Mr. Tindall and consider his action fully justified. Even the *Bengalee* admits that "but for this official interference it is clear that the resolution for excluding the Mahomedans of West Bengal would not have been carried, or at any rate would have given rise to a stormy debate." Of course Mr. Tindall had nothing to do with excluding any one, and if his suggestion led to peace, we, who have less liking for "stormy debates" than our contemporary, can only thank him for it. According to the *Bengalee's* own report, the Hon. Mr. Taslimuddin also thought it was very kind of Mr. Tindall to settle the dispute, although the reporter makes him father the exclusion of persons invited from West Bengal from delegates on the District Magistrate rather than on himself, the mover of the resolution on the 12th April about the "misunderstanding." We confess it is difficult to have patience with the Honourable gentleman, as once more after accepting a compromise he made a side-thrust at the Hon. Mr. Nawab Ali and said it was all done to please the latter. He must indeed have something of the elasticity of gutta-parcha to accept so many compromises and yet to abide by them in such a manner as to rob them of all grace.

We learn from the report of the "own correspondent" of the *Bengalee* and the "special" reporter of the *Mussalman*, who are one and the same person, and perhaps none other than the gentleman from West Bengal who showed his feelings in a most elegant manner by tearing his ticket and stamping it under his heels, that when the Hon. Mr. Nawab Ali wished to explain his own position after the references of the Hon. Mr. Taslimuddin, he was called to order. We are glad that although "the gagging resolution" had not then been passed, Mr. Nawab Ali did not attempt again to go behind the compromise. But what are we to think of the taste and the principles of our contemporary, the *Mussalman*, which chuckles over this and remarks that "we hope this appropriate snubbing will be remembered by him as long as he lives," and warns him that "the days of oligarchy and absolutism are over." This certainly does not betray any abhorrence of absolutism, but only a desire to see it transferred to the party favoured by the paper.

We must confess we are pained to have to enter into this petty and nauseating controversy. We would have been content to pass it over, or at most to have appealed to the parties to sink such difference. But we must plead that there is ample justification for this detailed examination in three successive leading articles in the *Bengalee* and the use which our contemporary has tried to make of the Rangpur incident. A well-known English statesman was one day cheered in the course of a speech by his political opponents. He stopped at once, looked at his political supporters, and asked, "Have I said anything particularly foolish?" When, the *Bengalee* pleads the cause of the Mussalmans of West Bengal, we are sorry to have to say that there is reason for them to ask themselves whether they have not advocated something particularly prejudicial to the interests of their own community.

Short Story.

Who Saved the Situation ?

It was the first week in July. The Monsoon had not broken and consequently the heat was almost unbearable.

Every evening after dinner for the past three weeks Edward Fenton had lain back in his long chair, outside the verandah in the tiny compound of the Dák Bungalow, and gazed at the sky, hoping against hope for the rain that seemed so loth to come. All day long he was busy at work in the little Mofussil station with no home comforts. He was living at the Dák Bungalow that two-thirds of his pay might be sent up to his wife in the hills, and the only chance of seeing her or their bonny baby boy was in looking forward to the Durga Puja holidays. Even then a heartless Government might withhold his leave, and he might have to wait until they came down.

Regularly he wrote to her, but men are poor letter writers when there is absolutely nothing but trivialities to write about. His letters were very short. He did not tell her of his heart's longing for her as he might have done, or of his utter loneliness without her.

He wrote very matter-of-fact letters, and of himself and of his love he was silent. She took her cue from him, and wrote first of her doings, then of other people's comings and goings. She had little time for letter-writing with all her amusements, rinking, tennis and dancing. Every minute of the day was taken up.

She soon became the acknowledged beauty of the season, and with her engagements the days ran into weeks all too quickly. She forgot to count time. She was very young, very fascinating, and entirely on her own responsibility.

At first it simply afforded her amusement to know that her society was so eagerly courted by two men, both equally good looking, and such perfect dancers. It was at one of the small Club dances that she became introduced to them. No matter in what age or clime, or of what nationality, "like finds like," and especially so in the ballroom. Captain Alison and Mr Massey were unquestionably the best men dancers in the station that year, as Mrs Fenton was far and away best amongst the ladies. She never seemed to tire with it.

She dispensed her favours very equally between her admirers. If she rode with Captain Alison, she walked with Mr. Massey; and the gossips could not couple her name with one more than with the other. But Mrs Fenton had a preference, although she was so careful not to show it. It was wonderful how she kept them the whole season, playing off one against the other.

It was a well-known fact that before Mrs. Fenton had come up, Miss Wilson Searton was considered as good as engaged to Captain Alison. But his allegiance failed after Mrs. Fenton's arrival. Although Miss Wilson Searton was a pretty and dainty little person in many ways, she was of an entirely different style and lacked fascination. Whereas Mrs. Fenton had her admirers without seeking them and would have scorned so much as to raise a finger to recall one should he desert her, Miss Wilson-Searton, on the contrary, showed openly that she was willing to take Captain Alison back into favour if he would come; and when Mrs. Fenton was spending her time in Mr. Massey's company, Captain Alison devoted himself to Miss Wilson-Searton.

The quartette were quite an amusement for the station. The grand finale came at last. It was at one of the balls given by the Lieutenant-Governor almost at the end of the season. When Mrs. Fenton entered the ballroom a sigh of envy was crushed down in the heart of many a woman there. Throughout the season her frocks had been the acme of perfection; but she had surpassed herself that evening. Not only was it perfection from a modiste's point of view, but it suited her better than any gown she had ever worn. She looked dazzling.

But it was remarked by more than one *chaperone* that she was not dancing so much as usual; and the curious ones would

have liked a peep behind the scenes, into a little *kald jagah* where only the faintest sounds of the music penetrated.

How many men have cast honour to the winds for the sake of a fascinating woman? This was only another case in question. What his arguments were only Mrs. Fenton knows, but they were sufficient to convince her, and she agreed to give up a really honest husband for him.

After the ball he walked back beside her dandy, but they spoke very little all the way. His was the silence of contentment and hers of wonder. Having reached the hotel he dismissed her dandy-walas and followed her into her own sitting-room. He would then and there have taken her into his arms; but she put out her hand, saying:—

"Not yet, Clive, wait until to-morrow. I am very tired."

"Goodnight, then, my own dear one," he said, as he kissed just the tips of her fingers.

Then he went out into the night, and she turned into her own room.

* * * * *

The ayah was sleepily unfastening her frock when a little voice brought Mrs. Fenton's thoughts back from their wanderings.

"Our tum home? Mummie? Long time Mummie's been."

Pushing the ayah aside she caught up her boy in her arms.

"Did you want Mummie, darling?"

"Sonnie always want Mummie."

Then she drew him more closely into her arms, and her pent up feelings burst forth into tears. Little Sonnie's baby hands clung round her neck as he kept repeating over and over again "No cry. Mummie dear, no cry."

And the mother love that had been lying dormant awoke, and the baby voice called her back from the step she had almost taken, and sent her down to her husband the next day.

* * * * *

Captain Alison proposed to Miss Wilson-Searton the day after the ball and was accepted.

All sorts of guesses were made about the sudden departure of Mrs. Fenton. The gossips said it was the news of the engagement that had driven her out of the station. But Captain Alison knew that as usual the gossips were wholly wrong. He believed that, on the contrary, it was Mrs. Fenton who drove him into the engagement and saved the honour of three people.

And yet only Mrs. Fenton knew who had really saved the situation.

W. K. G.



How We Drift Apart.

THE HINDU-MUHAMMADAN QUESTION.

THE train was rushing past the small heights that are picturesquely dotted here and there in the wild Bundelkhand forests. We had left behind now the interesting country surrounding the once famous temples of Chitrakot and were hoping that the none too regular Passenger would reach Banda in time to let us have some tea.

Beside me sat a venerable mass of white muslin, yards and yards of what appeared to be similar stuff wound up on his head. Opposite was a middle-aged man, with an evidently dyed beard, which he seemed never tired of caressing. Near him in the corner sat a pleasant-looking young man who had made himself very comfortable, by gradually extending "the sphere of influence" of his legs, much to the distress of him of the dyed beard; and the pleasant-looking man seemed to know it. He took off his fez cap, looked at it, and put it on again; his eyes made a tour of inspection over his stylishly cut European clothes, and with a smile of self-satisfaction he relapsed into his previous comfortable position, a *Times of India Illustrated Weekly* in hand.

"Coming from up-country?" the muslin turban-wallah asked me. "Well, yes; I have been up Agra-way and am now going back to Bombay. What beautiful mosques they have up there"

The bearded gentleman's attention seemed to wander from his beard to the last speaker. "You are interested in Muhammadan architecture?" he queried.

"Can't say that I have studied it scientifically; but I am awfully interested about everything that recalls the past Moghul grandeur. By the way, we Bombay people can't help being struck by the strict Purdah up in these parts. Do you think they are very keen about it even now?" "Well," put in the old Hindu gentleman beside me, "it is the impress of Muhammadan rule you know," and he looked at the Muhammadan as if waiting for an interruption from him. "We were obliged to take up the customs of the rulers. It was safer I must say I don't dislike the Purdah. We have got so much used to it, we don't really see the inconveniences of it. However, my son, who is just going to leave English ischkool"—

"Excuse me, Sir," broke in the bearded gentleman. "I suppose in ischkools they now teach the young people that the Purdah has been always a purely Muhammadan institution, but I can *prove* it to everybody, Sir—everybody who cares to understand anything about it, that we took it from the Hindus." The old gentleman's reticence gave place now to an interesting volubility of expression. As he warmed up to his subject, he gave me many details pertaining to it, and many others that had not the remotest connection with it. He said he was from Gorakhpur, that he was an author, that he knew Persian and Arabic as well as English. He enumerated to me the list of his works, he offered to send me a copy of his latest, unfortunately still unfinished, he lamented, he gave me authorities in support of his contention that the Purdah must have been originally a *Hindu institution*. "Anyway," he concluded, "whatever may be the general custom in Bombay, I know all *self-respecting* Muhammadans still keep to the Purdah there. Why, Sir, a young lady is like a rose which must be carefully kept in a carved box, with necessary air and light certainly, that it may not wither; but ladies, like flowers, Sir, require to be guarded—guarded."

Uttering the last sentence emphatically, he looked round and surveyed his companion in the comfortable position. "I don't know what they think about this at Aligarh," he said. "but I gather it would still be a too dangerous innovation to discard Purdah even in the minds of our modern Aligarh graduates."

"I shouldn't think so," said the pleasant-looking, young man, and then he resumed his turning over the pictures. I thought him to be rather a supercilious young man. I was soon agreeably disappointed.

"As I was going to say," began the Hindu quietly, "my son from the ischkool says, he does not think much of the Purdah. It is positive nuisance he says. We people are too old now for all these new fangled notions, but one thing is significant, my son and all his young friends who are going to college now, consider that the stricter the Purdah, the more the immorality." The Muhammadan frowned. I could see that he did it, but his politeness, I saw, got the better of his frown.

"Yes," said I, "but apart from the Purdah question, it is astounding how very little the two communities come into contact here in these parts. Why, on Bombay side, there isn't half of this isolation, the moving only in certain fixed grooves; the Muhammadans have taken up the local language; they freely contribute to the local holiday celebrations; they are in much better evidence at combined public functions, they are."

"But you must not forget that down your side they are no real Muhammadans at all. Three-fourths are converted Hindus, converted, may be, centuries before; but still the stock is Hindu," interrupted the Hindu gentleman.

"Yes, and you haven't got the Arya Samaj there," said the Muhammadan, with a somewhat bitter tone, I thought.

"Of course, of course, local conditions differ; but I for one think there is room for a *rapprochement* between the two communities, especially in Northern India." The Hindu gentleman said this with such an earnestness that I couldn't help asking him whether he would mind going deeper into the question, if the Muhammadan gentleman were to oblige us by giving his views.

"By all means, by all means," exclaimed the bearded old man, "I don't mind discussing it at all. I shall only be too glad to give my views; but you know, the difficulty is, we here feel rather too touchy about it. Nobody is frank. Everybody goes about the bush. No sincere Muhammadan worker for amity can find out, except by sheer chance, what passes really in the Hindu mind, what obstacles it feels to be insurmountable when treating this question of a better understanding. I— I dare say it is the same with the broadminded, sympathetic Hindu."

"You want us Hindus to be frank and speak out what we feel," remarked the Hindu. "Well, now and then we do it; but we are none the better for it to-day. In the modern political and social atmosphere of India your leaders I must say have got a reputation for tact, for diplomacy, malicious people on the other side say, it is only a reputation for flattering the powers that be, of insisting on the claims of a backward minor community. However, frankly, your relations with the governing classes should not I think affect your relations with other communities. The average Hindu, I am afraid, looks upon the *uneducated* Muhammadan as a religious enthusiast, at the mercy of his Moulvie, who can turn him into a fanatic whenever he likes. His idea of the *educated* Muhammadan has lately become that of a man who is going to force himself into better notice, having constantly in his mind an aggrieved feeling of resentment, that the Hindu has, up to now, got the most of the political loaves. I don't think the educated Muhammadan cares enough about his religion, or about his social customs. His sole idea is to raise the *political status* of the Muhammadan community"—the Aligarh Fez demurred at this, left his seat and stood up by the window—"I beg your pardon," the Hindu continued, "but I must frankly tell you what we Hindus feel when the question of better relation is broached to us. We don't *think*, you know, that we shall be *honestly* dealt with. I dare say the Muhammadan has the same suspicion." The old Hindu's eyes had a humorous twinkle in them.

"But surely we can get the better of these suspicions. I tell you what, if the Hindus had not been grinding *solely* THEIR political axe, things would have been better now. At least there would have been a better scope for more harmonious relations," the Muhammadan said as a sort of reply, and looked at us younger men evidently wondering how long we were to sustain the *role* of the "disinterested spectator."

"All the same it appears to me," said I, "that the two people have always fought shy of understanding each other. What does the average Hindu know—take the average educated Hindu—what does *he* know about Muhammadan religious principles, about their literature, about the many fine qualities of the race? I suppose on the other hand the young educated Muhammadan is compelled by circumstances to know more *about* the Hindu than the Hindu *about* the Muhammadan. The Hindus are the majority. Their social and religious ideals are more widely circulated than those of the Muhammadans. Can't a better understanding of the religious principles of the one by the other lead to amity and to washing off the angularities of narrow minds?"

"Not if you have the Arya Samaj getting more and more aggressive every day," objected the Muhammadan. I looked puzzled. "Of course Hinduism has never been a converting religion. That has been its special claim for merit; but now this Arya Samaj can foment bitterer feuds than ever before. You see you cannot check a fanatic Moulvie when he is opposed by an equally enthusiastic Arya Samaj preacher."

"I suppose discrimination and a sense of mutual tolerance is wanted at present," said the Aligarh man with the air of a judge finally summing up. "Many of us want reform, want amity, want a *rapprochement*, but as it is, experienced age has a lot to say but does not say it, while inexperienced youths having nothing to say speak volumes. However here is Banaa. Let us talk after tea."

"Yes," continued the Aligarh graduate standing again by the carriage door and facing his three companions, "the difficulty of a *rapprochement* between the two communities is not so much that people have not a keen desire for achieving that desired end, but that they *humbog* so much about it. There is a good deal of talk—of empty talk, however high flown the language be—some of the younger generation of Hindus openly express their adherence now to that fantastic ideal of a future *Hindu India*—an India, where the Mahomedan has no place—no place simply because he is a Mahomedan. Now is that desirable, and let me first ask is that *possible*?" he continued with a quiet smile of contempt which he instantly checked when he saw the old Hindu gentleman's gaze was fixed upon him.

"But, my dear friend," observed the old Hindu, "cherishing such ideals may be mere nonsense, I agree it is suicidal to the Hindu cause. Is it not our preliminary duty, however, to consider *why* these young men have lately come to narrow their view so far? Don't you think the spread of the wave of Pan-Islamism has some thing to do with it?"

"Pan-Islamism," interrupted the young Aligarhian, "that is a movement which indirectly encourages us Indian Moslems who are glad to see the spirit of Islam reviving itself the world over, but it is inconceivable it should eventually affect our positions as British subjects in India."

"Excuse me," said the old man, "in the minds of these young Hindus, with their ideas of the revival of Hindu customs and Hindu doctrines, your Pan-Islamism, especially in its political aspect, is a thing that is sure to drift the two communities further apart."

"I should hardly think so," replied the man from Gorakhpur, who had all the while listened attentively, letting his grey beard severely alone. "I assure you the number of those among us who would try to utilise Pan-Islamism for separatist purposes is infinitesimal. And they *could* not do it if they *would*."

"Any way," remarked the young Mahomedan, "let us by every means bring about a *rapprochement*. Only in union shall we realise the difficulties of the situation and learn to thread our way. I should think we ought to tackle the student class first. That is the stage in life, when ideas are taken up with enthusiasm and become indelibly imprinted in young brains. Why not have every decent College sending out friendly parties to exchange visits? Let there be annual fixtures in various Colleges where the Aligarh young men meet—say—the Khalsa College people—let there be 'a reunion week' with plenty of intellectual and athletic pleasure. We can go a step further and organise parties to various provinces."

"Yes, I think these Conciliation Boards, about which we heard so much last December, ought to actively help the idea," observed the old Hindu, "though you know—you will excuse me of course—I think this inter-dining is not exactly necessary to make for better relation."

"But, my dear Sir," the Gorakhpur gentleman interrupted him, "you cannot go away from the Moslem rush for progress. We old men, you see, we no longer count. We are getting outstripped in the race. We may cherish our old customs, but how are we to persuade these young men (and he looked at us with his kindly smile), how are we to convince them that in spite of the changed environment, the unchanged custom should hold good."

"I would certainly like this attitude, Sir," said I, "on the part of the old and experienced, but might I suggest that such an attitude

leads in some cases to the conviction that the older generation should rigidly stand aloof, neither criticising nor advising. I think certain desirable tendencies in the youth of modern India are the direct offspring of such a conviction."

"Well, we ought to look after the *morale* of the younger generation far more carefully, mustn't we?" observed the Hindu. "We have been, I should say, steadily neglecting it. The young fellows go to school; they learn how to read and write; when they grow up, they have had a smattering of various branches of knowledge, but have they got any *culture*? I wonder? And as regards the religion of their fathers why they have precious little knowledge of that!"

"Don't you think instituting a study of comparative religions would serve this purpose at least partially? Let the Universities encourage Lectures on this subject, let the Secondary schools arrange to give the boys an idea of the underlying principle of their own and other religions. That will certainly lessen the acidity of religious discussion and help that excellent ideal of 'live and let live,' won't it?"

"Oh yes, it is bound to," said the Aligarh man, "and it will help us Mahomedans more than the Hindus. Yours is not an aggressive religion whatever fanaticism there is in it is due far more to ignorance than to that dangerous enthusiasm for proselytising which other religions possess. Let us go on with the work of unity, the present obstacles may be great. Ignorance and superstition are great stumbling blocks across our path, interested separatist tendencies are sometimes a nuisance, and always a hindrance—but the future is with us."

L. G. KHARR.

A Holiday Cruise in the Bay.

THE BLUE BAY with its green coasts, which stretches from sunrise to sunset lands, is a glorious world well worth knowing. Home-loving Indians scarcely know what a charm there is in travelling. In these days of rapid locomotion, travelling is rightly looked upon as an essential part of the education of the scholar, the politician and the man of business. Would that Indians took this to heart.

As we sail out of the Hooghly one by one the familiar sights pass out of view. The grim old Fort William, the smiling lands on the banks dotted here and there with date and palm trees, all seem to have a charm of their own. It is then that we feel we are leaving a country which we love. As we glide southwards, the river imperceptibly widens and a distant horizon is revealed to our gaze. At Saugor we anchor for the night owing to the treacherous shoals in these parts and bid farewell to our Pilot, who accompanied us from Calcutta. Hasty letters of farewell are posted to the Pilot Brig and we go to have a sound sleep in the calm of an ocean night. Morning finds us again steaming ahead in the face of a steady breeze, which invigorates everyone on board. The dull swell of the Bay makes some seek their cabin and there give way to their reflections.

It is in a trip on the deep sea that we can realize the comforts of modern travel. The anxieties of home are left behind; only its charms are found here. What with the excellent cuisine, and the companionship of so many delightful fellow-travelers, we seem to live in a land of enchantment. The blue sky and the green sea have a romance of their own, and even old timers never seem to get tired of these surroundings. As far as the eye can reach stretches the water of the ocean, often relieved by a dot on the horizon, perhaps a floating part of this world, sailing majestically over its immensities.

On the morning of the fourth day Elephant Point is reached. Rangoon is 21 miles up the Rangoon River. As we approach the city the innumerable mills bespeak commercial prosperity. It is the third largest port in the Indian Empire. The Harbour is dotted with shipping of all nations, and a picturesque sight it is. They do things so noiselessly that it seems no art at all. Before we can realize, the

Mails are transferred to a tender and the huge ship is getting alongside the wharf as smoothly as a gondola. The town is lit with electric light and there is a service of electric trams. But the most striking thing to an Indian is the freedom of the Burmese ladies. We find them in the stall, the offices and the streets. Clad in her multi-coloured clothes, and with her quaint umbrella and cheroot, the Burmese lady is a picturesque sight. No wonder many Indians have settled in Rangoon. Shwe Dagon Pagoda is a thing well worth a visit. We find innumerable Buddhas everywhere and yet the workmanship is so fantastic that it must elicit admiration even from the most fastidious. Dalhousie Park and the Royal Lakes are the fashionable resorts for recreation and the Burmese can really be proud of them.

Leaving Rangoon we proceed through the Gulf of Martaban towards the Straits Settlements. The weather in these seas during the cold season is ideal. Sitting on the deck on a starlit night, the fresh salty breeze striking us on the face—that is an enviable experience. Thoughts float in the very air, and who can say Paradise is any better than that? On the third day out the Malay Coast is visible. We pass isles, creeks, hills and inlets on our left and with telescopes we can sometimes see the Malaysians in their quaint boats. There is no doubt the word "Malay" is derived from the Sanskrit word "Malaya" meaning a chain of mountains. As far as the eye can see there runs a chain of hills. In the morning they are all covered with mist, but as the day advances it disappears. There is a freshness in the air, unlike the plains of India. On the morning of the fourth day we find ourselves in Penang Harbour awaiting the coming of the Port Health Officer's launch. The nominal medical examination over, we proceed and anchor in the Roads. Junks and sampans surround us and the Malaysians—half Chinese—come on board to sell curios. The Harbour is landlocked and is very beautiful. Away to the west we see groves of coconut palms and the dim aisles of the rubber estates. The city is very neat and well kept. We could not but be struck by its tropical vegetation. The homes of the settlers nestle among trees, and the surroundings are so picturesque that they left an impression on our mind never to be forgotten. Out in the roads we could see the grey hulls of the British East India Squadron—destined to play no mean part in the politics of the Indian Ocean. These monsters of the sea look sullen, as if prepared to meet any emergency at a moment's notice. Well may Britain be proud of her sea power with such forces at her back.

We leave Penang *en route* for Singapore. On the second day out we can dimly see the coasts of Sumatra to our right. The passage through the Straits of Malacca is very pleasant, as we find things constantly within our range of vision to attract our attention, unlike the mid-sea, where one has to interest oneself only with the blue sky and the green sea. Inside the Singapore Harbour we find ourselves in a haven—or say heaven. Landlocked and circuitous, the harbour looks gay with innumerable shipping. It is a coaling station and has vast commercial interests. Its trim, well kept streets, beautiful drives, all bespeak Anglo-Saxon influence.

We very much enjoyed a visit to the Botanical Gardens. It has the largest collection of orchids in the world. To a botanist it must have been a treat, but to laymen like us it had only its superficial beauty—picturesqueness and entrancing landscapes. English language is spoken everywhere, so we greatly relished a visit to the Bazar and the Chinese quarter. Booths and stalls we find in every footpath and the polite little people are very entertaining. The houses are mainly built of stone and wood, and every lover of beautiful scenery must be enraptured with the leafy streets, bracing air and luxuriant vegetation.

We were loth to leave this circean place, and with what a reluctant spirit we retraced our way to over-populous, heat-oppressed Calcutta.

Selection

The Nation and the Modern Girl.

WE HEAR a good deal about "unrest" in many quarters just now, and "unrest among women" has been made the occasion for renewed attacks on the education usually associated with high schools for girls and colleges for women. The girls of the present day, we are told, are hard, unsympathetic (and therefore unmannerly), wanting in the graces hitherto associated with their sex, lamentably indifferent to men and averse to marriage. (The surplus of female population in these islands, whereby marriage is rendered impossible for many women, is conveniently left out of sight.) All these defects are attributed to modern education for girls, the perfect product of which is said to be a poor and unattractive imitation of the other sex. Such accusations, even when plainly exaggerated, are welcomed by all who resent or dislike undoubted changes in the status and the attitude of women. I should like to protest, however, against the assumption that woman, whether in rest or unrest, can be considered apart from her generation. The modern type of girl, so far as she is typical, is not a solitary and isolated product of a single cause. She is just one illustration of the disturbing result caused by the intrusion of intellect and conscious aim into regions which have hitherto been wholly dominated by tradition, instinct, and sentiment. The experiment has been tried for the first time in human history on a large scale of opening to women the gates of knowledge and of action. This is a far-reaching revolution, and the results are neither wholly happy nor wholly expected. But revolutions can hardly be reversed: they must be accommodated. And the failures and defects in woman's education, defects almost inevitable in so rapid a growth, must not be met by wholesale and unmeasured condemnation of the result, still less by a futile Canute-like effort to turn back a rising tide. They can be remedied only by exercise of the same intelligence, the same zeal for progress and patient endeavour to further it, that have brought into the lives of countless women interests, opportunities, and aspirations which they can never again surrender, whether for themselves or for those who come after.

There are signs on all hands that the duties and responsibilities of the home, of family life, of marriage, and of parenthood are being studied and pondered as never before. In the past parents have been too ready to surrender, and schools perhaps too eager to assume, a responsibility for training the young which should be shared between the two, equitably if not equally. Many present difficulties arise from the fact that parents have been content to be sleeping partners, reserving only the right of criticising methods and aims which they will not examine or understand. The neglected opportunities for friendship and sympathy during childhood and youth revenge themselves in the estrangements of later years between parents and children. The task that lies before us now of preserving, strengthening, and purifying family life is one which will call for the highest energy and intelligence of men and women alike. Whatever bitter words may escape in the heat of controversy, any real or permanent antagonism between the sexes is as unthinkable as any real or permanent loss of "womanliness" in woman. The conventional ideal of womanly character will need recasting and enriching; instead of regretting losses, let us bend our efforts to discern and profit by undoubted gain. Men who, in George Meredith's phrase, have "rounded Cape Turk," will find women better fitted than ever before to be their friends and comrades, in no wise indifferent to their society, nor averse to the marriage which demands and offers true fellowship and support in the stress of common life.



The Chaukidar.

THE CHAUKIDAR is a legacy of the past and the most prolific mistake of the present. Neither Courtney nor Mackintosh can teach him in his splendid isolation. The future is unthinkable without him. In the words of Oscar Wilde, "he has all the vitality of an error." He is a living argument against the old-fashioned wisdom which objected to leave a flock of sheep to the solitary care of one wolf.

The Chaukidar is a *Patel* by caste, but his religion is to him as much as to the world at large, a mystery from which the veil has only recently been drawn by the Census enumerator, who is the most successful missionary that ever existed.

He is a man of many convictions, being the result of heredity which is as strong in the Police as in ruffians or peers. His family has a more brilliant record of long sentences than any writer or speaker of modern India. He has the proud privilege of being the proud son on the father's side of the hero of no less than 20 honest dacoities committed in an active life of 40 years, 20 years having been spent in the peace and quiet of different jails. In a moment of exaltation he may tell you that his mother's people had signalized themselves by still more daring deeds and the misfortunes common to all brave men in a law-ridden country. In fact, it was a maternal ancestor who supplied the first criminal to the newly established Magisterial Court in the District, and who can say it is nothing to have justified so speedily the enactment of the Indian Penal Code? It is therefore only natural that he should be entrusted with the duty of keeping the King's peace.

His is a grim personality. He is a tall man of robust constitution and would have made an excellent soldier if he had consented to sacrifice the glorious prospects of the police for the barren career of a military man. His face is rigid and betrays a defiance of the world and its petty conventions about right and wrong. The only convention that he genuinely respects is generally known as the *Thanedar*. He carries over his shoulders a big *lathi* which has as much brass about it as the Chaukidar himself. He regrets he is not permitted to carry a sword as his ancestors carried before him, but he is not the workman who quarrels with his tools. He has enough of other things in the world to quarrel with, and then the *lathi* is not a weapon to be despised.

Of course, the Chaukidar is illiterate. But he is amply provided by nature and his peaceful duties with a large enough vocabulary

of abuse. He can swear in three languages at any time. And when excited he can invent a few languages of his own.

He is a man of sombre looks and his moments of hilarity are few. But when they come, his face is wreathed in smiles, and beams with joy like the *Patwaris* during the *Holi*. But his joy has nothing to do with distilled *mahua*. It is the intoxication of crime. The theft of a *lota*, or a nose bleeding among the village boys in a quarrel, are enough to bring the whole village under no less than 347 sections of the Indian Penal Code. With the true instinct of the Man of Law, he minimizes the share of the actual offender in the offence, and treats the village as a colony of socialists, every one of the villagers being in his opinion to some extent a shareholder in the guilt. But he is gloriously drunk with joy when a substantial villager's wife, stung by the taunts of a tyrannical mother-in-law, or irritated by the innocent brother-in-lawly attentions of her husband to his brother's wife, resolves to drown herself and plunges into a well when she knows she has every chance of being saved by the village folk drawing the water. This is a God send, and never has the Chaukidar been known to fail in his duty at the supreme crisis. He leaves the would-be suicide alone, for, like the German Emperor, he believes an attempted suicide to be no crime at all. He fathers the whole responsibility on her husband and mother-in-law and all their relatives and neighbours within a ten-mile radius. He shakes his head and reminds the villagers of the existence of such a person as the *Thanedar*; and who would not tremble and quake at the name of the *Darogha Sahib*? He talks of a benign legislature which has provided for the benefit of the villagers not only the many processes of extracting confessions, but penalties for offences which are as extravagant as his imagination can suggest. Punishments such as imprisonment, transportation and hanging are too simple to be mentioned when the Chaukidar's imagination can create others which can give points to the Inquisition.

Having gone through these preliminaries, he talks like a *pater-familias* with a pathetic dignity to the terrified *mookhia* or headman of the village, and appeals to him to save the village and his own reputation from the dishonour and the *Daroga Sahib* that menace both. In all this there is not one word which can connect the Chaukidar even remotely with the disgraceful offence of venality. Of course, there is no report at the Thana nor a prosecution; but the villagers discover a void which cannot easily be filled—a gap in their purses.

The Chaukidar is not without his faults, but want of hospitality is certainly not among them. The *Bania* of the village can

tell you that the Chaukidar entertains pretty liberally, for he is the Comptroller-General of the Chaukidars household; even though Government does not provide the Chaukidar with a sumptuary allowance. But the village has never known the guests of the Chaukidar, for they come to him after dusk and take their departure before the earliest crower among the noisy village cocks heralds the morn. It would be interesting for a scientist to investigate whether there is any connection between these nocturnal visitors and the dacoity in the neighbouring village; but the villagers are notoriously wanting in curiosity, and the Chaukidar certainly did not encourage it on the only occasion when a young idiot exhibited it and was *chained* as a habitual cattle-lifter.

There are offences which even the Chaukidar cannot hush up, in spite of his laudable desire to bring no discredit on the territory within his jurisdiction. In such cases the Chaukidar's report at the Thana betrays no pusillanimous adherence to what he has seen or even heard. He abhors a meagre realism, and in the exuberance of his love of romance he regards it his privilege to colour, varnish, and even create. He distrusts the complainant as the embodiment of a rampant philistinism and never takes him to the Thana to lodge the complaint. This is his own monopoly, and he takes good care to preserve his copyrights for the various editions of the "first information." It may be that the Chaukidar's memory fails him at the critical moment, and the name of the real culprit is omitted from the report and another substituted. But life is one long second best and the complainant has the consolation of prosecuting the "nearest approach."

As a witness in the law court the Chaukidar has an irrepressible volubility, and he disburdens himself of his hearsay and make believe with all the confidence of an eye-witness and a photographic exactness of detail. He cannot understand the pedantic distinction between direct and indirect evidence, and successfully manages to obliterate it in practice even if he cannot alter the theory of law. Similarly, he finds it difficult to discover a justification for the law relating to perjury, and cannot regard the rigidity of a law which bound down a man to only one statement with any greater respect than the stale doctrine of monogamy.

There are simple folks who believe that Police Commissioners and their reports, questions in the two Houses of Parliament, and Radical, Labour and Irish M.P.'s have rung the death-knell of the Chaukidar. But the Chaukidar thinks differently. In the official gradations of bureaucracy the Government has provided him with a series of buffer states. When the guillotine begins to do its work he is sure to be the last to come out of the tumbrel. And then let us be sure he will hardly rue it, for then is the end of the world and the dawn of the millennium.

BAMBOOLEK



Petty Larceny.

(BY OUR SPECIAL KLEPTOMANIAC)

[MOTTO.—"Wit is your birthright, therefore steal it where-soever you find it."—*Rigmarol Veda*]

"TICKET, sir?" said the lift man.

"I'm afraid I've lost it," replied the Tube traveller. "I must have left it in the train. I don't's no need to pay again, is there? It was a twopenny one."

"Yes, twopence, please," retorted the lift man, holding out his hand.

"Nonsense, my friend!" said the traveller. "Tell me, do I look as if I'd lie for such a mere trifle as twopence?"

The lift-man subjected the ticketless traveller's visage to a long and careful scrutiny. Then, after a mental summing-up of its component qualities, he observed—

"I'm afraid, sir, I must trouble you for twopence."

"I WONDER," remarked a youthful astronomer who was very slow in doing what was expected of him, "if—if you will let me associate you with a star—Venus, perhaps, the star of love?"

"Well, no," replied the young lady addressed, thoughtfully. "I would rather that you thought of me as Saturn."

"Indeed! Why?"

"Oh, well, you know, didn't you tell me that Saturn has a ring?"

He brought one on the following day.

AN IRISHMAN John by name, having summoned another man was on his way to court on court-day when, meeting a friend, but went into a public house which happened to be near.

The harman, noticing that John had his best clothes on remarked, "You're like one that's goin' to be married."

"Not exactly," came the witty reply, "but I'm going to court."

A COUNTRYMAN visiting Dublin for the first time took a seat in a tram. Being next to a pompous looking swell, he commenced conversation in a rather free and easy style. At length the mighty one said—

"My good man, reserve your conversation for one of your own equals. I'd have you know I'm a K C."

At this the countryman stood up with outstretched hands, exclaiming, "Shake hands, namesake. I'm a Casey myself."

CLERK "I want more salary, sir, because I am going to get married."

Employer "But I don't believe in 'unions' raising the price of labour."

MACMILLAN "They're tellin' me the Hoose o' Commons is just arranged like a big public-house. The members can get drinks or anything they're wantin'."

TAMSON "Wi'a diff'rence, Mac, wi'a diff'rence. In the Hoose o' Commons a Bill is brocht in first, and then measures are carried. Put in a big public-house the measure is carried in first, an' then the waiter brings in the bill. D'ye see, Mac?"

HARVARD footballers are blamed for spending gate money on various luxuries, including keepsakes and souvenir photographs. Taking into account the nature of the American game, they are, however, perhaps wise to prepare for the worst.

"THERE are no English Cabinet-makers," said a witness to the Alien Immigration Board. Mr Redmond of course is of Irish extraction.

BURGLARS entered the Archdeaconry Library at Huntingdon, the other day, and stole several volumes of valuable theological works. They did not stay to read them, fearing no doubt, lest they might be surprized asleep.

THE VICAR. "I hope we shall see you at Church on Sunday, Mr. Bung. We don't often have the pleasure of seeing you there."

MR. BUNG. "Well, Sir, if it comes to that, I never have the pleasure of seeing you in my bar."

WE cannot help thinking that Miss MARIE CORELLI is ill-advised in her decision to become a playwright. We consider that she would have rested satisfied with the thought that the other literary genius connected with Stratford could never have written her novels.



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Important Notice.

Corporation of Calcutta.

Water Works.

Filtered Water Supply.

It is anticipated that the new elevated reservoir will be brought into use about the middle of May 1911. In order to achieve the result aimed at, *viz.*, the constant supply of filtered water throughout the city at an increased pressure, it is absolutely essential that every possible means should be adopted to control waste. To this end all rate-payers are requested to assist the Corporation by seeing that all their water taps and valves are in good order and *by reporting to the Chief Engineer all defects that exist.*

Attention is drawn to the following suggestions for preventing waste :—

(1) *The repair of all defects—*

Except in the case of a special agreement to the contrary, if the owner fails to keep the pipes and fittings in order, it is open to the occupier of the premises after giving 3 days' notice in writing to the owner, to have the necessary repairs executed and to deduct the cost thereof from the rent.

(Section 265 of the Calcutta Municipal Act)

(2) *The closing of all taps after use —*

The use of automatic self-closing taps is recommended. Excess consumption will be charged for.

(3) *If the washer of the tap is worn out* a letter should be sent to the Water Works Department at the Central Municipal Office and *a new washer will be fitted free of charge.*

(4) Owners and occupiers should remember that, under the law, the *water supply may be cut off, after 24 hours' notice, if defects are not remedied.* When re-connection is made under these circumstances, a fee of Rs. 3-8 for ferrule and of Re 1-12 for stopcock may be levied.

(5) *Any delay on the part of plumbers* engaged to repair defective pipes or fittings should be reported at once to the Assistant Engineer, Water Works, at the Central Municipal Office. A list of licensed plumbers may be obtained from the Municipal Office.

(6) *All complaints regarding incivility* on the part of the Corporation water inspecting staff should be made in writing to the Assistant Engineer, Water Works. *No payment should be made to any Municipal employee without a proper receipt for it.* All Overseers and Sub-Overseers of the Water Works Department are provided with a book containing orders as to the delegation of their authority. This book will be shown on request. Other employees of the Department are provided with a numbered badge showing their designation

S. L. MADDOX

Chairman.

1st May 1911.

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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is so little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of May at the reduced rate of Rs. 2 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months.

The Week.

The Veto.

THE House of Commons took up the preamble of the Veto Bill which promises the future reform of the House of Lords.

Mr. Barnes moved the deletion of the preamble from the Bill. The House of Lords, he said, was not justified in any form. He thought the Government would have taken a lesson from the Opposition, whose reform schemes had resulted in sowing dissension in their ranks. He thought that the amendment voiced the opinions not only of the Labour party but of the vast masses of men behind the Government.

Mr. Asquith said that the Veto Bill was a necessary preliminary step, but it was not a complete solution. They could not rest content with a Second Chamber as at present constituted. In regard to a single Chamber he was satisfied that in the interests of this and of any other democratic country a Second Chamber was desirable, provided that it were properly constituted, clothed with definite but limited functions, in no wise competing as an organ of popular will with the elected representatives of the people, and invested with functions of revision, consultation and delay. The Government considered it an obligation, time permitting, to propose to the present Parliament a scheme for the reform of the Lords. Under the Veto Bill the Liberal Government was seriously handicapped owing largely to the composition of the Lords. If a Conservative majority were returned their legislation would pass through the Lords on oiled castors without safeguards.

Mr. Balfour admitted that consultation, revision and delay ought to be the main functions of the Lords, but he deprecated the idea of the House of Commons, by whatever majority and in whatever circumstances of stress and excitement, holding the destinies of the country in its hand. He quoted and endorsed a statement of Mr. Barnes that the elected Second Chambers of the dependencies were more obstructive than a hereditary House of Lords, and declared that the argument made mincemeat of many arguments against the House of Lords. You must, he said, alter the constitution of the Lords, but not make it completely representative, which would mean two co-equal Chambers.

Mr. Barnes' amendment was rejected by 218 votes to 47. The Unionists abstained from voting. The preamble was then passed without a division and the motion to report the Bill to the House was adopted by 265 votes to 147.

Reform of the Lords.

THE House of Lords was crowded on the 9th when Lord Lansdowne, in a speech lasting an hour and a half, introduced his Bill for the Reform of the Lords. He said that the amendment of the constitution of the House of Lords should proceed *pari passu* with the reform of the relationship of the two Houses. The Opposition desired a Second Chamber commanding the confidence of the country by its authority, experience and ability, and above all its independence, which could be trusted to use its powers fairly towards both parties. Lord Lansdowne proposed that the New Chamber should be composed:—

Firstly.—One hundred peers elected by their compereers from peers who had been or were holders of high office, army officers, former members of the House of Commons, Lord Mayors and Provosts.

Secondly.—One hundred and twenty persons elected by Electoral Colleges composed of Commons according to territorial distribution to be established by Commissioners.

Thirdly.—One hundred appointed by the Crown on the recommendation of Ministers in the same manner as the Select Committees of the House of Commons were at present appointed.

All three classes would be Lords of Parliament and would sit twelve years, but one-fourth of each class would retire every three years by ballot, though eligible for re-appointment.

Princes of the Royal blood would retain their seats.

Two Archbishops would remain, and five Bishops would be elected, as also sixteen Legal Lords.

Any peer not a Lord of Parliament would be eligible for election to the House of Commons.

Lord Morley replying for Government declared that Lord Lansdowne's scheme retained in effect the supremacy of the Lords. The proposals were inadequate and illusory, and Government could give no approval to any of them. His Lordship further said Lord Lansdowne's Bill may or may not prove a possible supplement to the Parliament Bill, but it cannot be a substitute or an alternative for this Bill.

The Bill limits the power of the Crown to appoint hereditary peers to the number of five annually.

Lord Lansdowne's statement was received without a sign of enthusiasm by Lords on his own side of the House.

Home Rule.

THE *Times* states that the Redmondites claim for Great Britain a lump sum of fifteen millions sterling as a nest-egg to start an Irish exchequer apart from the annual contribution. Thus with the question as to the extent of Irish representation at Westminster raises difficulties.

Mr Asquith speaking at Manchester denied that there were dissensions in the Cabinet on the subject of Home Rule or that the Irish were making exorbitant financial demands. The Prime Minister said that the Conservatives did not realise the enormous change in public opinion in connection with Home Rule since 1893. For the first time there was a really good understanding between the democracies of Great Britain and Ireland. Mr Asquith believed that there was not one of the overseas Prime Ministers, if they were called upon to vote, who would not feel constrained to pronounce in favour of Home Rule.

Labour Insurance.

IN THE House of Commons on 4th May Mr. Lloyd George, who was received with cheers from both sides of the House, introduced in a two hours' speech an elaborate scheme of insurance against invalidity, sickness and unemployment. He proposed that workpeople should be compelled to contribute a weekly sum of fourpence in case of men and threepence in case of women, to be deducted from their wages. The State would then contribute twopence and the employers threepence. There would be special provisions for the army and navy and for teachers and civil servants. Also a voluntary scheme would be arranged for workers working for themselves. He estimated that there would be 18,100,000 compulsory and 1,600,000 voluntary contributors who would enjoy sick allowances and free doctoring, while the State would give local authorities and hospitals £1,500,000 down and a million yearly for consumptive sanatoria. He anticipated that the Insurance Fund would eventually yield a surplus enabling the granting of old age pensions at sixty-five. Regarding unemployment Mr. Lloyd George said he proposed to deal only with the engineering and building trades. He proposed that the workmen and employers should be compelled to pay twopence halfpenny each weekly, the State to bear one-fourth of the total cost. The payment of the benefit would not be made to those who were unemployed through misconduct, strikes or lockouts. The scheme affected 2,400,000 men.

Mr. Lloyd George's Insurance Bill has been read a first time. Approval of its general principles is cordial and universal, though it is recognised that the subject bristles with complications and involves many problems the solution of which will require the greatest ingenuity. Mr. Austen Chamberlain in supporting the scheme voiced the sentiment of the House by assuring Mr. Lloyd George of the goodwill and assistance of all sections of Parliament. The subject, he said, was so vast and difficult that it ought not to be made a subject of party strife. Mr. Redmond and Mr. Macdonald gave their wholehearted support on behalf of their respective parties. Mr. Claude Lowther, as Chairman of the Anti-Socialist Union, ridiculed the idea that it was a Socialist measure. An unexpected feature which is generally commended is a thirty shilling benefit in maternity cases conditional on women workers not returning to work within a month of confinement. The State contributions to Mr. Lloyd George's insurance scheme will amount to two and a half millions for the first year, rising to five and a half million in the fourth year which will be the first full year of working of the scheme.

Opium.

THE *Times* in a leading article on the 9th says—"Draconic though the new opium agreement is, we believe that its purpose will be endorsed not only by English public opinion, but by the bulk of enlightened opinion in India. It still remains, however, to consider its precise effect upon Indian finances. The moral fervour is chiefly ours, but India has to pay. The prospect of an almost immediate termination of the trade will inevitably cause serious dislocation of the Indian Budget and probably entail fresh taxation. We ought to recognise that the disappearance of the opium revenues imposes rather a grave responsibility on Great Britain, which becomes even more marked with reference to the Native States." The *Times* asks whether Great Britain will bear part of the cost. "Great Britain, it says, compensates the smokekeeper when licences are extinguished and paid the cost of freeing slaves in the West Indies. 'Are we,' it says, 'to treat the Princes and Chiefs of India less generously?'"

In appreciation of Great Britain's generous signing of the Opium Agreement an Edict has been issued by China exhorting the provinces independently to suppress the growth and smoking of opium in order to fulfil the wishes of a friendly nation. The native opium tax has been fixed at 230 taels per picul.

In the House of Commons on the 9th instant Mr. Montagu was bombarded with questions regarding the Opium Agreement.

Captain Murray asked whether the Imperial Government would contribute towards relieving the burden on the Indian taxpayer. Mr. Montagu replied "It would be premature to consider the question until it is seen what China does under the new agreement. It is, however, interesting to note that this suggestion emanates from a representative of British tax-payers."

Colonel Yate suggested that Persia, where opium growing is increasing, would profit by India's loss. Mr. Montagu replied "It is a fact that the Indian Government has decided to stop as soon as possible the sale of opium to China and I can see no indication of unwillingness on the part of the Indian tax-payer and cultivator to participate in this meritorious policy. The Treaty embodies precautions to prevent other supplies than Indian from reaching China."

Morocco.

ACCORDING to despatches from Fez, dated 28th April, Major Bremond arrived there on the evening of 26th April after four days' continuous but victorious fighting. He lost thirty killed and missing. He left the tribes in his rear unsubdued and the road to Tangier remains cut. The Maghzen now has four thousand regulars and three thousand irregulars at its disposal and is preparing for a sortie and an advance to Mequinez. Immediately Major Bremond arrived at Fez the Sultan's troops thus reinforced made a sortie and attacked the enemy until nightfall, inflicting heavy losses and forcing

them to retreat. Foodstuffs and ammunition are still urgently required. The advance of the French flying column and Mahalla commanded by French officers has been disappointingly delayed owing to commissariat difficulties.

The French Consul at Fez reports that on 30th April the investment of the town was complete and that the tribesmen within town were disaffected. It is feared that the dearness of food may cause a revolt. The artillery ammunition has been reduced to a very small quantity. It is stated that Sultan has urged that the French column shall press forward as quickly as possible.

The marked discrepancy between French and German reports with regard to the condition of Fez continues. While French despatches represent the Sultan as anxious that the French column should reach Fez as soon as possible, the situation having grown worse, official news received in Berlin states that the Germans in Fez are all well and in perfect safety and that there is no question of famine. The French papers have launched a balloon d'essai, evidently for the purpose of testing the views of Germany, suggesting that the column will advance on Fez but that it will remain only three days.

Despatches from Fez show that Major Brimond reached Fez with the barest remnants of ammunition. He had seven days of the severest fighting with the tribesmen, who departing from their usual mere demonstrative onslaughts attacked persistently, charging right up to the guns. His troops were terribly exhausted.

A strong Spanish force from Ceuta has occupied two strategic points commanding the Tetuan road where they have thrown up entrenchments.

Owing to transport difficulties Colonel Brulard's relief column from Casablanca is not expected to reach Fez before a fortnight.

Despatches from various sources concur that the tribesmen will do their utmost to avoid hurting Europeans in Fez and elsewhere, but they are furiously indignant with the Sultan and his Vizier, El Glawi, whom they accuse of every sort of cruelty and extortion and finally, they say, betraying his country to the French.

There is much exasperation in France at the delays in the advance of the relief forces, which, it is said, can only be accounted for by total lack of preparedness. Even when the columns move they have a huge train which is exposed to incessant raids.

Spanish telegrams from Rabat report continuous attacks on the French posts and convoys. They further declare that thousands of Kabyles on the 10th instant made three attacks on General Monnier's camp near Salee in face of heavy fire. Eventually they retreated having suffered heavy loss.

It is reported that the Mahalla made a sortie from Fez as a result of which the rebels were defeated and their stronghold captured.

The French Minister of War explains that the Moroccan Expedition must take every kind of supply for itself and ample stores for Fez when relieved. The collection of these supplies, coupled with storms in the ports and the difficulties of landing, he says, explain the delays. Large reinforcements continue to leave France for Morocco.

Turkey.

A wire from from Cotinge states that five battalions under Edbem Pasha, marching from Gusinje to Tusi, were attacked by the Albanians in a narrow defile and suffered severely. They were compelled to retire, after which the insurgents attacked Tusi again.

A telegram from Hodeida, dated 30th April, states that the Grand Shereef of Mecca has arrived at Lith with 15,000 armed levies from Hedjaz and is on his way to Kunfuda to proceed against the pretender. The tribesmen are flocking to the Shereef's banner.

Cholera is raging in the Turkish garrison at Lith.

The Commander-in-Chief in Yemen reports that the rebels have evacuated and the troops have occupied all the fortified positions hitherto surrounded or held by the rebels. He adds that the whole vilayet has resumed its former aspect and there is no further trace of rebels.

Djavid Bey, Minister of Finance, has resigned and other Ministers, also representing the advanced section of Young Turks, are expected to resign as a result of dissensions within the party which resulted in the victory of the Conservatives.

Persia.

THE two brothers, the heads of the Kavam family who were arrested by the General of Fars, it is now reported, were subsequently released, but while they were proceeding with an escort to Bushire they fell into an ambush and one of them was killed. The missing member of the Kavam family has taken sanctuary in the British Consulate at Shiraz. The Kashgais, between whom and the Kavam family a feud existed, are suspected.

In the House of Commons Sir Edward Grey announced that the Government had applied to Persia for an option to construct a railway in the south-west of Persia with British capital. Sir E. Grey added: "I cannot at present make any statement regarding the terms of the application or the nature of the reply."

China.

AN EDICT has been published establishing a regular Cabinet. Prince Ching will be President and Natung and Hsu-Shih-Chang Vice Presidents. Laing-Tung-Yen will be President of the Ministry of Foreign Affairs. Prince Ching-Natung and Hsu-Shih-Chang have been appointed members of the bureau to prepare the Constitution.

Kabul.

IN CONNECTION with the fate of Dr. Abdul Ghani and the others who were imprisoned in Kabul after the discovery of the plot against the Amir's life, a Frontier correspondent now states that in consequence of information given by one of the prisoners the police raided the house of Amir-ud-din, a Peshawari employed as the health officer at Kabul, and seized some letters and documents. Amir-ud-din has been detained in custody pending the arrival of the Amir from Jellalabad.

A Frontier correspondent states that the Amir has ordered a workshop to be built outside the Kabul gate of Jellalabad city, where apparently there are means of carrying out iron and steel work. Orders have further been issued for new roads from Laghman, one to Nimla and another to Pira Khel. These are intended to improve the communications in the Khugian country.

Excavation in Jerusalem.

A BRITISH exploring party, who for the past two years have been excavating in Jerusalem, working according to a secret cypher for the purpose of discovering the tombs of the kings of Judah, and possibly David's treasures, found that a particular spot which they desired to approach was only accessible from the Mosque of Omar. They appear to have gained admission to the Mosque at night, it is alleged, by bribing the attendants. The affair leaked out and produced popular excitement, accompanied by demonstrations in the streets. Appeals were made to Constantinople, and the Government promised an enquiry. The populace were then appeased.

The excavations were conducted throughout with great secrecy, but in a most scientific manner with up-to-date machinery. The work centred round Mount Moriah, which is already honeycombed with rock hewn passages. It is hoped to discover the golden doors of the temple of gold and the implements of the ritual.

The incident at Jerusalem has aroused a storm of protest in Constantinople.

The Deputies from Jerusalem put questions on the subject to the Minister of the Interior who explained that the excavations carried out by the party were the result of an agreement with the former Grand Vizier. The treasure hunters, he said, had, however, met with no success in their excavations. They had asked the Government's permission to make an attempt from the Mosque of Omar, which permission had not been granted. Then they succeeded in corrupting the officials. These latter had already been arrested. An inquiry into the matter had not established whether any objects had been stolen. An uproarious debate followed the Minister's reply who subsequently agreed to answer interpellations on the subject during the session.

TETE À TETE



SEEKERS of curios seem to have a code of morals and manners of their own, and we hear of gruesome relics such as the hand of Pharaoh or the tooth of a Viking forming part of the treasures of other-wise civilized people. The latest of such curios has been the head of Cromwell, about the identity of which Homeric battles are being fought between Bishop Weldon and Sir Henry Howarth. Scientific experimentors also seem to have deadened sensibilities, and it is not rare to find men in the vanguard of civilization botanizing over their mothers' graves. That is a kind of mania which has no ingredient of sordidness at least in its composition. But what can be said of the British exploring party which have been working for the last two years in Jerusalem to discover the tombs of the kings of Judah and possibly King David's treasures? Finding that a particular spot which they desired to approach was only accessible from the Mosque of Omar, they appear to have gained admission to the mosque at night by bribing the attendants. It appears from the reply of the Turkish Minister of the Interior that permission had been asked from the Government to make an attempt from the mosque but that it was naturally refused. The sequel showed that some of the very people who boast of their higher morality and sneer at the corruption of Orientals were guilty of the same practices, in addition to the no less disgraceful offence of making such a return for the hospitality of the Turkish Government which had permitted the exploration in Jerusalem. Of course a sensation has been created in Jerusalem, and an uproarious debate followed the Minister's reply in the Turkish Parliament. The Turkish officials have already been arrested; but we would like to know what steps would be taken to punish their seducers. The Jews have been sneered at for hair-splitting discussion about swearing by the gold of the Temple instead of the Temple itself. We would now like to know whether these Christian explorers were really after the Temple or the gold.

WE HAVE been pressed by a correspondent signing himself "Justice" to publish a letter on the subject of the appointment of a Market Superintendent by the Calcutta Corporation, in which it is asserted that the post should be reserved for Europeans only, but that as the Corporation has had enough experience of a European and a Bengalee, it is time to give a chance to a Mussalman. Now, we see no reason why the post should be reserved for Europeans only, while we see many why it should not. As regards Mussalman applicants, we hope the Corporation would select a candidate entirely on his merits, and no one will rejoice more than we shall do if merit is discovered in a Mussalman. But we shall have no grievance against the Corporation if it finds a Bengalee or any other non-Muslim to be more meritorious. It is not by individual appointments of this character that a Corporation or a Government can be judged. It is after reviewing its patronage in the case of a large number of posts that any presumption of bias or prejudice can arise. We

would, therefore, suggest to the correspondent a dispassionate review of the patronage exercised by the Corporation during the past few years if he has any suspicion of racial and religious prejudice. But we shall not countenance any hare-brained suggestions for giving particular posts in rotation to members of different communities.

A MONTH ago we referred with great surprise and regret to the news which we had received from the United Provinces that some Old Boys of Aligarh who had applied for privilege leave due to them and had even obtained it in order to devote themselves to the work of the Moslem University, had been informed by their superior officers that they could not spend their well-earned leave in working for the salvation of their community even outside their own province. Commenting on this, we had refused to believe in what we considered, and still consider, a negation of logic and commonsense, and had respectfully asked for the issue of a clear and categorical official denial by means of a Press *Communiqué*. We regret to say that our efforts to know what specific instructions have been issued to Government servants on the subject have proved unavailing. We are only informed that it is against the standing orders of the United Provinces Government for public servants to ask for or receive subscriptions. It is not clear from this whether the standing order prohibits public servants from asking for or receiving all kinds of subscriptions, or only subscriptions of a particular character. For instance, does the standing order come in the way of public servants asking for and receiving subscriptions for the District and Provincial Exhibitions, the Lady Minto Nursing Association, the Lady Dufferin Hospital Fund, the Lucknow Medical College Fund, or the King Edward Memorial Funds in the various districts? We admit that public servants may abuse their official position by making people within their respective jurisdictions subscribe for funds against their own will, and that the standing order in question is a wholesome and necessary check in such cases. But we cannot admit that it has any reasonable application outside a public servant's own jurisdiction, and we hold that it is the duty of the Local Government to explain when and where only the standing order applies. Nor is it clear whether the order comes in the way of a public servant explaining to the people the advantages of a charity without asking any one in particular to give a subscription or receiving it. In the absence of any intimation from the Government, such as we sought more than once, it is open to public servants to interpret the standing order in any way they like, and it will only be bare justice if contraventions of the standing order, from the Governments' point of view, are overlooked by giving the contraveners the benefit of the doubt. A safer line to take is the sincerest form of flattery, namely, the imitation of the highest officials in the province. And for the benefit of the seeker of precedents we would quote the laudable example of the Hon. Sir John Hewett who asked for subscriptions for the University buildings at Allahabad some two years ago. His Honour's appeal was sent in due course to the Secretary to the Trustees of the Aligarh College, and was conveyed to the Old Boys assembled for the Annual Reunion. There can, therefore, be no harm if an Old Boy in the service of the Government of the United Provinces appeals for funds for the Moslem University even in his own jurisdiction, for it is impossible to distinguish between the two cases. If the permanent Lieutenant-Governor of the United Provinces honoured the standing order of his own Government, in the breach more than in the observance, we cannot conceive that he was ignorant of this order or failed to understand its true significance. We had taken the only reasonable course of referring the matter to his successor, with a humble request that he would throw some light on the matter. Failing in our effort to get the matter cleared officially, neither we nor our readers can be blamed if we misunderstand the meaning and purport of the standing order and err through our unaided judgment.

THE Midnapore suits have been a god-send to our contemporary, the *Bengalee*, and provide more than half its copy. But evidently the *verbatim* report of the

Allegations.

evidence was not enough when the editorial arrangements were somewhat dislocated by the transfer of the office of the *Bengalee* to its new location, and an editorial comment on Mr. Weston's evidence filled the empty space. The Advocate-General thereupon drew the attention of Mr. Justice Fletcher to this contempt of court, and a rule was issued to show cause why the editor, printer and publisher of the paper should not be sent to prison. Fortunately for our contemporary, the rule did not mention the guilty parties by name. In the meantime, an apology duly appeared in its editorial columns, immediately on the heels of a contradiction by the Government of Bengal of some of its allegations against the Calcutta Police and a consequent apology in the editorial columns stating that such things must happen sometimes in the best regulated papers. The learned counsel representing the eminent editor of our contemporary waived the technical objection and stated that the editor "not willing to be harassed" by further proceedings had made an affidavit. The Advocate-General did not press the matter further on behalf of the aggrieved party, and the rule was consequently discharged. In the issue of 9th May our contemporary publishes this fact in a significant head-line bold enough for all to see. But a still bolder head-line announces that the contempt of court was only "alleged." This is delightful. All young journalists are warned by the veterans that it is never safe to publish news without scattering with a fairly liberal hand such words as "alleged," "stated," and "reported" all over the "copy." And it is on record that a junior sub-editor inserted several such words in announcing the birth of a child and its parentage. We presume that in this case also it is the junior sub-editor who is responsible for this strict adherence to the advice of the veteran. Although Mr. Justice Fletcher appears to have said in the judgment that "there can be no doubt in my opinion that the article does constitute contempt of court," and although in the same issue in which this judgment is printed our contemporary takes the Police to task for shadowing Hiranya within twenty-four hours of his release after a protracted trial, asking in the tones of shocked innocence, "is this consistent with the respect which the police owe to the highest tribunal in the land," our contemporary has with delightful waywardness announced the contempt of the court of which it was found guilty by the highest tribunal in the land as a mere allegation. O, Consistency! how many jests are perpetrated in thy name.

WE ARE glad that Bengal has shown its appreciation of the free and compulsory Elementary Education Bill of the Hon. Mr. Gokhale and a successful meeting took place at the Albert Hall in Calcutta. Some of the leading men of

Bengal were present at the meeting and Mr. Justice Saroda Charan Mitter presided. Several gentlemen who could not attend the meeting wrote letters of sympathy. It is too late in the day to preach the benefits of Primary Education. The only points which deserve attention are whether Primary Education shall be compulsory, whether it shall be free of cost to the poor, and whether any special tax should be borne by the people in order to meet the increased expenditure. One of the chief difficulties of the Government is undoubtedly the element of compulsion. It is argued that ours is a foreign Government. We wish that in this matter at least our Government forgot that it was foreign, and we can guarantee that the people on their part will also forget this fact. It is impolitic to make them too often conscious of the foreign character of the Government, and if the reminders come from the Government itself, they are far more dangerous than when they come from the malcontents. We have already noted that His Highness the Gaekwar, though he is a foreigner in Gujrat, did not flinch from resorting to compulsion in the matter of the

people's uplifting. No dire results have followed from this policy in Baroda, and even the most ignorant parents have never misunderstood the motives of the Gaekwar. The Hon. Mr. Gokhale, however, has not thrown the odium of compulsion on the Government, but has saddled the local bodies themselves with that responsibility. Moreover, compulsion could only be exercised when a large percentage of the children of school-going age attended the schools without any compulsion, and as each local area is to be dealt with separately there is no chance of a premature resort to compulsion in certain areas merely with a view to attain an inexpedient uniformity. There are some, however, who doubt whether compulsion would be necessary when education is free. They really misunderstand the significance of the present situation. It appears to them that poverty is the sole obstacle in the way of the masses, when in fact it is mostly ignorance. To believe that the ignorant who are poor will rush to the schools if the fees are abolished is to credit them with an intelligent appreciation of the benefits of education which is inconsistent with their ignorance. We think the figures of Baroda would convince such reasoners of their mistake, for they prove that though education was free even before 1906, it was not till it had become compulsory that the schools began to be filled. The late Mr. R. C. Dutt wrote in his report of the Baroda Administration for the year 1903-4 that 78,627 pupils of both sexes attended 1,244 vernacular schools, and said that "the Administration of Baroda can point with pardonable pride to two facts, that nearly 40 per cent of the villages in the State have schools, and nearly 44 per cent of the boys of school-going age attend schools." The pride was pardonable indeed, but how much more reason for pride there is now, after the introduction of compulsion, when the number of schools has increased to 2,833 and the number of pupils has gone up to 1,64,737. Baroda can now boast of more than 90 per cent of villages having schools and 80 per cent of boys of school-going age attending such schools. In other words, compulsion has produced results twice as good as free Primary Education alone could do. In spite of this, the Minister of Baroda, Mr. C. N. Seddon, I.C.S., is not satisfied. He is an extremely cautious panegyrist of the educational system of Baroda, but the only hesitation which he feels in praising the experiment more is that compulsion has not been as strict as it ought to be. He writes in the last report that "it is by no means an assured success, but a praiseworthy attempt with an excellent chance of final success. . . . Half the girls who ought to go to school under the law do not do so, and a good many boys escape." This will no doubt be remedied in time, for a praiseworthy leniency has been exercised in using compulsion in the beginning. The village Patel is authorised to exempt the defaulters from fines for the first three offences, and even after that the fines have been exceedingly mild, seldom exceeding 2 annas per month. More rigour is now being used, the maximum of fines being also raised from Rs. 2 to Rs. 5, and a continuous absence for ten days which rendered the parents liable to a fine having been reduced to six days. We hope at this rate there will not be a single child not attending school who has not been exempted from attendance according to the rules. So much can compulsion do.

ANOTHER question which has to be considered is the levy of a special education rate. In the Bill of the

The Education Cess. Hon. Mr. Gokhale, Section 8 runs thus:—

"In any such area as aforesaid (i. e., sanctioned by the Local Government) the Municipality or District Board may, with the previous sanction of the local Government, levy a special education rate the proceeds of which shall be devoted exclusively to the provision of elementary education for the boys residing in the area." The Bill does not lay it down that such a rate shall be levied; but it does lay down that if levied it shall be devoted exclusively to elementary education. It is no

doubt the duty of a civilized Government to provide elementary education for the masses, just as it is the duty of such a Government to provide pure air and water for the healthy existence of its subjects. Every school-boy knows that the Government provides these necessities of life by taxing the people. Many of the people's needs are satisfied out of the general revenues of the country, but others are satisfied out of taxes raised exclusively for the purpose. No advocate of education has asked for a contribution from the British Exchequer for Universal Primary Education. The only question is whether such education should be provided for out of the general Imperial Revenue, or special local taxation. Now, a special tax is preferable because it is earmarked for the purpose, and cannot be touched by the Oliver Twists of the Army or other spending Departments. A local tax is more suitable because local areas have to be dealt with separately and not simultaneously. Mr Gokhale suggests that the local bodies should contribute a third of the expenditure, the Imperial Government contributing the balance. This is not an unjust allotment, and a contributory basis has been accepted even by His Highness the Gaekwar. Hitherto 1,223 large schools in the larger villages were maintained by the State, and 1,610 schools in the smaller villages were maintained by the local bodies. In the interests of primary education itself, and not wishing to subject education to the risks involved in the experiment in local self-government, the Gaekwar has now abolished all such distinctions, and all primary schools are now directly under State control. But local bodies are required to contribute one-third of their revenues for Primary Education. Local Cess amounts to Rs. 7,60,000 in Baroda, and the estimated expenditure on village schools last year out of this revenue was Rs. 2,18,000. As the local bodies could not in their present financial condition pay more than Rs. 1,49,000, the State promised to pay the balance as a special grant. There is, therefore, neither a theoretical justification for the opposition of some people to an education cess, nor a precedent in the action of the Gaekwar, whom even they must regard as an ardent advocate of local self-government. The fact is that nothing is certain in life except death—and taxes. Those gentlemen who have thought fit to raise an outcry in Bengal against the cess cannot pretend to think that they can oppose with any chance of success the levy of any general tax in India. They cannot arrest the hand of Government if it chooses to carve out a new Province and provide for its maintenance. They cannot force it to declare peace when it chooses to declare war on its Frontier. They cannot prevent it from raising the salaries of its officials or increasing the cadre of any of its Services. But a chance is now given to them to say whether or not they would have universal education even if at the cost of an extra education rate, and they have deemed it patriotic and courageous to say they shall not have it. They would no doubt consider it better to pay Rs. 2 in extra general taxes for an increase in the Army and keep their brethren in ignorance than to pay Re. 1 of extra local taxation and educate them. If this is courage and patriotism, we prefer to be pusillanimous rather than patriotic. A lady was shown a book called "How To Be Happy Though Married." She said, "Bother the happiness, but tell me how to be married." Our patriots should apply this to their own case. The masses have to be educated, even if we have to pay a cess for the purpose. Bother the cess, but let them be educated!

ONE of the speakers at the Albert Hall Meeting, fresh from his triumphs in another place, explained how he had been induced to break his vow of silence, and hoped that the Local Government would find money for Primary Education as he had already arranged matters so as to reduce its expenditure on political trials. He rejoiced to find Muhammadans taking their full share in the advocacy of Mr Gokhale's Bill; but a lawyer used to the gentle art of persuading juries and judges even to accept the worse for the better reason was unusually tactless in dealing with his Muhammadan brethren, who were perhaps for the first time ranged under the same

banner with him. It was not particularly kind nor, we should think, just and true to say that the Muhammadan attitude was different now from their habitual pose as clamant candidates for a disproportionate number of the posts of Sub-Registrars and Sub-Inspectors. With his large and lucrative practice, due no doubt to his natural abilities and excellent education, the speaker could afford to despise these humble posts. But it is not in the best of tastes to sneer at the poor or the ignorant. To many a man the post of a Sub-Registrar or a Sub-Inspector is the height of his ambition, and it may make all the difference between respectable comfort and abject and sordid poverty, if not between life and death. If the Mussalmans clamoured for these posts it was because richer and more forward communities had not despised them in practice even if they had sneered at them in theory. And if they were more clamant for these posts than the people of Bengal, they were also more eager to be taxed for the sake of education than Bengal has yet been. The time to sneer at them would be after and not before showing an equal if not greater desire for the levy of a special education rate. At Karachi the All-India Educational Conference passed a resolution in favour of such a cess for the Mussalmans of Sind with their unanimous approval, and the Government of Bombay is considering the details of a Bill for this purpose. At Bogra the Eastern Bengal and Assam Muhammadan Educational Conference also passed a similar resolution, and efforts have been made to frame a Bill for that Province also. Mussalmans have paid all the general taxes like other communities, without having gained to an equal extent from these taxes in the matter of their education. They have preferred to build their own colleges and schools at their own expense, and are now raising an unusually large fund for a Moslem University. As Babu Surendra Nath Sen said at the Albert Hall meeting, it would be better to take a leaf from their book in the matter of the educational cess than to follow the lead of the loud-voiced *Indian World* in opposing it, or of the *Bengalee* and the *Amrita Bazar Patrika* in damning the Bill with doubts and suffocating it with silence. The Muhammadans, however, have to be reminded that compulsion is borrowed from their own religious traditions. In Baroda the vernacular name for compulsory education is *فرطیات* which is reminiscent of the well-known Tradition of the Prophet,

اَلْعِلْمُ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

(Education is compulsory for Muhammadan men and Muhammadan women.) It is they who have gained most from compulsion in Baroda, for while 8½ per cent. of the total population of Baroda attends Primary Schools, there are no less than 15,455 Muhammadan children in the schools out of a Muhammadan population of 1,65,014, which gives a percentage of 9½. There are several Muhammadan States in which education is free, and in Ranipur not only Primary but also Secondary English and Higher Oriental Education is also free. If compulsion according to the Prophet's clear pronouncement was resorted to in these States also, they would not, we are confident, lack behind the advanced State of Baroda.

It is customary for our bureaucracy to reply to the demands and protests of the educated classes by referring them to the "dumb millions" who are alleged to be quite happy and contented and opposed to the demands of the educated few. If the millions are really dumb, we do not know by what secret power of divination the bureaucracy learns what they have to say. It is, therefore, necessary in the very interests of the educated classes to convert the mutes into eloquent witnesses of the truth, and the middle and the upper classes should not shrink from any self-sacrifice in order to educate them. The speed of the fleet is the speed of the slowest ship, and all communities and all classes must march together if India wishes to achieve success. Any very remarkable disparity between the intellectual conditions of different communities and classes would be

fatal to national progress. The object-lesson of Brahmanism, with the most profound metaphysics as the pursuit of the highest caste, and the evils of idolatry and some of the most superstitious and, in some cases, even savage rites and ceremonies of the lowest caste, is one which should not be forgotten by those who desire to build up a glorious Indian nationality. Our poor are not the Calibans who after being educated would turn round and tell us

"You taught me language, and my profit on't

"Is, I know how to curse"

It is not, however, the duty of the more educated Indians alone to uplift the masses. There was a time, not so very long ago, when it was regarded by some of the bureaucrats that higher education was a mistake and that they should raise a counterpoise to the educated classes by educating the masses. Lord Curzon had not failed to notice the suspicions of the educated classes about the eagerness shown by the officials in his days for Primary Education, and he felt the suspicions to be strong enough to deserve a disclaimer. The following extract from his speech at the Educational Conference at Simla on 2nd September 1901, is worthy of consideration to-day. "Primary Education—by which I understand the teaching of the masses in the vernacular—opens a wider and a more contested field of study. I am one of those who think that Government has not fulfilled its duty in this respect. Ever since the cold breath of Macaulay's rhetoric passed over the field of the Indian languages and Indian textbooks, the elementary education of the people in their own tongues has shrivelled and pined. . . . What is the source of suspicion, superstition, outbreaks, crime—yes, and also of much of the agrarian discontent and suffering among the masses? It is ignorance. And what is the only antidote to ignorance? Knowledge. In proportion as we teach the masses, so we shall make them lot happier, and in proportion as they are happier, so they will become more useful members of the body politic. But if I thus stoutly urge the claims of the education of the people, there is one misapprehension to which I must protest against being exposed: the man who defends Primary Education is not therefore disparaging Higher Education. It is one of the peculiar incidents of journalistic criticism as practised in the Native Press, that you cannot express approval of one thing without being supposed to imply disapproval of another. Let me say then, in order to disarrest this particular line of comment, that I regard both elementary and higher education as equally the duty and the care of Government, and that it does not for one moment follow, because the one is encouraged, that the other will therefore be starved. As a matter of fact we have rushed ahead with our English education; and the vernaculars with their multitudinous clientele have been left almost standing at the post. They have to make up a good deal of leeway in the race before any one can be suspected of showing them undue favour." Four years after, this, Lord Curzon again spoke in an Educational Conference held at Simla, and said with reference to elementary education that, "It is apt to be neglected in India in favour of the louder calls and the more showy results of higher education. Both are equally necessary—but in this structure of Indian Society one is the foundation, and the other the coping-stone, and we who are responsible must be careful not to forget the needs of the voiceless masses while we provide for the interests of the more highly favoured minority who are better able to protect themselves." We regard the Bill of the Hon. Mr. Gokhale as a double challenge. He throws the gauntlet to "the more highly favoured minority" to prove that it is no less eager to protect the interests of the "voiceless masses" than its critics, or than it is eager to protect its own interests. On the other hand, it is a challenge to the Government that it is not enough to criticise the educated classes and profess a deep solicitude for the interests of the masses. The Government should do something more practical than it has yet done. There is an Indian saying that the love of the heart is best displayed through the hand. Let us see whether the educated minority shrinks from taxing itself to pay a third of the charges of Primary Education, or its critics hesitate before making it compulsory

at the instance of the people themselves, and contributing the balance of the cost from the general revenues of the country.

MR. M. H. DONOHUE, the War Correspondent, in a despatch from Rome asserts that Ricciotti Garibaldi has already enlisted 10,000 International Volunteers to fight for Albania against the Turks.

The political difficulties of Turkey are well known. It is a mosaic of races and nationalities, languages and creeds, which surpasses for variety anything known in the modern or the ancient world. Difficult as the task of Government always must be in such countries—and we in India know something of the difficulty—it has been aggravated for the last century by the backing given to the malcontents by foreign Powers. Russia presumes to protect the Slavs and the followers of Orthodoxy. France comes forward as the defenders of the Latin races, and Italy combines with these pretensions a claim to be the defender of the Roman Catholic faith. No wonder that the Turkish Empire is honeycombed with factious discontent. While England, Austria and Germany are using their good offices in favour of Greece, and Christendom looks on with placid tolerance on the trouble in Yemen, Signor Garibaldi, the possessor of a noble and respected name, is organizing an international force of Volunteers to fight against Turkey in Albania. To many of our readers this would appear to indicate a romantic sympathy such as that of Byron, or an intellectual attachment, like that of Gladstone, for Greece. But in that case the Empire of the Tsar, the noble ally of our own Government, offers excellent opportunities for the romantic and intellectual Quixotes of Europe. A flood of light is, however, thrown on the news if we remember that Ricciotti Garibaldi is an Italian, that 15,000 Albanians live in Sicily and Calabria, that about a third of the Albanians in Turkey are Roman Catholics, and that the Tosks of Southern Albania are within the political sphere of influence, so to speak, of Italy. We hope these facts will be borne in mind by the 10,000 international catspaws of Italy and Catholicism who are enlisting as Volunteers in this modern Jihad.



Verse.

The Realm of Woe.

GRIM sorrow hath a kingdom of her own
Begirt with weird depths of gloomy vale,
Wherein hushed voices whisper many a tale
Of wasted Hope, Ambition overthrown
Ere yet her humble sons to fame have grown,
And Love with fruitless vigils waxen pale,
And Friendship cut in twain by hand of fate,
And Faith betrayed, and Joy for ever flown.

Her realm is thickly ribbed with avenues strait
Of Cypress tall and willows darkling seen
For dust of dead desires, and in between
Behold! funeral Death with pensive gait
Following close the sphinx-like form of Fate
To pluck her poppy blossoms from the green.

Oft have I travelled in that twilight land,
And found it passing strange with ghostly sights,
And flittings to and fro of spectral lights
In dark recesses of its bosky strand.
Then have I seen strange figures on the sand,
And weary shadows crouching on the heights
Of haunted hills, and in the bays and bights
Have heard the boom of soba on either hand.

No Lethe wanders in this realm of woes,
But from the eyes of such as sojourn there,
Drifted or driven like the hunted hare,
Many a bitter stream of water flows,
Though where they wend no mortal ever knows,
And yet the luckless land is never bare.

WASITI.

The Comrade.

The Chinese Miracle,

EUROPE has called the East "changeless" and it must be so. But the victories of Japan in Manchuria compelled Europeans to revise their formulae about the East with a bewildering suddenness, and put a new vigour and hope and life into other Eastern nations. We in India also hoped that a bright future was in store for the Land of our birth; but evidently the halo of Japan was assumed to be big enough for two, and though we have moved we have not gone much farther. Turkey and Persia overthrew their despotic rulers and introduced the Constitutional Government which they needed. India had already a Government to some extent broad-based on the peoples' will, in spite of the pretensions and the practices of the British bureaucracy, and no revolution was necessary or desirable. But the people could have done much more than they have done if the will and the strength were there. We have no sympathy with the views of the Extremists about the British connection; but we must confess there is a grain of truth in the Extremists' abhorrence for the mendicant policy of a section of the people. We seem to be able to do nothing without the help of the bureaucracy we condemn, and our own indolence and incompetence are obscured by the smoke we create by a vociferous disapprobation of the Government's alleged unwillingness to help us. Verily, the abuse of Government covers many a sin. While we have been wasting our energies in such futile pursuits, another miracle has been accomplished by an Eastern people, namely, the Chinese, whom Indians have perhaps been despising since the dawn of history. We do not refer to the re-organization of the Chinese army or the creation of swadeshi Railways in China, nor even to the creation of a Senate and the formation of a Cabinet on European lines. We refer to the harder task of a reform of one of the worst and most settled of habits, the habit of opium-smoking. We indulge in no hyperbole in saying that this is a more stupendous miracle than the victory of Japan against China, or even the Japanese successes in Manchuria against the Mammoth of Europe. For a comparison we must go back to the rise of Islam, when delinquent Arabia came out of the furnace of Islamic reform a wholly changed and renovated country. The marvel is that the change in China is not the result of a religious revival but merely the growth of an active, though silent, patriotism.

The *Times*, writing on the subject, says that "when the edict of 1906 for the suppression of the use of opium went forth, we had no reason to suppose that it was more seriously intended than scores of other paper reform schemes which have proved to be stillborn." In fact, Great Britain for the most part doubted the sincerity as well as the power of China to effect such an amazing reform. The *Times* had written in November 1906, that if China performed the task which she had set herself with even partial success during the ten years she had allotted for it, "she would have demonstrated that her rulers exercise a sway over the minds and consciences of her people such as no Western Government can claim and such as Western peoples can hardly comprehend."

Luckily for China, Lord Morley was the Secretary of State for India, and although he pretended to sneer at people in England who wished to display righteousness in themselves at the expense of others, he entered into the negotiations with characteristic sincerity, if also characteristic caution, and China secured in 1907 the agreement which has now been renewed with important modifications. India undertook to reduce her exports to China, which had averaged 51,000 chests in the preceding five years, by a tenth every year, until the trade expired at the end of 1917. But these arrangements were tentatively made in the first instance for three years. At the end of 1910, India was to review the situation, and the agreement was to be continued only if China could prove that she had reduced the production of native opium in the same ratio. When this period

expired, China could not produce any actual statistics to prove the effectiveness of her prohibition, but, says the Peking correspondent of the *Times*, "from a number of independent observers' evidence was forthcoming that she had accomplished more than she had promised." In 1908, India was to export 61,900 chests, including the export of 16,000 chests to the Straits Settlements, Borneo, Siam and other Asiatic countries outside India, to which Sir Sassoon David drew attention in a resolution moved during the discussion of the last Budget. China was expected to import 45,900 chests, but she actually imported only 42,122 chests. In 1909, the exports from India were to be 56,800 chests, of which it was believed China would import 40,800. Her actual imports were, however, 42,183, the rise being due to the high price of Indian opium on account of the restriction on the output of the native drug. The fact was that the opium merchants never believed in the sincerity of the Chinese Government in its crusade against opium. It may have been that in order to create doubts in the minds of British statesmen, and thus perpetuate a lucrative traffic, they pretended to be sceptics of China's sincerity much as they pretend to be to-day. The result was that they imported in anticipation of the removal of all restrictions in the future and increased their stocks, paying enormous prices and holding their opium for an expected rise. Last year, however, instead of absorbing 35,700 chests as she was expected to do, China imported only 30,654, with the result that the amount in stock until lately in bonded stores in treaty ports was estimated to be no less than 18,000 chests.

While this has been the situation so far as the imports were concerned, China has proved her sincerity and ability to war against opium by restricting the inland production still more successfully. On 30th September 1906, Sir John Jordan reported on "the immense difficulty of stopping growth of the poppy in the four large and distant provinces of Shansi, Shensi, Szechuan, and Yunnan, in most of which it is the staple crop." Writing again on 21st October of the same year, he described the reports from Shansi and Yunnan as "bearing eloquent testimony to the good work done in both." But he reported that "comparatively little has been done to check either the consumption or the cultivation of the drug in Szechuan, by far the largest producing area in the Empire, the province which will furnish the supreme test of the success or failure of the problem of total prohibition." It was therefore to Szechuan, that magnificent province of the west, to which Sir Alexander Hosie directed his attention in his investigations. Evidently his report is so convincing that there remains no doubt whatever of the success of China in the opium crusade.

The result is that a new opium agreement has been signed in the 50th year after the ratification of the godless treaty of Tientsin by which the opium trade had first been legalized. The 1907 arrangement of annual deduction of Indian export and a proportionate diminution of the production of opium in China has been continued, and "recognizing China's successful prohibition, Britain agrees that the importation of Indian opium shall cease earlier if native production ceases." China had asked that as each province suppresses the growth of the poppy and forbids the import of native opium England should likewise forbid the import of Indian opium into that province. But the British Government had made an alternative proposal to exclude Indian opium from all provinces of China and Manchuria, even from provinces in which there are treaty ports, with the exception of seven eastern provinces. This was according to the Chinese contention a concession more apparent than real, as these seven provinces consumed ten times more Indian opium than all the rest of the Chinese Empire, and China offered as an alternative to permit the continued entry of Indian opium into Canton and Shanghai, the two chief ports of entry, in spite of provincial protests against such invidious distinctions. In the agreement which has just been signed the Chinese have proved successful, and Indian opium shall not be conveyed to provinces which shall prove the local suppression of the production, providing Shanghai and Canton are the last ports to be closed.

The exports of India to China would be 30,600 chests in 1911 and would be reduced by 5,100 every year as arranged in 1907. The Indian Government, the Protected States of Central India and the State Baroda are face to face with a large loss of revenue. But the Chinese Government are prepared to sustain a still greater loss. This will, however, be temporarily lessened by a provision in the new agreement which allows China to increase the consolidated duty and tax on Indian opium from 110 taels, or about Rs. 220, per chest—which was formerly sold for about Rs. 1,500—to 350 taels, or about Rs. 700 per chest, each chest now fetching about Rs. 3,750. This consolidated import tax is to be the sole duty on Indian opium, and a uniform tax of 230 taels will be levied on Chinese opium also, and Provincial restrictions on wholesale dealings are to be removed.

Mr. Max Muller, the British Charge d'Affaires, had proposed to China, last July, that to enable the reduction to be effective all opium leaving India for China should be earmarked, and only opium thus certificated should be admitted. This was meant to prevent the importation into China of part of the 16,000 chests annually exported from India to the Straits and other Eastern markets outside China. This arrangement has evidently been accepted and uncertificated opium shall be debarred two months hence.

As regards the speculators of China's sincerity who had held their stocks for a rise, lists are being prepared of the Indian opium in store at Hongkong and bonded in treaty ports. Estimating these at 18,000 chests, China had proposed to further restrict Indian exports by 6,000 chests per annum for three years, and to allow the stockholders to sell their stocks in six months. They had whined and complained that such swift retribution would ruin them and that stores valued at 6 crores could not be cleared in six months by compulsory sales. But there is a ready market even at enhanced rates, and it was contended that the loss would be no more than three-quarters of a crore, which, it was suggested, the British taxpayer should bear. It appears that the exports from India would be reduced by 2,000 chests per annum for three years, in addition to the regular reduction of 5,100 chests per annum, to prevent the flooding of China with 6,000 chests from the bonded stores still in the rivers, and to give the stockholders a chance to sell without very great loss. The stocks will be admitted into the treaty ports during the next week at the former duty and no time limit has been prescribed for their sale. The payment of duty in advance of the sales would be a sufficient hardship, and will perhaps result in a greater scramble by buyers than a direct time limit would have necessitated 15,000 chests having already paid duty. But we hope no one will seriously suggest that the losses of the speculators in opium should be recovered by the British taxpayer. They had gained enormously for fifty years through the Tientsin Treaty concluded by the British Government. In 1907, the Government accepted the abrogation of that treaty in the course of the next ten years and gave the speculators a sufficient warning. But, greedy as ever for the gain from another nation's ruin, they chose to disregard the signs of the times and believed not that which was, but that which they wished to be. Their eyes are now opened, and they wish to throw the burden of their own short-sighted rapacity on the British taxpayer. Evidently, like the Lords, they have reckoned without the Rt. Hon. Mr. Lloyd George. He will be a greater dragon in their path than any of China's emblems—greater than Lord Morley was in the path of Lord Haldane, or Sir Guy Wilson has been in the primrose path of financial dalliance which the heads of spending departments in India tread on a light fantastic toe.

Should India be compensated? Had it been only a question of the needs of India, we would certainly have demanded the compensation. She is a poor country. She is by no means so lightly taxed for her resources as the bureaucrats will have us believe. Her needs are many and urgent, and all await the slackening of the financial stress. In the case of some of the Protected States, such as Jaora and Rutlam, the loss of the opium revenue will exercise the ingenuity of the Chiefs and their financial advisers greatly, and though the larger States, such as Baroda,

Gwalior and Indore, will get over the loss a little more easily, they too would be great losers owing to the larger volume of their opium trade. The *Times* refers to the case of inn-keepers who are compensated when their licenses are extinguished, and asks if Great Britain will treat the Princes and Chiefs of India less generously. But in the first place, the trade was never morally defensible, and India and her Princes should think twice before claiming a price for giving up what must be regarded as a commercial vice. Secondly, if Henry V could live for ever as a hero for being covetous of honour and not wishing one man more at Agincourt, should we and our Princes not say what he said—"The fewer men, the greater share of honour." Should not India have the undivided honour of contributing, by her great financial sacrifices to the uplifting of a sister nation? If the British conscience is sufficiently sensitive, there are a thousand and one ways of helping India. Could not His Majesty announce at his august Coronation that part of the upkeep of the British garrison in India would be borne by the War Office in London, and relieve the Indian Princes from paying large subsidies for military contingents that are neither needed nor exist, and of maintaining out of their impoverished resources large bodies of Imperial Service Troops? All this is possible, and no more than bare justice. Whether it will be done is another matter, and the questions in the House of Commons about India's contributions to the British Navy would point to possible action in the contrary direction.

These considerations do not, however, end the matter. There is another and a more important question. When China has carried out what the *Times* calls a "stupendous reform," "the greatest, the most daring, and, to all appearances, the most hopeless of all the reform projects sanctioned under the Vermillion Pencil in modern times," what is India going to do? The *Times* says:

The opium habit was unquestionably practised by millions of Chinese only five years ago. It is believed to create a craving so imperious as to be almost irresistible, and avert indulgence in it is extremely easy. No Government, howsoever autocratic and however earnest, dares undertake to combat, say, the drink habit in European lands, which is in some respects even more pernicious than the opium habit, by direct prohibition enforced by the most drastic penalties. Yet measures such as the strongest of Western Governments must have flinched from as dangerous and impracticable in any age and any country have been taken, and apparently enforced by the notoriously weak and corrupt Central Government of China. It has interfered and interfered with conspicuous success, in the daily habits—the familiar vice—of a very large proportion of the whole vast population of the Empire. How that has been accomplished without an honest magistracy or an effective police is a problem of extraordinary interest. . . . By the operation of what moral forces she has done so, we are unable to surmise.

We ask, does not the civilized and civilizing British Government in India owe it to the people to enforce a similar prohibition of the even more pernicious habit of drink, and do not the people owe it to themselves to make an effort such as the people of China have made with such conspicuous success? We do not believe that adequate measures have yet been adopted by the Government to reduce the drunk bill of India, and the provincialization of excise revenue, which makes Local Governments interested in its development, will thwart whatever good intentions the Government of India may have had in the matter. In fact, we do not believe that this evil would effectually be discouraged by Government so long as the highest officials of that Government continue to drink both in public and in private. As the Arabic proverb says, the people are of the faith of their kings, and in the matter of drink also the fashion to educated Indians, at least, has been set by the habits of the European bureaucracy. We do not mean to insinuate that the drunk habit among the officials shows any general excesses among them. It is sufficient for the purpose to admit that, no matter how moderate, the officials habitually drink. Unless the highest officials in the land set an example of total abstinence we do not foresee any great change in the habits of the people. Cannot our officials prove to us that they are ready to act towards us as the Chinese officials have acted towards the subjects of the Emperor of China? This may appear Quixotic, but the ambition

of China in 1906 was no less Quixotic. If the truth could stand the severe test of ridicule in China, we hold that it can do so in India also, and we shall continue to tilt against that which may appear to others an innocent wind-mill.

But if the Government officials cannot be the pioneers of such puritanism, will the people have done their duty towards themselves by standing with folded hands, indifferent and apathetic to the dark destiny which surely awaits them? We specially appeal to those of our countrymen on whom total abstinence is enjoined by their creed. It is they, whether they be Hindu or Mussalman, who should organize total abstinence leagues, and uplift the fallen amongst their own brethren as the notoriously corrupt and weak Government of China has done by means of anti opium organizations in the Celestial Empire. We specially appeal to the Muhammadan rulers of Protected States, who can succeed within their restricted territories without any extraordinary effort. Cow-killing is forbidden in many Hindu States, although beef-eating is not a vice, and is forced on those who are used to a meat diet and cannot afford more costly meats. If the excise departments of such States were used only to prevent the distillation, import, and consumption of liquor, there is no reason why total abstinence should not be as easily enforced. The only question is one of will, for if there is the will there are a thousand ways for a complete and an abiding success.

The Special Marriage Bill and the Brahmos.

Two months have now passed since the Hon. Mr. Bhipendra Nath Basu asked in the Imperial Legislative Council for leave to introduce the Special Marriage Bill to amend Act III of 1872. The Hindu newspapers published in English have generally supported the Bill, as must have been expected from the very beginning. The orthodox Hindu party is by no means weak even among the educated classes, and as Hindu patriotism often favours a revival of ancient Hinduism, orthodoxy makes many converts simultaneously with the progress of heterodoxy. But orthodoxy has few organs of its own in the English Press of India. Moreover, as Mr. Chintamani said in his address before the Social Conference at Bareilly, "with many people sympathies are conservative even when opinions are liberal"—a fact which the present condition of the Depressed Classes amply proves—and the strength of Hindu liberalism in social matters cannot truly be gauged by reference to the published opinions. But there is no doubt that in the direction of sanctioning inter-marriage between various castes and sub-castes Hindu opinion is more liberal to-day than it was in 1872, even if the practice after the passage of the Bill may remain almost as orthodox as before.

Believing the caste, as at present understood by the orthodox, to be the bane of Hinduism and of India, we rejoice at the progress of liberalism in the Hindu faith, and are prepared to give it whatever support lies in our power. But even in our earlier comments we could not disguise from ourselves the practical difficulties that would be created by the passage of the Bill in its present form. Since then we have carefully considered much that has been written and said by the Hindus on this subject, and our apprehensions, far from being removed, have, on the contrary, been greatly strengthened.

In the "Statement of Objects and Reasons", the mover of the Bill, who wishes to remove from the Act of 1872 the declaration by the parties contracting marriage that they do not profess any of the chief religions of India, says that "the declaration . . . has been felt to be an unnecessary condition by the community for whose benefit the Act was specially intended." Another reason mentioned for the change was that "the Provisions of the Act cannot be availed of by those members of the Hindu community who desire to introduce inter-marriage between different sub-sections of the same caste or between members of the same caste inhabiting different Provinces of India." Finally, it was stated that the necessity of such a law of marriage as Mr. Billingsdale's to be enacted was "greatly felt by those who do not desire to break away from Hinduism and at the same time seek to

adapt their life to the growing needs of the time." All this goes to show that the framer of the Bill had framed it partly for the Brahmos, who were alleged to consider the declaration against the profession of any of the chief religions of India to be "an unnecessary condition," and partly for those Hindus who were advocates of socio-religious reform and yet wished to be called Hindus. There was not a word in the "Statement of Objects and Reasons" which could even remotely show that inter-marriage between members of the Hindu and non-Hindu faiths was to be legalised, or that non-Hindus other than Brahmos desired the change in their own interests. But as we pointed out at the time, the Bill in its present form went far beyond the objects and reasons for its enactment. It legalised the marriage of a Parsi and a Christian, of a Hindu and a Moslem, and we drew attention to the effect this would have on the law of inheritance. We revert to one aspect of the subject to-day because hardly anything has been written on this aspect of the Bill by its advocates, and non-Hindus too seem to have fallen into the error that the Bill does not concern them. We shall refer to the case of the Mosalmans later.

We do not know whether "the community for whose benefit the Act was specially intended," i.e., the Brahmos, really consider the declaration to be "unnecessary." It is certainly not a Brahmo who has introduced the Bill, nor does the inaction of Mr. S. P. Sinha, who is a Brahmo, and could easily have moved his colleagues on the Executive Council to consider the need of such a Bill last year, lead us to suppose that it is the Brahmos who wish to avoid the declaration. Mr. Kopargam Ramanurti, the Secretary of the Ganjam Hindu Social Reform Association, who has contributed several articles on the subject of the Bill to the *Indian Social Reformer*, says that Brahmoism in spite of the Hindu extraction of its founder is not "a close preserve for born Hindus and their descendants," and asks whether Jelaluddin, Pyari Bibi, Abdul Ghafur, Miss Morgan, Catherine Scott, Ethel Colcord, or Henry Matland can be reckoned as Hindus. To do so would be to convert Hinduism into a proselytising religion, and, in the opinion of Mr. Kopargam Ramanurti, in that case "orthodox Hindus may with some justice denounce what they will regard as an impious attempt" to alter the essential character of the Hindu faith. It can serve no purpose to say, as Dr. Satish Chander Banerji has done in the *Modern Review*, that "Sikhs, Brahmos, Jains are all believed to be Hindu dissenters and have been judicially declared to be Hindus for many purposes." That particular portions of the Hindu Civil Law are still applicable to these communities does not make them Hindu, any more than the servile imitation of the matrimonial law of England in some of the provisions of the Act of 1872 makes the Brahmos either English or Christian.

What the Brahmos are and really believe in is as difficult to say as to define Hinduism. The Brahmoism of Debendra Nath Tagore was not the same as the Brahmoism of Raja Ram Mohan Roy, nor was the creed of Keshab Chandra Sen the creed of Debendra Nath. In the case of Keshab Chandra Sen again, the earlier and the later views do not coincide. According to one independent observer, M. Augustin Filon, the change between his views before and after 1878 shows a reversion to the henotheism of the Vedas and the encompassing of a cycle of five thousand years. After relating the history of Ram Krishna, an ascetic of Hooghly, and the extraordinary respect he commanded among educated Bengalis, he exclaims "The worship of the wooden slippers of Ram Krishna! There, that is the end of a century of Christian influence and Western culture have led to." M. Filon's opinion is that "Brahmanism is of a unique tolerance: it authorises all creeds, or rather annexes them; and more singular still, it conserves them all . . . Brahmanism is a religion into which everything has entered and from which nothing has come out . . . The history of the religious thought in India during the course of the 19th century could only be the history of the Brahmo Samaj, the Arya Samaj, and some other analogous societies, that is to say, the history of a few thousand intelligent personages. They have tried to reform Hinduism and

Hinduism has simply absorbed them." It may be that the encompassing of a cycle of 5,000 years is after all coming true, and the faith which came to reform Hinduism is being simply annexed and absorbed by it. M. Filon may yet become a true prophet even if he was not a true historian. But hitherto the anxiety to remove an "unnecessary" condition from the Act of 1872 is more visible in Hinduism than in Brahmoism. It is unfortunate that the Bill was introduced in the Census year, when reclamation, annexation, and absorption has been specially noticeable; and, in the absence of a stronger Brahmo agitation in favour of the Bill, it would be open to any one to suspect that the real object of the Bill is not a frontal attack against Hindu orthodoxy so much as a flanking movement directed against those who wish to prove that the Hindus are not such an overwhelming majority of the Indian population as they desire to appear to be. Pandit Sita Nath Tatwabhisan refers in his *Philosophy of Brahmoism* to "the intense feeling of nationality that has been growing in the country during the last 30 years", and to "an increasing familiarity with the teaching of the higher Hindu scriptures" on the part of educated Brahmos, and is of opinion that these two factors have done much to deepen the attachment of the Brahmos to the Hindu name. This throws as much light on the claim of the Hindus that Brahmos are part and parcel of Hinduism as on the exclusive character of much of Indian nationalism. But the Act of 1872 is still there. It requires every Brahmo bride and bridegroom to declare—what Mr Chintamani says, "in my opinion is not true"—that they do not profess the Hindu faith. Mr Chintamani's opinion may really be that, but we are not here concerned with his opinions. The question is whether the declaration is true in the opinion of those who make it. A false declaration is a crime. It is, then, for the Brahmos to choose whether they would prefer to be regarded as Brahmos and truthful or as Hindus and perjured. An authoritative expression of opinion is, therefore, clearly desirable.



Baghdad Railway.

AT LAST the long struggle over the Baghdad Railway appears to have come to an end. As usual in diplomatic and other contests, the end has been a compromise. German interests having agreed to surrender the Eastern portion of the line from Baghdad to the Persian Gulf, which will be constructed nominally by the Turkish Government, but by foreign capitalists of whom the Germans will constitute a section. It seems that a stipulation has been made designed to prevent any other nationality from possessing a larger share in the capital of this portion of the line than the Germans, but they have surrendered so much that no one ought to grudge them this safeguard to their interests. But to counterbalance the giving up of control over the Eastern portion of the line the Germans appear to have obtained liberty to construct a branch line southward from Osmanli, a station on the Messina-Adana branch of their line, to Alexandretta, and that will undoubtedly prove a most valuable addition to the great Baghdad Railway system with which Asia Minor is in time to be covered. At present the Western port of the Southern branch of the system is at Mersina, an inconvenient spot. By diverting the traffic southward to Alexandretta, a fine natural harbour is reached, which the Germans are prepared to enlarge and improve. Both sides have gained therefore, and we hope the work will now be proceeded with, helped by all the Powers concerned. England, France and Germany ought to contribute the capital necessary for the Koweit-Baghdad section of the line in equal portions, and we see no reason why British and French capital should not be largely invested under the Western trunk lines and branches running from Baghdad to the Bosphorus or to Alexandretta and other ports on the Levantine coast. We have never seen that the Germans had any intention of making this railway system a political affair, or means of aggression. It was not their interest to do so at any time, and should be less than ever their interest now that England has been able to gratify the sentiments about safeguarding India which led to the dispute. India and our domination in Indian affairs were never in the slightest degree endangered by the Baghdad Railway project, but commonsense views upon questions of that kind have no weight whatever against sentimentality. Happily commonsense and good feeling have prevailed on both sides. *Investors' Review.*

CORRESPONDENCE



The Market Superintendent

TO THE EDITOR OF "THE COMRADE."

SIR,

I would deem it a great favour, if you would kindly give it a little space in your much esteemed journal.

The question of the appointment of the Market Superintendent has for a long time taken the patience and energy of the public in general and the Chairman in particular.

I think every one will side with me (at least they should) in suggesting that the post should be reserved for Europeans only. But at present, as the Corporation have had enough experience of the works done by a European and a Bengalee, they should give a chance to a Muhammadan to testify to his ability and power of discipline and control.

Therefore, I think the choice of the Corporation, in all fairness, should fall this time on a Muhammadan.

5th May 1911

JUSTICE



Short Story.

The Antidote.

"TALKING of occultism," said the Biggest Traveller in India, "I remember a case—" The dull attempts at conversation faded away instantly. A moving of chairs and an immediate silence ensued. The fan overhead whizzed and whiffed through the sultry air, the old clock ticked away.

The Biggest Traveller lit a cigar and looked meditatively into its burning end.

"Do you believe," he asked, "in men appearing before their time, men with knowledge of things that we do not see, who withhold their knowledge from the world, because it is not ripe enough for so much truth? Well, if you don't, I shall tell you of an instance—a true one, though. During my travels in Northern India in the early nineties, I chanced to come across an old school chum of mine, and it was he who related this story, a personal experience of his, to me. By profession he was a medical man of the intensely experimental type. Even in his College days he held theories about the Elixir of Life. By nature he was a mystic and, on his arrival in this mystic land, he gave himself up to the study of Eastern occultism. This is what he told me—

"I had heard a great deal of the Holy Man of Devalpur and the wonderful reports of his mysterious power roused me to go and see this new prodigy. Accordingly one fine morning I started. The journey was a tedious one in those days. Towards evening I was feeling worn out and a dreamy consciousness had hold of me. My horse went along listlessly, till I found that our combined lethargy

had placed us by a grey, pathless hillside. I looked across the darkening hills in front and found further advance impossible. Suddenly my horse snorted and reared and kicked furiously, and as I turned his head backwards, out of the fast approaching blackness of the night emerged, what seemed to me, a piece of concentrated blackness. It was a human figure.

"How camest thou in this wilderness, O sahib!" he asked in a strange, resonant voice.

"I explained my predicament and requested him to direct me to the nearest European habitation.

"Retrace thy steps and where the pine-trees wave their arms over the mountain torrent, thou shalt see a path leading to the hill-top. At the summit, stop. Thou shalt find in the distance a Feringhee habitation. The sahib's name is A—A—Akkerman, I think." "Eckermann, you say. Very well, here is a rupee for thee."

"Nay, nay," he returned, "I take not rupee. Mine is a deed of *Asmet*. The course of destiny is being performed. But, brother," here he approached nearer and his eyes glittered in the half-light, "if thou art grateful, speak not to—to any man of this poor world-abandoned creature."

"I gave him my word and putting my horse to a gallop reached Eckermann's bungalow. As I had thought, he was an old Rugby friend of mine.

"By God," said he, shaking me furiously by the hand, "you're just the man I want." As he said this he literally dragged me into the hall. The house itself had an air of gloom and silence; the fitful moanings of the trees outside only heightened the effect.

"For God's sake," implored my host, "save my daughter. She is in a frightful state for the last three days. Henderson came from Lillpur yesterday and gave her up as hopeless. He said that it was a disease peculiar to the East and muttered some trash about a broken-heart."

"He took me in to see the girl. She was like a withered rose, —her face pale and yellow, her raven-black tresses unconfined, her eyes sparkling with a wild, unnatural glow. She lay upon a sofa scarcely conscious of our presence.

"How are you feeling now, dear," enquired the father anxiously.

"She did not stir for fully a minute, then languidly she rose and walked to the window, and waved her hands and muttered to the creepers that grew along the walls."

"Had we never loved her kindly—"

"Eckermann slowly led her back to the couch and gave me a look fraught with woe and despair. He left me alone to examine her. It seemed to be a desperate case. Step by step as I went along with the examination the words of Henderson constantly jingled in my ears. A case of broken-heart, an incurable Eastern disease. All of a sudden the girl sprang from the couch and stood before me."

"For heavens sake, let me alone," she said, "you can do me no good. No man can. Oh my love, my black, black diamond, how I do adore you, now." As she spoke she clasped her head in her hands and fell back upon the couch in a fit of sheer exhaustion. Was she mad?

"I started examining her again and this time finished without interruption. Henderson was partly right in his diagnosis. It required more than Western science to cure her. As I meditated over the strangeness of the case, slowly she opened her eyes as from a dream.

"Oh! how I do hate myself. Love that black hideous monster, that——. Oh doctor, save me, save—me—c. I'm mad." She sat erect, her lips trembling, her eye-balls dancing with fright, her whole face clouded with suppressed torture. Then she paced the room, sighing continually, and casting long-looks towards the wind-tossed pine trees outside. Brokenly she spoke of a black man that had forced love into her heart and of an intense self-hate for this wild passion.

"I came to get a glimpse into the real nature of the case. I opened the door and beckoned to the anxious father in the hall. He readily agreed to my proposal of staying by her the whole night and promised to leave me absolutely without interference. To his mute eye-enquiry I replied that there was hope.

"God bless you, old man," said he and turned away abruptly.

"She had fallen into a light sleep and was muttering incessantly.

"I had a theory. Eastern ailments must be cured by Eastern methods. I must be quick in what I did, for the unnatural tension upon the girl was increasing and delay might cause permanent insanity. I barred the door to secure against intrusion. Then I lit two small fires and—that is to say, I performed an experiment. Patiently I waited, and yet waited. The flames spouted up and the tongues of fire leapt ceiling-wards and chased each other higher and higher. The delay seemed to me to be significant. I was convinced that there was a counter force somewhere else. At last the result came—a message, it was to me.

"The crisis was at hand and something immediate must be done. An early achievement of mine in surgery, which I had perfected in the East, came back to me. I took out my watch, it was past midnight. After chloroforming the girl, I took out my instrument case and a small leather bag full of a Kashmir herb. With these I performed an operation—delicate and risky, to say the least. Putting back my instrument case and the bag, I looked at my handiwork. So far I was successful. The face upon the couch had turned hideous and it seemed as if all the repulsive ugliness of the world had been concentrated upon that single face.

"I sat down by the window and counted the minutes as they chased each other away. Outside the jackals howled and the owls hooted, the winds rushed from the hill-tops and rustled among the trees; over all this the star-lit sky throbbingly kept its appointed watch. As I looked in the distance I could discern a speck, it seemed to be approaching. The unconscious girl on the sofa groaned pitiously and tossed about. I looked to my revolver and crept away behind a screen.

"Through the window, into the room stealthily crept a human figure—the man I had seen on the hill-side. He moved towards the couch. The black face peered into the hideous face and turned away with a suppressed groan. Like a checkmated wild beast he paced the room with silent fury and alighted on my experimental ashes. He gave a grunt of satisfaction.

"The course of Destiny," said I coming out of my hiding place, "is being worked."

"Verily, verily," returned the man from the hills, "the course of Destiny can be changed by the black man of the hills."

"Nay, nay," said I, "delude not thyself, only see."

"With a roar of anger he sprang at my throat and we both rolled on the ground. For a moment I felt myself overpowered.

"White man," sneered the human form over me, "a punishment for thy meddling, thou shalt turn black." He moved his hand to a girdle that he had around his waist, and in a moment he was my man,—the next he was rolling on the ground stunned.

"At this juncture there was a furious hammering at the door. It was Eckermann.

"Leave me alone for a few minutes more," I shouted, "trust in me and have patience. Go and see that no one enters the house."

"Slowly the man woke from his dazed condition. I ordered him to look closely at the sofa.

"Sahib" said he, "I love not an ugly face." He stopped. A soft girlish sigh and the deep measured breathings of natural slumber broke the quietness. "It is not for this face that lieth upon the bed that I crave. And art thou he who thwarted the son of the hills?" A long lingering cloud of disappointment hung over his brow.

"Man, man," said I, "is not one trial enough? Must wait further proofs? Dost—"

"Nay, sahib, where would be the use. Thy powers be great."

"Then go." He slunk away through the window like whipped cur.

"The distorted face slept on quietly. The next step was yet to come. It was nearing dawn. I took out my instruments and a little golden box. As I did so I heard a persistent battering at the door and Eckermann's voice shouting to let him in and that he had seen some one get away from the house. I urged him to have trust in me just a little longer. The run-away was of no consequence to us," I said. Then I proceeded with an extremely delicate 'resetting,' not yet dreamt of in Western therapeutics. It was dangerous, but successful. East and West, when they join their labours, what can they not do? The features of the sleeping girl resumed their natural proportions, original colour and chiselled cut. One little black mark on the left cheek remained. A year later, at her wedding, the guests commented upon the exquisite little beauty-spot on the bride's face.

"The grey hills in the East told of approaching dawn. There was a knock at the door. I let Eckermann in.

"It's a fine morning," said I. "Doesn't it remind you of—"

"How's she?"

"Oh, that's all right. As I was saying, doesn't the morning—"

"He squeezed my hand with a warm, expressive grasp, and as he kissed his sleeping girl, huge drops from his eyes fell on her cheeks and she woke from her slumber."

The Biggest Traveller stopped and relit his cigar.

"Well, what d'ye think of it?" he asked.

"Is the doctor yet living?" somebody asked.

"He," said the Biggest Traveller, throwing away his cigar, "has passed beyond the eye-line of civilisation."

N. C. LEHARRY

Selections

The Fate of Morocco.

WHEN a dying Empire lives on the patience of powerful neighbours, there are commonly two causes which precipitate its fall. The first is the rise of a patriotic movement within it, which may lead to its renaissance; the second is the urgency of financial interests, which discover at a moment otherwise irrelevant some urgent commercial reason for sudden action. General Ignatieff hurried on the Russo-Turkish war when the first Young Turk movement and the first Ottoman Parliament gave promise of the recovery of the "Sick Man." The recent history of Persia affords a later parallel to his action. But if Morocco is at length nearing the crisis of its fate, it is not in any internal amendment that we can discover the signal for a hasty intervention. So far as distant observers, relying only on news which uniformly shows an anti-native bias, can judge of her affairs, there is no promise of any betterment in her plight, no hopeful movement of reconstruction, no organic effort to deal with the slovenly decay which has through a long series of centuries destroyed what once was a foremost centre of Muhammadan civilization.

It is indeed fair to record that travellers have witnessed to the energy and ability of the Sultan Mulai Hafid. Something mainly there must be in his character, and his triumph over his feeble half-brother Abdul was in some sense a symptom of a vague determination on the part of the Moors to be strong. They meant, when they rallied round him, to throw off the humiliating foreign yoke which his predecessor had gradually come to accept. The tribes looked to him to drive back the infidel. The clergy, who condoned and even invited his usurpation, betrayed in their formal interpretations of the sacred law some perception of the need for a radical reform. But nothing which has happened since he seized the throne has suggested on the part of the rulers of Morocco any adequate sense of the sort of reconstruction

which is necessary. Turbulent chiefs have been broken. "Pro-tenders" have been captured and done to death, rebellious tribes have been crushed. But with all these efforts to assert a strong central authority, there has been no attempt to seek new methods or to organize a more ordered and civilized State. There was, in place of a feeble and gentle Sultan, busied with his bicycles and his gramophones, a violent and vigorous Sultan, who kept his soldiers marching, tortured his enemies, and kept the gates of his city well decorated with rebel heads. Left to itself, a Morocco governed on these traditional principles might have held together while the new Sultan lived. But Morocco was not left to itself.

Whatever chances this most unpromising of dying Empires may ever have had of making a belated recovery have been ruined by the financial policy of France. The massacre at Casablanca was provoked by contractors who chose to build their railway through a Muslim cemetery, aggravated by a naval commander who bombarded the town after it had made its submission, and, finally, became the excuse for an extensive and apparently permanent occupation by French troops of a great tract of country in its hinterland. When, after the failure of the French policy of backing the weaker claimant for the throne, Mulai Hafid was finally recognized as Sultan, it became evident that he had conquered nothing but an inheritance of artificially accumulated debts. To the usurious loans contracted by his predecessor were added the fines and indemnities imposed for recent disturbances, and on the top of this load was added the cost of maintaining the French army of occupation in the Shawia country. It would be a curious statistical exercise to ascertain what percentage of this money, which thus becomes the national debt of Morocco, ever reached its treasury. The immediate consequence of this settlement was the mortgaging of whatever unappropriated revenues the Customs still yielded. The Sultan, who had won by his victories the dubious privileges of facing rebellions and paying the interest on "debts," found himself a king without a revenue. He must maintain a standing army and guarantee in it a certain efficiency and discipline on the pain of seeing the duties of police within his kingdom gradually assigned, on the plea of incurable anarchy, to foreign forces. But the funds to pay his army could be found only by process of internal taxation, which in the East is inseparable from oppression. He might choose to levy "benevolences" on the bigger chiefs and the Jews of the town—a course which must sooner or later rob him of the loyalty of his feudatories—or else he might squeeze the people by poll-taxes, or odious or cattle-taxes, a course which sooner or later must drive them into rebellion. The logic of an inexorable foreign pressure has worked rapidly through its syllogism. The Sultan, who came to the throne to save his people from infidel oppression, has now himself become perforce the worst of despots. Given the incapacity of nearly all Eastern Governments in matters of finance, no other outcome was possible. The chiefs have been goaded into revolt and the tribes hurried into rebellion.

There is no need to suppose that the Sultan is by choice rapacious or cruel. With all his exactions, his treasury remains empty, and his army at times has been driven to the traditional Moorish expedient of selling its rifles for bread. The final phase is an anarchy so complete that the saviour of his country is besieged by the rebels in his own capital, and is fain to rely for his safety on the skill of the French instructors who handle his artillery. The case for a more formidable and decisive intervention is at length complete. There is a small European colony in Fez. It is probably quite true that their lives might at any moment be endangered by the success of the rebels who are wreaking their grievance against the French financiers upon the head of the luckless Sultan who is their victim. The next French expedition will not confine its operations to a port. It will occupy the Moorish capital. There is a more or less real danger at Fez, which may be held to excuse a French advance. It follows that the Spanish army cannot be idle. No imperious duty to humanity summons it to Fez; but if the French were to move it could not be idle. So it happens that Spanish regiments are preparing for action, and they will occupy, when they do cross the Straits, country which never

yet has harboured a European family whose throats might be cut. The Spanish forces, indeed, seem to be readier for action than the French.

It would show a defective perception of the realities which govern the movements of modern Imperialism to examine more closely the protest and excuses which may be urged for a forward movement in Morocco. The French and the Spaniards have held the time-fuse in their own hands. It was always in their power to make a case for intervention. When they loaded Morocco with an artificial debt, and robbed her of her Customs revenue, they knew to a certainty that Mulai Hafid must be driven to the unpopular expedients which foster revolt. The agreement reached with Berlin, on the basis of a pooling of financial interests, made it safe to hurry the pace. Morocco means to the "real politicians" of Paris and Berlin neither starving tribesmen nor Europeans in danger. It means virgin fields of rich iron ore, which lie waiting for the forges of Creusot and Essen. When Messrs. Krupp and Messrs. Schneider decided that there was ore enough in Morocco and Algeria to satisfy the needs of all the rival armaments which they purvey, the fate of the Moors was sealed. The historian who asks himself why an anarchy, which the civilized world has tolerated for long centuries, became impossible about the year 1911, will find his answer in the market quotations which show the price of armour-plate. Turkey and Brazil, Chili and Argentina, are ordering Dreadnoughts, to say nothing of the Great Powers, and the ore that lies in the mountains behind Mehlila has become necessary to the world's armourers. There is somewhere, in touch with the strings of diplomacy, a John Gabriel Borkum, who has heard the metals under the African soil crying to him for release.

The minorities, which in vain and too late oppose these aggressions, can take their revenge as yet only by understanding the process. There is a task which Europe might have undertaken, had she but been content to work in patience. She might, as M. Jaurès once pointed out, have sent her teachers to Morocco. She might even have subsidized their labours, secure in the knowledge that had she cared to wait for twenty years, a new generation would have arisen capable of solving its problem, with the help of Western education. She might, if the problem had been urgent, have seen to it that Morocco had been placed in matters of finance and police under the guardianship of some disinterested international court, which would have guided her through a period of tutelage, with a worthy independency as its ultimate goal. Fate is working on other lines. Morocco will be, within a measurable time, a European dependency like Algeria and Tunis. Its conquest will be neither bloodless nor rapid. Modern democracies rarely permit a swift settlement of such questions. Armies will advance and then retire. Semi-occupation will intervene between the first invasion and the final conquest. In the interval, the whole balance of European power will oscillate, as the Powers discuss what liberty of action France and Spain may fairly claim, what compensation Germany may justly demand. Nothing is certain, save that the furnaces of Essen and Creusot will have cause to clamour for all the ore which the mines of Morocco can yield.—*The Nation*.



Anecdote.

AN INTERESTING tale is being told of Mr. Justice Darling, who complained recently at the Old Bailey that he could hear better what was going on in the next court than what was happening in his own. One day he heard an outburst of laughter in the next court, and a jealous frown appeared on his face—until it suddenly struck him that it must have been *his* joke that had missed his audience and reached the adjoining room.

THE Duchess of Connaught, who accompanied her husband on his highly successful South African tour, is one of the most travelled members of the Royal family, and has, indeed, roughed it bravely before now. In which connection an

amusing story is told. When out in Egypt with the Duke she had to be carried on one occasion on a sort of improvised Sedan chair, with muskets for the framework and Egyptian soldiers for bearers. "I hope your men will not be tired," said the Duchess, pleasantly, to the native officer in command. "Indeed, no, gracious madam," was the prompt reply, "you are no heavier than the gun they are accustomed to carry."

SIR LAWRENCE ALMA TADEMA, the world-renowned artist, though he believes in hard work, does not deny that he is susceptible to luck. His own lucky number is seventeen. He was seventeen when he first met his wife, their first house had that number; it was on 17th August twenty-five years ago that the work of rebuilding his home began, and on 17th November that he took up his residence there. His second marriage was in 1871, and here seventeen is the result of the figures added together. He resides in the artistic quarter of St. John's Wood, and the number of his house is again a multiple of seventeen.

Sweet Seventeen!

THAT versatile philosopher, Dr. Emil Reich, who has just died, possessed a rare fund of good stories. Once at a dinner at which he was present the conversation turned on marriage. "That was a wise saying of the old Greek philosopher," said someone, "Whether you marry her or not, you will regret it." "Yes," answered Dr. Reich, "it reminds me of a certain old maid who once said something almost as good as that. 'Auntie,' said her little niece to her, 'what would you do if you had your life to live over again?' To which the lonely spinster replied, 'Get married, my child, before I had sense enough to decide to be an old maid.'"

THE Kaiser's punctilious regard for the right thing in the right place is demonstrated in the following anecdote that comes from Berlin.

One afternoon he came to the Crown Prince, arrayed in the sumptuous uniform of an admiral, and said

"I'd like you to come out with me."

The Crown Prince, remarking with surprise his father's superb naval dress, asked.

"But where are you going?"

"To the Aquarium," was the reply.

GENERAL ROBERT B. LEE, the famous American commander, had a vein of quaint humour. When hostilities in the Civil War were about to begin an official in great despondency reported to the general that it would require some time for the old flint lock "shooting irons" of his company to be changed into percussion locks. He was in a dilemma.

"Well," said the general, at last, "all I can suggest is to telegraph to Mr. Lincoln to have the war put off for three weeks!"

MR. GEORGE BERNARD SHAW, whose plays have for some time past proved so popular, is a great lover of music. He is a keen critic and does not hesitate to voice his real opinions. He was once invited by a friend to go and hear an Italian quartet of instrumentalists. He went, and sat throughout the performance with a stony countenance.

His friend, thinking to draw a little praise from him, remarked:—

"You know, Mr. Shaw, these men have been playing together for twelve years."

"G. B." looked at him incredulously for a moment, before he replied.—

"Twelve years? Surely we have been here longer than that!"



Rats!

TO THE EDITOR OF "THE COMRADE." *

SIR,

I do not know if it is true, but I overheard the so-called "harmless necessary cat" telling the kitten that you were waging a crusade against adulteration, and had offered a fabulous sum as a reward for the best letter on the subject, thereby tempting the guilty parties too to turn King's evidence, and give up the profession of adulteration where there was such a keen competition for that of the informer who is so well paid in Bengal. Be that as it may, I write not with a view to obtain the reward—for I am sick of life itself—but to relate a terrible personal experience

We were four friends and had formed a Joint Stock Company. The Articles of Association were drawn up somewhat on the lines of a typical company of the *Bhadralog* in Khulna; but we dealt only in eatables, and refrained from the use of force. Our patriotism drew the line there. We thrived mightily for a time, but about a week ago we attacked the shop of a most respectable dealer in groceries, one who was the organizer of charities and a great leader of the Swadeshi movement. Having gained an entrance into his godown with our usual skill in sapping and mining, one of us who had a sweet tooth flew to a bag containing sugar. But, alas! he soon died, for the organizer of charities and Swadeshi meetings had skilfully mixed up the sugar with white lead. I had hardly begun to mourn his loss when my attention was drawn to our second companion who loved not quality but quantity. He had attacked a large bag of flour, but fared no better; for the flour was full of plaster of Paris. As Tennyson wrote,

"Chalk and alum and plaster are found by the rats in bread,
"And the spirit of murder works in the very means of life."

Just as I was closing his eyes, I saw my third companion heave a sigh and fall down. He too was gathered to his fathers, for he had sampled the syrup and found to his cost that it was coloured with aniline dyes.

Dear Mr. Editor, could I survive such a shock and remain after the death of my three comrades the last of the rodents? My late lamented and revered mother, who had taught me how to discover the presence of the cat even before her "mew" came as the vanguard of the hereditary enemy, had also taught me how to

*Evidently this correspondence was intended for our esteemed contemporary the *Indian Daily News*; and not for Mr. Gup.—Ed., *Comrade*.

distinguish rat-poison and avoid it. But in the mood in which I then was I sedulously sought what I had so long avoided, and I did not seek in vain: I ate as much of it as I could contain; but think of my terrible disappointment when I found myself as alive as ever. For, dear Mr. Editor, the rat poison was also adulterated! I sincerely trust you will gain the noble object you have in view and that your circulation would increase. Let it never be said by jealous rivals, *Montes parturit, nascitur*

Ridiculus Mus

Moghul Humour.

II.

Haji Ibrahim, of Sirhind, was a brilliant scholar and took a most prominent part in the discussions at the *Ibadatkhana*. At first he belonged to the unorthodox party; but, later, he apostasised and went over to orthodoxy. In his unorthodox days he was the terror of the *mullas* who avoided him like plague. It is said that one day Mirza Mufis, a fairly learned man, presented to Akbar a book that he had written himself. While he was still standing before the Emperor, expecting thanks and praise, Haji Ibrahim suddenly asked him *موسیٰ کا نام کیسے ہے* (What is the derivation of Moses?) Poor Mufis was non-plussed and could not answer the queer query. A few days later, the Emperor asked Qazizadah Shukrullah, the Qazi of Mathra, why he did not attend the discussions, the Qazi replied

اگر حاجی ابراہیم از ما صیغہ عیسیٰ پرسند آن زمان چگویم
(If Haji Ibrahim asks me what the derivation of Jesus is, what reply shall I give?) The Emperor was extremely pleased. In his orthodox days the Haji criticised the Divine Religion most violently, and used such insulting language to Abul Fazl, Abdul Fateh and others that the Emperor got displeased with him and banished him to the fort of Ranthanbur, where he subsequently died.

Mulla Ahmad of Sindh was another great scholar. He had lived for some time in Persia, where he had imbibed the doctrines of extreme Shias. In the reign of Shah Ismail, who was a Sunni and persecuted the Shias, Mulla Ahmad fled from Persia and went to Mecca. From thence he came to Fatehpur Sikri, where he was accorded a flattering reception. He was employed by Akbar on writing a portion of the *Tarikki Alf*, i.e., a history of one thousand years commencing from the death of the Prophet—a monumental work on which several learned men were engaged. While Mulla Ahmad was still new to the Capital,

he met one day in the bazar for the first time Abdul Qadir Badayuni, who, as is well known, was a bigotted Sunni. After they were introduced to each other, the first thing Mulla Ahmad said to Badayuni was نور تو منی در چهره شما عیان می نماید (Your face is lit up with the light of Shiaism), to which Badayuni replied چنانچه نور تسنن در چهره شما عیان می نماید (As yours is with that of Sunni-ism). All those present had a hearty laugh.

Mulla Ahmad soon became unpopular on account of his bigotry and open revilement of the companions of the Prophet. One night, while he was living at Lahore, Fulad Beg Barlas, who hated the Mulla on account of his hatred of the worthies of Islam, went to his house and treacherously killed him with a dagger. Some Sunni wit found the date of this event in the expression زنجیر نولان (Well done! thou the dagger of Fulad or steel). Akbar was in a rage, but was inclined to spare Fulad's life partly because he was a brave man and partly because the inmates of the harem interceded on his behalf. But when asked if he had killed Mulla Ahmad through religious hatred, Fulad replied that if religious hatred had been his motive, he would have killed a greater man, meaning Abul Fazl or Akbar himself. When the Emperor heard this, he said, "Fulad is a villain and must not be allowed to remain alive." By his orders, Fulad was tied to the foot of an elephant and dragged through the streets of Lahore until he was an unrecognisable mass of broken bones and pounded flesh.

Akbar was more concerned with religions than sects, and consequently the eternal Sunni-Shia controversy had no interest for him. Sunnis and Shias he treated alike. But Sunni-ism was the more popular of the two sects. The Shias, being in a minority, were either mild and moderate, or practised dissimulation on prudential grounds. *A propos* of this, Badayuni says that one day the poet Sahmi was reciting an ode to a large number of people. When he came to the line سنی پاکم و بخارا نی (I am a clean Sunni and come from Bokhara), Lashkar Khan Bakhshi, who was inwardly a Shia but passed himself off as a Sunni, interrupted him by asking if a Sunni can ever be dirty. Mirza Aziz Koka, that master of invective, who was present, said چنانچه شما (O yes, for instance yourself).

Mulla Nur-ud-Din Muhammad Tarkhan Nuri was a distinguished Moghul noble. He was a Tarkhan, a much coveted title; he possessed a vast *jagir* not far from Delhi; he knew mathematics which was a rare accomplishment in those days, but the accomplishment he prided himself upon most was that he was a poet. In fact, he was prouder of his poetical name Nuri, conferred upon him by himself, than of the title Tarkhan conferred upon him by the Emperor. Unfortunately there were many people who did not think much of his poetry; and thereby hangs a tale about it. One day it so happened that he was severely injured in the leg by an elephant on the polo ground at Fatehpur Sikri. While he was still confined to bed, a few of his friends among whom was the invaluable Badayuni went to see him. In course of conversation Nuri suddenly sat up in his bed and in a theatrical tone said, "Gentlemen! bear witness that I have solemnly resolved after my recovery to lead a better life and to give up certain of my bad habits." When asked which of his habits he was referring to, he would not satisfy their curiosity, upon which Badayuni gravely said to him,

با عید باید که شعر باشه اول چیزه که از ان توبه کرد
(In my opinion, the first thing which you ought to give up should be poetry). This was adding insult to injury. This was the unkindest cut of all, much unkinder than that he had received from the elephant. Poor Nuri had a relapse from which it took him long to recover.

After his recovery, in order to demonstrate to the world that though his leg had been injured, his poetical faculty was not impaired in any way, Nuri wrote a parody on a famous *ghazal* of his great namesake Jami. In that parody he villified and reviled the high officials of Delhi to his heart's content. It caused a great sensation

in literary and political circle. It became the talk of the town and he the man of the moment. It began thus:—

حاکم شهر است ز قاتار خان
خادم ار چهره هما را که
مفتی دہلی است میان خان جمال
منصف داد است نقار خان
ولف ملو است طار خان
چک چک بسیار حکا جاتہ

(The Governor of the city is a Tarar Khan; all his servants are asses. The Judge of the city is Mian Khan Jamal; he does not give judgment gratis. When other people are at their prayers, he is engaged in ablutions or idle talk.) In this strain Nuri wrote two hundred couplets. Shaikh Muhammad Kamboh, a wit, replied in two couplets; but it was believed that the abuse compressed in his two couplets was more than equal to that diffused over Nuri's two hundred. Shaikh Muhammad's two couplets were:—

نورالدین لادہ پدر ازین
زادہ چنین لادہ رلادہ
..... آن ابلہ بہرہ گر
لیس جواب لحرانائہ

(Nur-ud-Din, being the son of an idiot, is the father of idiots. He is a fool and talks foolishly; his nonsense does not deserve a reply.)

A few months later, Nuri lost the favour of the Emperor and with it his proud title and his fine *jagir*. This the people attributed to that great parody that he had written. In the latter part of his life he was living as a private gentleman at Agra, when one day he met in the bazar the ubiquitous Badayuni and Kamal-ud-Din Husain Shirazi, a witty Persian and an official of Agra. After an exchange of the customary salaams, Kamal-ud-Din said to Nuri,

لواب خانی اکابر دہلی را خود یاد فرمودید— چه شد
اگر اکابر آگرہ را ہم نوازش فرمائید کہ اُمد و ادر

(My Nawab Khan, you were good enough to write a lampoon on the officials of Delhi. Won't you extend the same favour to those of Agra. They have great hopes.) Before Nuri replied, Badayuni smilingly put in,

کہ یاد کنند ظاہر درین ما آن قابلیست لادہ اند
(Perhaps he does not think them worthy of that honour). Nuri smiled and said, "That lampoon was wrongly fathered upon me. *Wallah!* I did not write it. It was Qasim Kahi who wrote it." Qasim Kahi was a notorious lampooner.

"ZARIFF."

Petty Larceny.

(BY OUR SPECIAL KLEPTOMANIAC.)

[MOTTO—"Wit is your birthright, therefore steal it where-soever you find it."—*Rigmarole Veda.*]

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Corporation of Calcutta.

Water Works.

Filtered Water Supply.

It is anticipated that the new elevated reservoir will be brought into use about the middle of May 1911. In order to achieve the result aimed at, *viz.*, the constant supply of filtered water throughout the city at an increased pressure, it is absolutely essential that every possible means should be adopted to control waste. To this end all rate-payers are requested to assist the Corporation by seeing that all their water taps and valves are in good order and *by reporting to the Chief Engineer all defects that exist.*

Attention is drawn to the following suggestions for preventing waste:—

(1) *The repair of all defects—*

Except in the case of a special agreement to the contrary, if the owner fails to keep the pipes and fittings in order, it is open to the occupier of the premises after giving 3 days' notice in writing to the owner, to have the necessary repairs executed and to deduct the cost thereof from the rent.

(Section 265 of the Calcutta Municipal Act)

(2) *The closing of all taps after use—*

The use of automatic self-closing taps is recommended. Excess consumption will be charged for.

(3) *If the washer of the tap is worn out* a letter should be sent to the Water Works Department at the Central Municipal Office and *a new washer will be fitted free of charge.*

(4) Owners and occupiers should remember that, under the law, the *water supply may be cut off, after 24 hours' notice, if defects are not remedied.* When re-connection is made under these circumstances, a fee of Rs. 3-8 for ferrule and of Re 1-12 for stopcock may be levied.

(5) *Any delay on the part of plumbers* engaged to repair defective pipes or fittings should be reported at once to the Assistant Engineer, Water Works, at the Central Municipal Office. A list of licensed plumbers may be obtained from the Municipal Office.

(6) *All complaints regarding incivility* on the part of the Corporation water inspecting staff should be made in writing to the Assistant Engineer, Water Works. *No payment should be made to any Municipal employees without a proper receipt for it.* All Overseers and Sub-Overseers of the Water Works Department are provided with a book containing orders as to the delegation of their authority. This book will be shown on request. Other employees of the Department are provided with a numbered badge showing their designation.

S. L. MADHOK,

Chairman.

1st May 1911

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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is no little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of May at the reduced rate of Rs. 2 every three months paid in advance, and to non-Muslim students at the still lower rate of Rs. 3 every six months.

The Week.

The Veto.

THE Third Reading of the Parliament Bill was taken in the Commons on 15th instant. Mr. Asquith said, the Opposition were profoundly mistaken in thinking that the popular hostility to the Lords was due to aversion to the hereditary principle. The Opposition wanted a Second Chamber working in the same spirit as at present under more respectable conditions, and less obstructive, one-sided with the hereditary principle deleted. He said "We are quite contented with the principle whereas in the case of a monarchy it performs efficient functions in the constitution."

The Third Reading was passed by 362 to 241.

The announcement of the division figures on the third reading in the Commons was greeted with tremendous cheering. Mr. Winston

Churchill, concluding the debate, said the Bill would certainly be passed without condition or addition.

The House of Lords have passed the formal first reading of the Veto Bill.

Lords' Reform.

THE House of Lords was crowded on the 16th for the second reading of Lord Lansdowne's Reform Bill.

Lord Lansdowne said, he did not submit his proposals as a substitute for the Parliament Bill but as a complement or supplement to a Parliament Bill dealing with the relations of the two Houses, but one, he hoped, conceived in a very different spirit from the Government Bill. Nothing was further from the thoughts of the Opposition than that the Bill should form the subject of a kind of transaction between the parties by which Government would accept his proposals if the Lords accepted the Parliament Bill.

Lord Morley, in reply, said, the Bill was based on party machinery. A party majority seemed inevitable. The Bill was an enormous step in advance, but it gave neither stability nor simplicity. What the Government wanted to know was the relations of this Bill to the Veto Bill. It was the first business of the Government to carry the latter.

Lord Lansdowne, dealing with the objections to the Bill, said, though their difficulties were great, he did not despair of arranging for the representation of other great religious denominations besides the Church of England. The Bill, said his Lordship, was a serious attempt to solve admitted defects.

The interest in the debate in the House of Lords centered round the attitude of the Backwoodsmen. Earl Bathurst alone openly opposed Lord Lansdowne, declaring that reform was unnecessary. Lord Willoughby de Broke thought that the present House was the best possible. He had an unquenchable belief in the hereditary principle and would have liked Lord Lansdowne to tell the Liberal Peers to go to perdition, but he was willing to look the situation in the face and support Lord Lansdowne in his attempt to find a House that would meet with public confidence.

In the House of Lords the debate on Lord Lansdowne's Bill was continued. Lord Loreburn said that under Lord Lansdowne's proposals the Liberals were still at the mercy of the present majority. If the Veto Bill had become law would the Government be in a position to consider Reform proposals. He heartily hoped that it would be then possible to come to an agreement satisfactory to all sides and all the more enduring because it was founded on their consent. Lord Ampthill supported the Bill but favoured an amendment giving a possibility of a Liberal majority.

The Budget.

THE Budget was introduced on the 16th. No fresh taxation is imposed.

In his Budget statement Mr. Lloyd George said that the combined surpluses from the years 1909-10 and 1910-11 amounted to £5,607,000. The revenue from sugar and tea alone was below the estimate. This was due to poor harvests and increased prices affecting consumption. He proposed to take from the surplus one and a half millions for Sanatoria, a similar amount for the development fund, a quarter of a million for the Uganda Railway harbour and water-supply loan, and apply the remainder to the redemption of debt.

Mr Lloyd George announced that members of Parliament would be paid salaries of £400 a year. Ministers would be excluded. The innovation would cost a quarter of a million.

The Chancellor estimated the total expenditure at £181,284,000 and the Revenue at £181,716,000, leaving a surplus of £432,000. While some twelve millions sterling had been devoted to the reduction of Debt, the Budget of 1909-10 had produced an enormous revenue which was still growing. Far from injuring the country, this Budget had given renewed hope and confidence. The trade barometer was set fair. The proposed alteration in the cocoa and chocolate duties, removing their protective character, said Mr. Lloyd George, would involve a loss of £45,000. With other small alterations the working surplus would be £337,000. He estimated the revenue from tea at £6,300,000, an increase of £371,000. It was a year of exceptional expenditure. The Chancellor further anticipated a substantial reduction on naval expenditure in 1912 and still further reduction in 1913.

Mr. Austen Chamberlain opposed payment of members absolutely and said that the Parliament's unpaid service to the people had been the making of the country. If members were paid, he added, why not county and district councillors and every other local body? Mr. Chamberlain heartily approved of the Chancellor's cocoa proposals.

The resolution in favour of the continuance of tea duty has been adopted by the House of Commons.

Unemployment Insurance.

MR. F. E. SMITH, speaking at Birmingham said that the Unionists accepted the principle of national insurance, which was a great measure of Statecraft. Its failure to become law in some form or other would be an unparalleled misfortune for the State.

Peace.

THE first draft of the Anglo-American Arbitration Treaty has been completed. The principal difficulty has been the elimination of certain matters from the scheme of arbitration which it was found could satisfactorily be attained by an exchange of notes, thus leaving the outline of the convention most simple. Mr. Bryce, British Ambassador, will now transmit the draft to London. If Great Britain acts promptly the Senate may have an opportunity of approving the draft during the present session of the Congress.

Morocco.

ACCORDING to despatches from Fez, dated 4th May, Beni M'tir attacked the town but were repulsed and left 80 dead.

The French column under Colonel Brulard began its march to Fez from the coast camp at El Kunitra. The inhabitants along the route abandoned their homes, and emissaries from the French column have failed to induce them to return. The tribesmen raided 280 head of cattle at the French camp near Rabat.

Colonel Brulard's column consists of eight battalions—four squadrons of cavalry, four batteries of artillery, and escorts and convoy. Colonel Gourard commands the supporting column.

Reports received in Paris state that Colonel Brulard's column has had a fight with the tribesmen whom the artillery dispersed. The column had a few wounded and continued its march. In the meantime constant skirmishes are taking place in the vicinity of the camp at the mouth of River Sebu. Convoys from Mehedja have been attacked but the French Artillery and charges by Spahis dispersed the tribesmen who suffered some loss.

It is officially stated that in view of the disquieting nature of the latest reports from Fez the Government has instructed General Moinier to hasten the advance of the relief column *en route* for Fez, which, however, will occupy the city only so long as it is considered necessary. It is expected in Paris that the column will reach Fez on Wednesday or Thursday.

General Moinier himself has taken command of the relief column which is now 7,000 strong and is rapidly pushing on to Fez. A despatch from Tangier confirms the pessimistic reports regarding the situation at Fez and adds that Colonel Mangin has declared that unless Colonel Brulard's column arrived by the 15th instant it would be too late. Another despatch states that Colonel Brulard on the 14th instant was heavily engaged from three until ten in the forenoon. Five additional transports have been chartered at Marseilles to convey troops.

The official journal "Rossiya" states that communications from the French Cabinet concerning Morocco have been the subject of an exchange of views between the Russian and German Governments. Friendly conversations have shown that both Governments are agreed as to the complete sincerity of the intentions of France and of her loyalty to her international engagements. It adds, "We welcome this perfect unanimity on the Moroccan question, especially as negotiations are proceeding between Russia and Germany regarding railway construction in North Persia. These complicated negotiations are still in a technical preliminary stage, and cannot be ended so soon, but the favourable general situation will doubtless promote a satisfactory conclusion."

Crete.

THE Porte recently informed the Powers of its decision to despatch Kadis and Muftis to Crete to replace those who were unable to exercise their functions owing to the Cretan Government's insistence upon their taking the oath to the King of the Hellenes. The Powers replied that they might proceed without fear of hindrance. Meanwhile indignation meetings were held in Crete denouncing the Porte's decision as a violation of the right of control over Mussalman religious officials and of powers accorded to the Cretans. The powers, fearing disturbances, have now advised the Porte to delay the despatch of the officials. Turkish official circles are indignant at what they describe as the vacillation of the Powers and they believe that this action will intensify the anti-Greek boycott.

Egypt.

SIR ELDON GORST's report on Egypt has been issued. It says that with opportunities for self-government the Legislative Council and General Assembly will become mere instruments of the Nationalists' agitation. Egyptians, it says, must be made to understand that the Government will not be hurried into going further or faster in the direction of self-government than it considers to be in the interests of the whole Egyptian people. The organisers of the Coptic agitation are a small clique of wealthy landowners and the Copts have no real grievances.

Persia.

MR. KINGSTON, an Englishman, representing the chemists, Messrs. Burroughs and Wellcome, has been robbed of everything while travelling between Kashan and Ispahan. He subsequently arrived safely at Ispahan. Sir George Barclay, British Minister to Persia, has addressed a note to the Persian Government on the subject.

Sir Edward Grey in reply to Mr. Wedgwood's question in reference to the situation in Persian Baluchistan gave details of the operations of the expedition sent by the new Governor-General of Kerman against the rebellious chief Bahram Khan and said it might be anticipated from this that the supremacy of Persia would be re-established in Persian Baluchistan.

China.

THE *Times* publishes a long letter from its Peking correspondent discussing the career and character of Prince Ching, China's first Premier. The correspondent describes him as a decrepit old man, irresolute, wily and corrupt, who systematically evaded his duties as President of the Wai-Wu-Pu, treating representatives of powerful States in a manner that would not be tolerated anywhere else. His record, the correspondent adds, has always been associated with disaster, and now when the people are clamouring for a Cabinet they are given one which is the Grand Council under another name with Ching as the Premier.

Jerusalem.

THE Governor of Jerusalem has been re-called in consequence of the incident on 9th May, when an excavation party entered the Mosque of Omar.

Abyssinia.

A TELEGRAM from Addis Abeba states that Lidi Jeasu, grandson of Menelik, and heir to the throne, has been solemnly proclaimed Emperor. The Coronation will take place later. All is quiet.

Opium.

REPLYING to Mr. Theodore Taylor with reference to the suggested possibility of the new agreement resulting from an increase of imports of opium into China in 1911, Mr. Montagu said that in consideration of the 21,000 chests of uncertificated opium bonded in Hongkong and the Treaty ports and now entering China the Indian Government has agreed that the authorized export of certified opium during the next three years should be correspondingly reduced.

It is now certain that the International Opium Conference will not be held this year.

Primary Education.

ON THE question of the Bill promulgated by the Hon. Mr. Gokhale to make better provision for the extension of elementary education, Mr. G. A. Natesan proposed and Dr. Nair seconded at a meeting of the Madras Corporation held on the 16th that the Corporation heartily approves of the Hon. Mr. Gokhale's Education Bill and are willing to incur, if necessary, additional expenditure for the extension of free and compulsory education within the limits of the Corporation of Madras. The resolution was put to the vote and carried.

The Aga Khan.

THE Cambridge University is about to confer an honorary degree on H. H. the Aga Khan.

Lord Minto.

LORD MINTO presided at the Newspaper Press Fund Dinner on the evening of the 11th instant. Proposing the toast of Lord Minto Lord Kitchener paid a tribute to the administrative genius, modesty, industry, knowledge of human nature and warm sympathy with the various races he ruled, displayed by Lord Minto during his tenure of office. The speaker said if he were asked what quality above others he would ascribe to Lord Minto, he would say the quality of pluck, not mere physical pluck but the greater quality of moral pluck. He had never known or heard of Lord Minto weighing popularity in the scale against what he considered right and just. As one nearly associated with Lord Minto in India he could say that his admiration of Lord Minto's able statesmanship was undoubted.

Honourables.

IN REPLY to Colonel Yate with reference to the proposal to extend to Indian ex-Members of Council the privilege of retaining the title of Honourable granted to Colonial Members of Council, Mr. Montagu, Under-Secretary for India, said the case of Indian officials was not analogous and that Lord Morley, after full consideration, was not prepared to move in the matter.

Indian Universities.

MRS. BESANT publishes a statement of the changed conditions which have led to the amalgamation of the proposed University of India with the scheme of the Hon. Pandit Madan Mohan Malaviya, and the modification agreed on in the charter asked for by the group of representative men working with her. The co-operation of Pandit M. M. Malaviya will render possible the immediate foundation of a residential University, and a Theological Faculty will be instituted and controlled by carefully selected representatives of Sanatana Dharma. His Highness the Maharajah of Benares, before his recent elevation, promised as much land as was needed for carrying out the scheme. It seems probable that if the leaders of the Hindu and Moslem Universities join in prayer then His Majesty the King-Emperor might graciously consent to give one day to Agharh and another to Benares on his way to Calcutta to lay the foundation stones of the two Universities. Mrs. Besant further writes:—The occasion is unique for the founding of the first two Universities in his Indian Empire by voluntary effort, and His Majesty, so sympathetic and so gracious, may well think it desirable to bind yet more closely to him the hearts of his Hindu and Moslem subjects by associating himself with the Universities which will add imperishable glory to his reign and be landmarks in Indian History. As the first Emperor crowned both in Westminster and in Delhi such an act of Imperial grace would be most fitting, and would ring throughout India, awakening passionate gratitude in the hearts of millions. The modifications in the scheme have been laid before the original signatories. While Mrs. Besant will look after the interests of the scheme in England the Hon. Pandit will enlist the sympathies of the Ruling Princes and others in India to rouse popular enthusiasm and collect the necessary funds.

Criminal Procedure Code.

IT is settled that the task of consolidating and amending the Criminal Procedure Code will be undertaken departmentally and the brunt of the work will necessarily fall upon the Hon. Mr. Ali Imam.

Jodhpur.

IT is reported that Sir Pertab Singh, the Maharajah of Idar, will be the president of the Council of Regency in the Jodhpur State during the minority of the young Maharajah.

Congress of Orientalists.

IT is understood that the next Congress of Orientalists will be held at Athens from 7th to 14th April, 1912. There will be Olympic games and organised trips to places of interest in Greece and the Aegean Sea to lighten the more serious business of the Congress.

TETE À TETE



When one reads of treaties being made and then broken, of wanton aggression and the aggrandisement of stronger Powers at the expense of the weaker, one loses all faith in the dictum

that right is might. In the case of individuals in organised States it is generally so, because a force stronger than the following of any individual in it is always at the disposal of the central authority to vindicate the might of right. In international affairs, however, beyond some rules and regulations, called International Law, which regulate war much more than they can ensure peace, the old order still flourishes, and might is still the only right that is respected. The snatching away of Bosnia and Herzegovina by Austria-Hungary before the Young Turks had gained sufficient strength to have the rights of Turkey respected was the culmination of the temporary success of the earlier constitutionalists who put Russia in fear of a Turkey likely to be rejuvenated and made her declare war against the Turks. Without a shadow of right the dual monarchy grabbed the two provinces of Turkey which were put under her care as a result of that war, and the statesmen of Europe who talk so righteously of the treaty obligations of Eastern nations, and so contemptuously of Oriental diplomacy, did nothing to stay the hand of Austria. Crete had secured a sort of autonomy through the action of the Powers who felt exceedingly generous, and satisfied their own righteousness at the expense of Turkey. Poor Turkey was not then in a position to oppose the Powers, though it pulverised Greece in the shortest war on record. But Turkey is young once more and the Turks are anxious to recover lost ground in Crete. The Powers did not wish to oppose this at first because they recognised that Turkey was strong enough to be respected, but they subsequently thought that the time had not come for a fresh settlement more favourable to Turkey. More recently still Turkey secured the consent of the Powers to deal with the refractory Cretans who were anxious to acknowledge the King of Hellenes as their Sovereign. If any of the subjects of one of these European Powers is even supposed to harbour ill will towards the Sovereign or the Government we know what takes place. But evidently what is sauce for the Powers is no sauce for Turkey, and she must tolerate open rebellion within her territory. There is not the least doubt that the Turkish Government is quite capable of getting itself respected by its subjects if only the Powers do not intervene. They had informed her that in the matter of Crete the Government could proceed without fear of hindrance, but a few indignation meetings of the Cretans have made them afraid of disturbances, and the Porte is now advised to delay the despatch of fresh officials in the place of those who were unable to exercise their functions owing to the Cretans' insistence upon their taking the oath of allegiance to the King of Greece. We are sorry that the Powers have proved so invertebrate, and cannot understand how they have the courage to ask Turkey to discontinue the anti-Greek boycott. Better times are no doubt coming, and we hope

Turkey would soon be able to command greater respect among the European Powers than the Cretans, who can only prove their valour by holding indignation meetings.

SOME of the most distinguished men in the Empire have been invited for the Coronation ceremony to The King-Emperor's London; but it will be news to many of our readers that among the Ruling Princes of India and the Premiers of self-governing and crown colonies there is a humble Naib-Tahsildar of Chatta in the Muttra District who has been invited as the guest of the King Emperor. Mr. Abdur Rashid is the nephew of the late Abdul Karim Sahib, Mir Munshi to Her late Majesty the Queen-Empress Victoria. And in inviting him to his Coronation His Majesty has shown that graciousness which is characteristic of the British Monarchy and brings it every day nearer to the hearts of British subjects in every part of the Empire. We have no doubt that this little act would do much more to strengthen the bond of loyalty than all pompous ceremonials such as the celebrations of the Empire League in which India seems to have no part

ONE can well understand why the Hindus of Maharashtra revere the memory of Sivaji, for that excellent captain of guerilla warfare was something more than that. He had the essential greatness

of character which makes a man in all conditions and circumstances a leader of men. Sivaji was the founder of the Mahratta power, and though neither he nor any of his successors, even that great lady Tam Bai, endangered the existence of the Moghal Empire any more than the remarkable successes of the Boers endangered the existence of the British Empire, it was the spirit produced by Sivaji himself which led to the greatness of the Maharattas that harassed, wearied and weakened the Moghal power. No man unless he had real greatness could have converted the petty farmers and peaceful tillers of the soil in the Deccan into efficient guerilla fighters whose boast was *seen takht, seen ghar* (The saddle is our throne, the saddle is our home). Nobody who has not entirely misread history can deny the greatness of the founder of the Mahratta power. And that greatness had the essential elements of morality which Sivaji's successor, Sambhaji, wholly lacked. We do not mean to whitewash Sivaji for his action at Pertapgarh when Afzal Khan was treacherously murdered. But that incident, which showed that great warrior's belief in the dictum, "everything is fair in love and war," cannot deprive him of greatness. Unfortunately his successors mostly lacked the qualities of a shrewd businessman, which Sivaji certainly possessed, and the Brahmins very soon asserted their political ascendancy over the Maharatta chieftains. The Peshwas, who were like the Mayors of the Palace, became masters in their turn and began to use the Maharattas as a tool in their hands. Although the capable Chitpavans are employed in posts of honour in the Maharatta States of to-day, the Maharattas have never forgiven them the faithlessness of the Peshwas towards the successors of Sivaji, and in Kolhapore, where the ruler is a descendant of the founder of the Maharatta power, there is no love lost between the Maharattas and the Brahmins. Like the Mussalmans, the Rajputs and the Sikhs, the Maharattas too have not had their proper share in the opportunities which the rule of Great Britain has offered to Indians, but some effort, though tardy and halting, is now being made to uplift the Maharattas, and we hope before very long the true descendants of the greatness of Sivaji would stand in the forefront of progress. To them Sivaji must continue to be the beacon light to guide them up the hill, and any attempts to belittle him must naturally wound their susceptibilities. Hitherto a Sivaji Utsav used to be celebrated in the Maharashtra, and no one could object to the Brahmins of that region taking part in the celebrations, although the Maharashtra Brahmins have been slower to do their duty by the living than by the dead. But more recently Bengal and other portions of India began to have an interest in

Sivaji celebrations, and our contemporary, the *Indu Prakash*, acknowledges that an "unavoury turn" has been given to the Sivaji Utsav by a certain school of politicians. A very natural and inoffensive anniversary celebration has been perverted by designing malcontents not only to offend the susceptibilities of Mussalmans, but also to instil improper political ideas in the minds of young Deccanis and others. Last year the State of Indore had to prohibit the Sivaji Utsav, and we may take it that a Hindu and Maharatta State would not have done so if there had not been a full conviction that the celebration was being abused by political extremists. Unfortunately one evil produces another, and the changed character of the Utsav has led to reprisals. There is a class of men who believe that retaliation is a virtue in all cases, forgetful of the fact that reprisals are not always successful. What scavenger was ever soiled by being pelted with mud? Neither the Moghal Empire nor the Mussalman Kingdom of Bijapur exist to-day, and if any of Sivaji's *soi disant* admirers use the anniversary of his birthday to offend Mussalmans, they can not injure Moslem interests and the best policy is to ignore them. Politicians are not necessarily historians, and many of India's politicians have no love for historical facts as facts. Unless such facts serve the purpose of evidence fitting in, or being made to fit in, with their political theories they have no use for them. We would, therefore, pass by the discussion carried on in newspapers whether Sivaji was guilty of treachery towards Afzal Khan or not, with the remark that there is an overwhelming mass of evidence of the treachery, but all the same we would rejoice if such a blot could be removed from the escutcheon of the great Maharatta Chief. We are, however, concerned with the usefulness or otherwise of the celebration of Afzal Khan's anniversary by the Mussalmans in the Deccan, and we must frankly say we see in it little good and much harm. Will the celebration send one more Mussalman boy to school? Will it save from penury one more Moslem orphan or widow, or relieve one more Moslem debtor from the incubus of debt? The answer must be, 'No.' What good then will it do? We may be asked what good the Sivaji Utsav can do. Though this question presumes that two blacks can make a white, we are ready to answer it. To Maharattas at least the memory of Sivaji must be a great stimulus, if only they remember that it is not the weapons of Sivaji but his spirit which they need to-day in fighting against their greatest enemies, ignorance and sloth. But the Mussalmans have a long history of 13 centuries and three continents. Surely, it is not necessary for their uplifting to revive the memory of the victim of Sivaji's treachery. In fact, they have already done too much in the way of chewing the cud of the past. They must now clearly outline their future, and as the poet says, to achieve it they should

Act, act in with living present

Heart within and God overhead

To rake up the bones of poor Afzal Khan after 250 years simply to mock some of their political rivals is nothing short of a sacrilege. These are times which demand a dispassionate review of affairs that really matter, and a united effort for the progress of our motherland. God knows there are enough matters to-day which are apt to lead to bitter quarrels. Nothing can, therefore, be gained by the resurrection of old ones. As a great Roman has said, "Ours is all that time has passed over, and nothing is in a safer place than what has been." It is better to leave the Afzal Khan episode to the tomes of history which attract the student of historical research. For the rest,

Let the dead past bury its dead.

It is indeed good news that Mr. D. Hooper of the Indian Museum and Dr. J. W. Leather of Pusa have made a discovery which removes from the oil extracted from Indian cotton seed the acidity which made it inferior to the produce of America and Egypt and prevented its use as a substitute for ghee and butter. It has been discovered that the acidity was due to the colouring matter which characterised Indian cotton seed oil and varied in

two varieties of cotton seeds between 7½ and 9¼ per cent. This can now be removed with the result that in all likelihood we shall be able to use the oil on a large scale as a substitute for ghee and as artificial butter. In price, too, cotton seed oil would be much cheaper than ghee, and it would now be possible for those who cannot afford to use as much ghee as they need to make their daily food palatable and nutritious, on account of its cost, to use as much cotton seed oil as they need. Some small mills have already been started here and there experimentally by Indians to extract oil from cotton seed, which was hitherto used mostly for feeding the cattle. This discovery, however, ought to stimulate the industry and provide opportunities for enterprising Indians.

OF ALL petty things the pettiest is a petty quarrel. Knowing the pettiness of the Rangpur dissensions we kept

Rangpur Differences. aloof for nearly a month; but when conclusions which had nothing to do with education or the Rangpur Conference began to be drawn by the opponents of the Bengal Partition, we thought it was time enough to expose the sinister attempt to read into the Rangpur incidents a Muhammadan protest against the Partition. Though it was our esteemed contemporary, the *Mussalman*, which first connected the two questions, it was left for another esteemed contemporary to plead the cause of the unprotected Mussalmans of West Bengal and show up the tyranny of the Partition. We, therefore, wrote our leader in the issue of 6th May on this subject. Although our contemporary, the *Bengalee* has been discreetly silent, the *Mussalman* did not regard discretion as the better part of valour and has unnecessarily tilted at what it calls its "baby contemporary." We do not wish to return the compliment but only refer to the subject to-day to remove some misunderstandings. We held no brief for the Hon. Khan Bahadur Nawab Ali Chowdhury, and leave him to fight his own battles with his opponents, only hoping that he would refrain from doing so and busy himself heart and soul in the work of conciliating them and uniting all elements in the interest of Muhammadan education in the new Province. Occupying the position that he does as General Secretary of the Conference, it is necessary for him to subordinate his personal predilections to the will of the community, and so far as possible give no cause to factions to flourish. As regards the Partition of Bengal and the amalgamation of the two Educational Conferences, the two questions are obviously distinct and separate. If the Muhammadans of the two Bengals abhor the Partition and would like the Government to undo it after all that has taken place, their obvious course is to call two representative meetings, one in each province, and take plebiscites on the question. If they have no wish to disturb the administrative arrangements, but still think that for the efficient control and extension of Muhammadan Education one Conference rather than two should exist, the two Conferences must discuss this question in meetings sufficiently representative in character and settle the dispute. It will serve no purpose to use Education as an instrument for the abolition of the Partition, for it is Education that is more likely to suffer in the end, and no true patriot would like to create more difficulties than already exist in the way of the education of Mussalmans in the two Bengals. We admitted that much annoyance and some inconvenience must have been caused to those persons who intended to go as delegates from Western Bengal by the contradictory actions of the Reception Committee, and we do not see how we can be accused of want of sympathy for West Bengal Muhammadans. We acknowledged quite as much as the *Mussalman* that West Bengal Muhammadans had a genuine grievance, but from the report published by the opponents of Mr. Nawab Ali and a letter defending him, the allegations of which have not to our knowledge been yet contradicted, it appeared to us that the Reception Committee rather than Mr. Nawab Ali were responsible for the ruddle and the subsequent dissensions. Our contemporary is pleased to regard Mr. Nawab Ali as the Esau to the Jacobs of East Bengal. He is said to be so masterful that in a moment he can

convert not only the Nawab of Dacca and the Conference of Eastern Bengal and Assam, but also the Hon. Mr. Taslimuddin of Rangpur. He is a St. Dunstan and leads everyone by the nose. If that is so, we do not see how it can be seriously contended that the Muhammadans of Eastern Bengal and Assam are of the opinion of our contemporary. There is another misunderstanding which we are anxious to remove. We never contended that the resolution of the Burdwan session of the Conference of West Bengal was "the individual opinion of a leading gentleman." We used this expression for the opinion on the subject of amalgamation expressed by the President of the Bogra session of the Eastern Bengal and Assam Conference in relation to the sense of the Conference itself. We do not understand how our contemporary can distort this to refer to the opinion of Mr. A. Rasul at whose suggestion, it is clearly stated in the proceedings, the resolution was moved and adopted. To us it is puzzling to know which is the Conference of East Bengal and which of West Bengal, when we are told that at the Burdwan session of the West Bengal Conference 500 delegates represented East Bengal and only 200 the Bengal to which the Conference belonged, and that in the Conference of East Bengal delegates must be admitted from the older Province. As we have suggested before, let the representatives of the Mussalmans in the two Provinces discuss the question of amalgamation separately and arrive at a settlement. To introduce large contingents of delegates from one Province into the Conference of another to settle this question is not the best way to proceed.

THE question of Pilate has once more to be asked when we are condemned by our contemporary, the *Mussalman*, for having "handled the truth most [carelessly]" This tremendous judgment has been given against us simply because we questioned the taste and the consistency of a journal which warned the Hon. Mr. Nawab Ali that "the days of oligarchy and absolutism are over" and yet considered that the Hon. gentleman was appropriately snubbed by being forced to keep silent because he wished to explain his position at the Rangpur Conference when attacked by another Hon. gentleman. We must thank our contemporary for allowing us the possession of taste, though we are not so greedy as to wish to monopolize it altogether. We would certainly not grieve if the contemporary, who sneers at our age after having reached maturity, if not descending into second childishness, at the ripe age of five, shared it with us. We cannot say that it is equally willing to share the possession of truth with ourselves. But if by truth it means what it has shown in its own action we have no great desire to disturb its monopoly. The *Mussalman* writes that "we however congratulate our contemporary on the virtue of taste it has cultivated, though at the sacrifice of truth. For instance, the *Comrade* makes the gratuitous assumption that the 'own correspondent' of the *Bengalee* and the 'special reporter' of the *Mussalman* are one and the same person. Probably this assumption is based on the fact that some passages in the reports of the *Bengalee* and the *Mussalman* are exactly identical. We cannot expect a newly born journal to know how some similar passages do occur in reports prepared by different reporters, but we hope a few years more will enable our contemporary to learn how such a thing is possible. In making this assumption the *Comrade* has handled the truth most carelessly." Now, when we assumed that the two reporters were the same we had already carefully compared the two reports. We now venture to challenge our truth-loving contemporary to publish the two in parallel columns for its readers to judge between it and ourselves. What we ourselves found was that the telegram of the *Bengalee* was used word for word in the report of the *Mussalman*, with the addition of a few lines at the end about the dissension, and the future tense was exchanged with the past. Not only was this so as regards the wording, but the spelling of names was also

"exactly identical." "Ismailla, Abasulla, Moulvis, Kabiruddin and Majeed" were in one place spelt as we have spelt them in both the reports, and in other places differently but alike in both. In the body of the report of the first day's proceedings, which exceeds a column of the *Mussalman*, the only difference has been that while the *Mussalman* reports that the Conference met at 3-30 P.M., the *Bengalee* says that it met at 4; while the word "shall" is used in one journal, the other has "should," and while the *Bengalee* said nothing about the exclamations of the audience at the mention of Mr. Nawab Ali's name in the speech of the Hon. Mr. Taslimuddin, the *Mussalman* has reported "cries of 'shame,' 'shame'" "To be quite accurate, we may add that in one place while one journal publishes the name of Mr. Tindall, the other adds the words "the District Magistrate," and finally, a misprint in one does not occur in the other. We would respectfully ask our contemporary whether after all this it still pretends to think that the two reports were independently prepared by separate reporters, and that only "some passages" somehow came to be "exactly identical." The *Mussalman* prides itself on calling a spade a spade. We fear we would be breaking the rules of good manners if we did the same. We shall therefore call its "truth" a mere terminological inexactitude. The spade quite as much as truth needs to be handled carefully.

IT is darkest before the dawn, and this was felt by all in Calcutta when the 16th instant came and water at high Tallah Overhead Reservoir pressure was turned into the town in Districts I, II and III, from the overhead reservoir at Tallah. In the morning there seemed to be a famine of water, for the work which was being done overnight could not be finished in time and we were without a drop of water from the taps. Evidently the Corporation was having its revenge for our wastefulness, no matter how unintentionally. After three, the water came, and it came almost as "the water comes down from Iodora." But even when the water came, it was unfit for use. The rush of the water through the mains, which were only used to a sluggish Calcutta speed, disturbed the silt and made the water muddy. Byron in referring to the waterfall of Velino uses three expressions describing the various stages of the waterfall, "the roar of waters," "the fall of waters," and "the hell of waters." We dare say the Chief Engineer, Mr. McCabe, and the Assistant Engineer, Mr. Pierce, would no doubt have heard and witnessed "the roar of waters," and the inhabitants of Calcutta must have realised "the fall of waters" from the tremendous height of the Tallah reservoir, which is supposed to be the world's first and greatest overhead tank, and has an elevation of 115 feet above its foundations. But the unfortunate teetotaler whose only drink is water must have used Byron's third expression a little oftener than teetotalers usually do at seeing the colour of the water resembling the less pure element of earth only too closely. Possibly the thoughts of some went to Coleridge, and the misery of those who were in the same ship as his ancient mariner.

Water, water everywhere,
Yet not a drop to drink.

Well, the Health Officer has told us that mud is not so bad for health as even the "*Kutch-Parawa-Nahi*" Indians had feared. But like the poet's Oriental, the silt is settling down again after the watery legions have thundered past, and the inconvenience of the 16th and the 17th is getting lesser and lesser. The water will reach as high as the fifth story in three of the Districts, and the fourth would secure the same benefit some weeks later. Unfortunately, all the engines have not yet been fitted up, and, as the Chief Engineer explained, even the new boilers which carry 150 lbs. steam have to keep in line with the old boilers, which carry 80 lbs. steam and are shortly to be replaced by the new boilers. We are sorry that the twenty-four hours' supply at full pressure cannot yet be realised and it is restricted between the hours of 6 to 10 A.M., and

3 to 6 P.M. When all the engines have been fitted up, we shall realise the promised millennium. So far as our experience goes, the waste is not likely to increase when the supply is unrestricted, because a good deal of it takes place in filling the tubs and other vessels from the tap for that portion of the day and night when the taps are closed. But, of course, as some waste is due to defective taps, it is likely to be increased when the supply is unrestricted, and the Corporation hopes that the ratepayers will co-operate with it in reducing the waste. With the former pressure it amounted to about 4 million gallons per day, the cost of pumping and the value of water being about Rs. 25 per ten thousand gallons. This should make every citizen look carefully to his taps and the habits of his servants, for after all it is he who has to pay, even though in company with many others, for the waste which takes place. The Corporation is entitled to this obviously necessary help and unless it is readily given it will have to resort to the use of waste water meters and the employment of a large preventive staff, the expenses of all of which will ultimately fall on the householders.



Verse.

The Shepherd Boy.

IN THE sweet summer month of June,
A shepherd boy piped this tune,
To the birds and the trees,
And the busy, busy bees,
And the soft-sighing, whispering breeze!

O! the day is fair,	O! youth is strong,
And the balmy air	And the live day long
Is heavy with wild rose scent!	So happily is spent!
So sing little birds,	So whisper breeze
In joyous words	To the strong young trees
The song of your great content.	The song of your great content
The song of the world's content!	The song of the world's content!
O! life is good!	O! love is free
The meadow and wood	To you and me;
Make merry with one consent!	A gift from God 'tis sent!
And their song bursts out,	So let us sing
One long glad shout	Till Heaven shall ring
The song of their great content.	With the song of our great content.
The song of the world's content!	The song of the world's content!

In the sweet summer month of June,
A shepherd boy piped this tune,
To the birds and the trees,
And the busy, busy bees,
And the soft-sighing, whispering breeze!

F. E. H.

The Comrade.

The Special Marriage Bill and the Mussalmans.

WE HAVE said in an earlier issue that in its present form the Bill of the Hon. Mr. Basu would legalise the inter-marriages of members of all the religions of India. The Hon. Mr. Dadabhoi said that the Parsis who have a Special Marriage Act, XV of 1865, did not need the change. From what we know of the strength of the anti-Juddu feeling we may safely go further and say that the Parsis would in an overwhelming majority oppose a measure of this character. Indian Christians have got their own matrimonial law in Act XV of 1872, and there seems to be no desire on their part for any alteration such as the Bill would effect. The Mussalmans have no separate marriage law enacted by the legislature but adhere to the *Shariat* of their scriptures. They have shown no desire to modify the divine law through the interference of a human agency, and it is absurd to say that the precedent of Akbar and Jehangir can be followed.

In the first place, the Hindu marriages of Akbar were not the result of a desire for social reform. We see no mention in history of a Moghal Princess being wedded even to the greatest of Rajput Chiefs. Akbar wished to be the suzerain of all Rajput Chiefs and to destroy the supremacy of the Ranas of Chittor. But even if he had wedded a Moslem Princess to a Hindu Chief, his example could not have affected the law of Islam by one jot. He was all things by turn and nothing for long. A prophet to-day he was a god the next. The adulation of his courtiers, who included a master of fulsome flattery like the great Abul Fazl, combined with curiosity which ever delighted in new doctrines and novel objects of worship, made him too restless to bind himself permanently to or be burdened by the responsibilities involved in the acceptance of a particular code of morality. He was not consistently a law even unto himself, and could not by his individual action, and that too dictated by the political needs of his Government, be a law unto others.

Mr. Kopargam Ramanurti, writing in the *Indian Social Reformer*, says that if a Hindu married a Moslem wife, she would be "free to deem herself a good Moslem and as such venerate Muhammad as God's sole messenger on earth and hope to be saved through him and him alone." We do not know where he learnt the novel doctrine of Muhammad being "God's sole messenger on earth," or who told him that the Prophet of Islam was according to the Mussalman a saviour in the Christian sense of the word. For such as believe in these myths it is not easy to note the essential difference between the spirits of the *Sharia* and the *Shastras*. Hindu law, like Hindu religion, is essentially elastic. There is in fact no heterodoxy in Hinduism because there is no strict orthodoxy. M. Elon, writing in the *Revue des Deux Mondes*, even thinks that "it appears as if the Indian (Hindu) spirit refuses to conceive the verity as opposed to it contrary or as distinct from its analogy." Be that as it may, Hinduism, which did not refer the votary to a particular revealed book as Judaism, Christianity, Zoroastrianism and Islam have always done, could change from time to time without any inconsistency. But since the advent of the English in India, the law of the Hindus, at least, has been crystallised into rigidity, and, in the words of Dr. S. C. Banerji, "it is no longer open to modern commentators to modify the letter of the ancient text under the guise of interpretation."

But this was never possible in Islam. The texts are unaltered and unalterable, and all the change that can take place is in the honest differences of commentators, which have all along been tested by reference to the acts and traditions of the Prophet of Islam. Mamoon-ar-Rashid, who was something of a free-thinker, once discussed the desirability of a change in the law, himself wishing to prohibit the use of a particular article of food. Qazi Abu Yousuf, who was complaisant enough in many things, told him that not only the Caliph could not do so, but Muhammad

also, if he came back to life, could not alter the dictates of his Maker. For the last revelation was that "this day I have completed for you your faith, and given to you my last blessing, and have approved for you of the creed of Islam." This blessing and this creed of Islam as contained in the Qur'an and exemplified in the life of the Prophet are, according to the Moslems, absolutely changeless. Men have come and men have gone, but the smallest word of the Qur'an stands where it did more than 1,300 years ago. They believe that this has been possible because the Qur'an contained only the essential principles of life, and, coupled with human intelligence, they are sufficient guides to conduct in all ages and all climes. God has given to every living animal the life which remains unchanged, though the thickness of its skin, the wool on its body, and such other details change with the changing environments of time and place. Similarly, human intelligence would come to the rescue of Mussalmans in their varying historical and geographical associations, and dictate all the minor changes which they may need. But the life-giving principles of their faith are, according to them, immutable, and would change only with a change which destroyed this world and created another in its place.

Mr. Kopargam Ramamurti quotes Sir Roland Wilson in support of the need of change in the Islamic law of matrimony. "Supposing it were possible to ensure the exact conformity of judge-made Anglo-Muhammadan Law to the standard of 13th, 17th, or 19th century orthodoxy, the graver question would remain how far this state of things would be likely to give satisfaction to Indian Muhammadans of the 20th century. Of this we should be better able to judge, while at the same time the question would be less important, if any tolerable alternative were provided for those who do not wish either formally to abjure Islam or to be governed in all their family relations by usages dating from the Middle Ages." This betrays the same inability to understand that it is not the "usages dating from the Middle Ages" that constitute Islam but the divine injunctions which are above and beyond all time. Should women leave the four walls of the zenana or not, is slavery permitted to-day by Islam, what are the conditions precedent for the Islamic sanction of divorce or polygamy—these are questions about which the commentators and the jurists may differ, and the varying interpretations will no doubt reflect the mind of the age and the country. But there can, from the very nature of the case, be no difference among Mussalmans about the prophecy of Muhammad and the divine character of the Message of Al-Qur'an. No alternative provided for those who do not wish either to abjure Islam or to be governed by the laws of Islam, can be "tolerable." It may be in a sense possible to be a Hindu and yet not a Hindu. But it is not possible to be a Mussalman and yet not a Mussalman.

As for the suggestion of Sir Roland Wilson, it is, indeed—in use the mildest term—an amazing recommendation. To test whether Mussalmans want a change in the 20th century or not, we should first provide the change! We should like to remind the learned Professor that it is the horse that generally precedes the cart. The need and the desire for the change are usually first ascertained and then the change is provided. To invert that order would be to play fast and loose with law and, it may also be, morality, and the result would be an anarchy of legislation and a religious nihilism which would wreck the most solid fabric of any society. It is customary to refer to the two and seventy sects of Islam, and the variety of religious opinion is actually even greater. He who is not satisfied with a particular interpretation of the divine word is at liberty to interpret it differently. Nor is there any restriction on the preaching of his individual interpretation and his gathering together a body of followers. But no one can claim to be a Mussalman who doubts the divine source of the Qur'an, or would say that so far the Qur'an is binding and no further. Such an attempt was made immediately after the death of the prophet by some newly converted tribes, who would say prayers and fast and do the pilgrimage to Mecca, but would not accept the obligation of paying the *zakat* or poor rate of Islam. The first Caliph declared war against them, and its successful

termination saved Islam so early in its career from the sure disruption that would have followed such compromises. What is it that holds together the 300 million souls of Moslems scattered over so many continents? It is, as the Moslems believe, that perfect blend of elasticity and rigidity which is the glory of Islam. Local usages differ, and at different times in the histories of various countries the same locality has had different usages. But in all essentials, such as the main features of the laws of marriage, divorce and succession, Islamic society is the same whether in Morocco or in Bengal.

Mr. Kopargam Ramamurti quotes with approval from an old issue of the *Statesman* that "freedom means freedom for yourself, not freedom to oppress others. Solemnise your own marriages with what religious ceremonies you please, you are free to do so; but remember that others must be allowed to marry also in the way they like." The argument would have been unobjectionable if any Mussalman objected to the formation of unions not permitted by Islam. The objection is not to the unions, but to those who are thus united seeking shelter under the wings of the *sharia* of Islam. It is to meet this legitimate objection that the declaration of the negation of Islam is required by the Act of 1872. If this declaration is made, the parties disburden themselves of all liabilities involved in the acceptance of Islam, forfeiting at the same time the rights enjoyed through such acceptance. They are as free as the air and can marry in any way they like. As the saying is, "When the bride and the bridegroom are willing, what can the Qazi do?" But if they refuse to declare this, and yet contract a union prohibited in clear terms by Islam, the Mussalman retains his or her rights as Moslem; but the issue of such union cannot enjoy those rights which are guaranteed by Islamic law—such as the right of succession—as the result of abiding by that law with regard to its matrimonial provisions. It may be that the union is as pure and permanent as any recognised by Islamic law, in which case Society may not stigmatise the wife as a mistress and the child as a bastard. That, however, is for Society to do, and Dr S. C. Banerji recognises this right of Society in very clear terms. But the courts which are bound to administer the Islamic law of succession cannot award the benefits of that law to those who have violated the conditions precedent which that law laid down for the enjoyment of such benefits. Dr. Banerji suggests that "following the analogy afforded by the Widow Remarriage Act, it may be further declared that the issue of a mixed marriage will have no right of collateral succession." In other words, in order to make the provisions of the Act of 1872 available to those members of the Hindu community who wish to reform the Hindu law of marriage, or, as in the case of the Widow Remarriage Act, wish to go back to what they regard as the earlier and purer form of Hinduism, not one but two of the principal laws of Islam are to be declared null and void for a section of Moslems. This is hardly the freedom which Mr Kopargam Ramamurti originally demanded. On the contrary, it is the freedom to force others which is aimed at. If, however, anyone of the present day Mussalmans wished to throw these essential laws of Islam overboard, which we have no doubt none of them wish, the best course for them would be to start a new religion. People have an itch to make religions rather than the perseverance to follow any; and such manufacturers of faith can pursue their calling without let or hindrance. But neither they nor the advocates of the new Marriage Bill will be permitted to play ducks and drakes with the laws of Islam.

The *Bengalee* says, "We do not know how far the Muhammadans or other communities may require such an Act. If they do not, the Hon. member (Mr. Basu) says expressly that he will take care to exclude them from the operations of his Bill." This is, indeed, very reasonable and we hope the Hon. Mr. Basu would do so in his own interests, as it will restrict the opposition to the measure within narrower limits. But it is better to keep in mind the apprehensions of some of his own supporters. Mr. Kopargam Ramamurti says: "We are afraid a stage may be reached in this discussion when, harassed by the irreconcilables who abound in every community, he will really feel tempted to launch upon such compromises. The

result, we need hardly say, will be disastrous at every point. The question will then surely arise—what is Hinduism and who are Hindus? A more hopeless or more thankless task for the legislator cannot be conceived than that of defining what Hinduism is or is not."

Our Critics.

I.

"Love thine enemy" has been the ideal of progressive humanity in all ages, though it is not evident that humanity has progressed very far in the direction of loving its enemies. What is worse, a great part of humanity still errs in regarding a critic as an enemy, much the same as in its earlier history a stranger was considered to be a foe. This is a failing most noticeable in literary circles.

There is no doubt some truth in authors' belief that critics are only disappointed authors. But it is at the same time true that those who lack the creative or synthetic faculty may possess the analytic faculty of criticism. Were it not for critics authors would become too self-sufficient and their whims would harden into habitual errors of conception and style. It would never do for an author to claim, like the Creator of the world, to be his sole critic: "And God saw everything that he had made and behold it was very good."

The perfect critic must, however, be superior in judgment and ability to those whom he criticises. It is not helpful to set out only with a foot-rule to measure the world and then find fault with the world for being too wide. "The reviewer of books," says the Right Hon. Mr. Augustine Birrell, "is a person with views and opinions of his own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by somebody else." If the reviewer of books is himself an author, it is easy to judge his qualifications for the task by examining in his own books the standard by which he tests the books of others. It is, therefore, a tactical blunder for a critic to be an author or *vice versa*, for his own failings are likely to be held up to the scorn which he may deal out to those of others.

The same general considerations apply to a review of newspapers by others, and we do not think we would be far wrong if we judged accordingly the annual review of the Press in India in our contemporary, the *Hindustan Review*. The Hon. Mr. Sachchidananda Sinha of Bankipore, who is the Editor of that excellent Review, is a journalist of considerable experience. He has won distinction, crowned by his election as a member of the Imperial Legislative Council, more by means of journalism than forensic abilities or success. As a worker in the Kayastha interest at Allahabad, whither he had gone in search of practice, he took up the moribund *Kayastha Samachar* and developed it beyond recognition into the *Hindustan Review* which is one of the best monthly magazines in India. His judgment in selecting contributions for his periodical has been praiseworthy, and although punctuality has seldom been among the many good qualities of the *Hindustan Review*, its get-up until recently, when it left off the Indian Press, has been good, and its cheapness would have been unique were it not for the equally cheap, and in some respects the more enterprising, *Modern Review*. Though originally not so, the *Hindustan Review* is now and has for some years been the property of the Hon. Mr. S. Sinha as the defunct *Indian People*, a weekly journal, used to be. The latter, however, was never a success, and its continued failure under Mr. Sinha takes away rather than adds to the value and weight of his judgment in reviewing other weeklies.

We are thankful to Mr. Sinha for giving us a very prominent place and devoting the largest space to us in his review of journalism in Bengal. This is no doubt due more to our

lack of years than to any abundance of merits—or perhaps demerits. We have noted the views of the distinguished journalist with the attention which they merit and hope to profit by them in due course. He refers to the "very friendly and appreciative terms" of the welcome which the Press offered to us. We have already shown how deeply grateful we are to our contemporaries, who have been generous in their praise and indulgent in their judgment of our many shortcomings, and we have no reason to be dejected in continuing our efforts. The Hon. Mr. Sinha does not, however, evidently wish the newcomer to be a spoilt child, patted and pampered with nothing but praise. "The *Comrade*," says Mr. Sinha, "is one of the best got-up of weekly journals in India, and its mechanical execution reflects credit on its enterprising conductors." We are glad of this recognition, but it is likely to gratify the printer more than the editor, and is curiously like a reproduction of the comments of two organs of the Congress, which could not find anything more encouraging to say than the following:—"The get-up is all that could be desired," and "We congratulate the Editor on its attractive get-up." If faint praise could always successfully damn those to whom it was offered, we could have no doubt of our ultimate destiny.

With reference to the other features of the paper, the Hon. Mr. Sinha very rightly says that it would be unjust to us to attempt a comparison between us and our London contemporaries, the *Spectator* and the *Saturday Review*. We never dreamt of challenging such a comparison, and in misquoting our prospectus Mr. Sinha has done us some injustice. The promoters of the *Comrade* wished to indicate the general arrangement of the new paper when they said that "it will be a weekly journal conducted generally on the model of the *Spectator* and the *Saturday Review*," and then gave details of the character of its contents. Mr. Sinha has, by some strange mischance, dropped the qualifying word "generally," has given an insufficient extract from the prospectus, and curiously enough misunderstood the phrase "on the model of" to be an announcement that we would enter the lists with these great weeklies of London which have such time-honoured and glorious traditions. Man is made in the image of God, but even this conceited biped does not as a rule claim divine powers on that account. Strangely enough Mr. Sinha reprints in the most prominent place in the *Hindustan Review* a good deal of its own praise culled from two English periodicals, and in one of these it is said that his Review "occupies among Indian periodicals a position analogous to that of the *Nineteenth Century* or the *Fortnightly Review*." According to Mr. Sinha's own notions this ought to mean the claim of equality with these distinguished English reviews, though we feel sure Mr. Sinha's judgment would shrink from endorsing his peculiar interpretation.

We felt that this explanation was necessary after the comments of Mr. Sinha; but no purpose will be served by following him into a comparison between ourselves and most of the other Indian weeklies who are declared to be ahead of us "not only in suavity and other amenities of journalism, but also in dignity, sobriety, a truly healthy liberalism, catholicity of outlook and sanity of judgment." Mr. Sinha has prefaced his review with a long quotation from Mr. Birrell, who says: "The two notes of the critic are sympathy and knowledge . . . Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity forever sit enthroned in the critic's chair." This shows that the Hon. Mr. S. Sinha is not ignorant of the high qualifications needed in a critic, and as he has still ventured to enter on the task, we presume that knowledge and sympathy, taste and delicacy, discrimination and sanity sit enthroned in our critic's chair even if their polar opposites are installed in that of the *Comrade's* Editor. All that we can do is to plead guilty and hope, as our critic has done, for an early reformation.

There is one piece of criticism about our manner which is happily not too general to be useless. Mr. Sinha says that we are "adepts in reeling off long leaderettes and longer leading articles."

We do not think that our critic has noted the device of papers like the *Spectator* and the *Saturday Review* of dividing leaderettes into several notes, one following the other. We prefer to combine them and give in the margin a general indication of the subject which most of our contemporaries do not. The difference is only one of mechanism rather than of length. As regards the leading articles, our English models have a larger number than we do. The reason for their greater variety and shortness is that while there are a very large number of interesting topics in a country like England in the domains of politics and society, art and science, literature and drama, and week by week a subject enters on new phases which demand editorial comment, here in India there is no drama, hardly a *current* art or science or literature, and a depressing monotony in political and social topics. A comprehensive treatment of the fewer topics is, therefore, not only possible, but also necessary for a weekly paper that wishes to supply to its readers more reading matter than other Indian weeklies, and as much editorial comment as its English models. Except in the monsoons, the weather has no interest in India; and it would serve no purpose to try to discover Indian substitutes for the Sea-Serpent and the portentous gooseberry for our prolonged Silly Season. Nor have we any indication that our readers would prefer repetition, though we acknowledge that many of our contemporaries have learnt that the true secret of successful agitation is repetition.

We have entered into these somewhat unusual explanations as we wish to assure our readers and our critics that we are at all times prepared to consider every suggestion for the improvement of the paper, and, when necessary, to discuss it with them fully and frankly. We would go further and invite such suggestions, which we are sure must always be well meant and would often be useful. We shall deal in our next issue with the more important criticism of our policy in the same spirit, when we hope to explain it in detail if not justify it.



Short Story.

Woman, the Saviour.

"MATAJI, the Huzoor has arrived and has signified his intention of staying here for two weeks. He wishes these rooms to be prepared for him and kept exclusively for his use while he is here. Have we your permission to prepare the temple apartments for you?"

"Surely my son cannot be inconvenienced by my presence. I occupy my own room and will not disturb him in any way."

"If Your Highness will pardon an old servant taking the liberty, may I suggest that Your Highness will be more comfortable in the temple apartments. The Huzoor has not come alone, and his guests do not understand or respect the sanctity of our homes. Nay, even our religion is a matter of scorn to them. It would be better if Mataji secluded herself to the temple apartments for the time."

The speaker stood silent. He was a grizzled veteran who had served the Rajbari for many years, and the doings he saw now filled him with shame and horror. Only respect for the Rani Mata made him continue in service.

The Rani rose from her seat with slow dignity. Going towards a room hidden by a heavy curtain, she called out to a girl who was sitting immersed in a book: "Mira my child, get all your things together; we are going to stay in the temple house for a fortnight. Take everything you may need, for we shall not come here at all during the next two weeks."

The girl put aside her book, and coming to the door bent in a graceful obeisance to the feet of the older woman.

"Yes, Mataji. I shall be ready in a few minutes. I only want these books and papers I have here. Chameli knows what clothes and things to take. I will tell her to get them ready at once."

The Rani laid her hand gently on the girl's head, but did not answer the unspoken question in her eyes. She would learn only too soon why they were being driven from their own rooms, why they were being forced to take refuge in the temple house. It was only one more of the many indignities they had already suffered.

The Rani had been brought up under the old Hindu ideal that a man can do no wrong, that it is a wife's duty to endure anything from her husband, to put up with any sort of treatment, to look upon him as a god, no matter what he might be.

But Mira had imbibed a different teaching. Her father had been a man of great culture and education and very advanced views. He had given his daughter the most liberal education and had put her under the most capable instructors. One of these, an Englishwoman, had been for several years Mira's companion and governess. She was a remarkable personality, with clear, logical, unconventional views, and these had influenced Mira's mind and taught her to think for herself, not accepting conventional standards unless her reason convinced her that they were worth accepting.

A terrible catastrophe overtook Mira when she was 19. Her father was killed in an accident, and all power was left in her mother's hands. The latter was an ignorant woman who had always been a clog on her husband. She had been utterly incapable of appreciating his high ideals and larger views, her only ideal of life being to amass money and spend it on herself in clothes and jewellery and showy entertainments. Any time or money devoted to anything else she grudged. She loved her husband and Mira in her own fashion, but could not enter into their ideas at all. The subject of Mira's education was a perpetual bone of contention. Usually a peace-loving man, Mira's father had been firm on this one point, and absolutely unheeding all the upbraidings, tears, hysterics and storms that he had to suffer, he had insisted on Mira being trained according to his own ideas. He refused to consider her marriage at any age before 21, and even signified his intention of allowing her a free choice in the matter of a husband.

Unable to move Mira's father, her mother vented her annoyance on the poor girl. As long as her father was alive, he was a shield and protection to her, but his sudden death left her unable to combat her mother. The first evidence of power she displayed was to dismiss Mira's English companion, to stop her studies as far as she could, and to immediately give orders to her officials to arrange a suitable match for the girl as soon as possible. Until a suitable parti was found she proceeded with the campaign by daily and hourly harassing the girl in a variety of petty ways, until at last Mira would have welcomed any change as a blessed relief.

In a very short time news was brought that the Rajkumar of Kachar was seeking a wife and had sent formal proposals for Mira's hand. Mira had met him when her father was alive and had recollections of a handsome, brilliant youth, full of life and enthusiasm, who had often spent long hours with her father discussing plans and schemes for the amelioration of his people and country, when he should attain power. She knew that her father had been fond of the young Prince, and she herself had been attracted by him. She also knew that it was a match of which her father would have approved, and she felt she could not be more unhappy than she was at home. She refused to give her consent till she had seen the Rajkumar, and her mother consented to an interview. Fortunately Mira found him very much the same as when she knew him before, and although she did not feel convinced that she loved him, she felt he was sufficiently in sympathy with her to win her love and make their married life happy. To her mother's great joy she consented, and the date for the wedding was fixed.

Five years had elapsed since then. Those five years had taught Mira many lessons. After a short period of happiness had come years of bitterness, of misery, of unhappiness, of loneliness. She had been awakened from her dreams of a happy life—a golden future in which she and her husband would work together for the good

of their people, finding their happiness in each other's love, sympathy and companionship. The awakening had been almost sudden. A change seemed to come over the Prince. He seemed to be gradually drawn into a different circle—to make different friends whose ideas were centred on pleasure and pleasure alone. His country, his people no longer interested him. Very soon they seemed to have less and less in common, and in time his neglect of his wife became more and more marked.

At first she tried all she could to win back her husband's heart; she tried to interest herself in his pleasures and pursuits, to once again turn his thoughts to higher and nobler things. But all her efforts were unavailing: all she met with was neglect and coldness. She argued to herself that she was his wife, that in spite of everything her duty was to love him, to do all in her power to win him back. But the plainly marked change evinced by her husband chilled her and froze all feelings of love and duty.

The precepts of her girlhood's training came back to her: she began to question accepted standards. Why was she bound to love and honour this man who had lost all love for her, who had not cherished her in any way, to whom she was of less moment than his horse or dog—this man whose only ideal of life was pleasure and self gratification.

A fierce longing came to her to free herself of this bondage, for bondage now she had come to deem it. Her one comfort and consolation was her gentle mother-in-law. The old lady grieved over the behaviour of her son but had no influence over him. She loved Mira tenderly, and did all she could for the girl; but she was an old lady who had all her life been brought up on old ideals. She could not understand Mira. Her outbursts, her mental revolt horrified the old lady, to whom the term husband and god were synonyms. She would gently upbraid Mira and say that all women had to bear with men, that it was her duty to love her husband no matter what he did, that she must have sinned in some past generation to suffer so much now, but that by prayer and patience she would attain happiness. She would try and persuade Mira to win her husband by all a woman's arts—to await him with humble patience that he should throw her a few minutes of his society, but Mira refused to do this. Her own feelings of self-respect and dignity would not allow her to do so, if she could not free herself entirely, she would not degrade herself further. Where there was no real bond of husband and wife she would not pretend there was one.

The Prince was glad to leave her to herself and pursue his own way unchecked. Gambling, racing, the society of people congenial to him, filled his life. He had barely seen Mira in the course of the last three years, and had not been to his ancestral home. She had found solace in books—solace of a kind—for her heart ever craved for human sympathy and companionship and affection. Still she was left unmolested—free to live her life alone. She had studied much, and thought deeply in these three years. Books, papers, magazines, all were devoured by her eagerly. There was an old librarian at the Palace, a man of deep thought and scholarly attainments; and with him she used to spend many a long hour discussing and learning many things.

The politics of the day were of great interest to him, and he taught her to love the history of her own country, to hope for a time when her countrymen would all be united by their love for that country, when differences of caste and creed would be forgotten and all would work with one common goal in view—the good of their country. He did not preach the foolish principle of merely ousting their conquerors, but showed her that the true ideal was self-improvement, self-culture, self-restraint. He did not decry the benefits of Western influence, Western thought and education; but he taught her to discriminate and take all that was good in the West and assimilate with the good in the East.

The political situation had been full of interest that year. New reforms had been propagated and people were hoping that much might come of them. A new and sympathetic Viceroy had just come out, who was endeavouring to know the people more

thoroughly, and who mixed with the Indians as a man amongst other men—not a lordly potentate amongst slaves. He had already given proofs of his real sympathy and understanding of the people whom he had been sent out to govern, and by a few tactful and wise acts had done more to sooth the angry feelings and quell the disturbances than any number of repressive measures could have done.

A week after the Prince had arrived with his party of friends—a week that had been spent in strange and loud revels—Mira had occasion to go to the room she used to occupy to fetch a book she wanted. She thought she could safely slip in and get her book and come away unperceived, especially as she had watched the Prince and his friends start off an hour ago on a shooting expedition, which would ensure their absence for some time. She got through the gardens and to her room without being seen and took the book she wanted from the shelf.

As she was leaving the room she heard a sound as of some one sobbing. She stopped perplexed and looked round. To her surprise she saw a youth of about 19 crouched in a corner of the room near the table—his head buried in his arms—sobbing convulsively. An impulse of pity moved her, and going up to him she said gently, "You are in pain or trouble. Can I do nothing to help you?"

The youth looked up wildly and stared at her in terror. She repeated her question, but he remained speechless, and a sort of fear crept over her at his wild demeanour. Then to her surprise he fell at her feet crying, "Princess, help me—help me to get away—hide me. I cannot do what they want me to, and if I do not they will kill me."

After some little time she understood the whole truth. It seemed incredible, but little by little the overwrought boy blurted it out to her. A plot had been formed—a diabolical plot—and this boy was the unhappy instrument selected. The Viceroy was coming on an informal visit the next day—it was one of his characteristics to go amongst the people *incognito*. Some of the mad irresponsible youths, who thought that by committing murder they could save their country, had got wind of this and had formed a plot to kill him.

The scheme had been very cleverly arranged. As the Viceroy was coming *incognito* no public reception was to be given. The Prince had placed two motor cars at his disposal, and this boy was to drive the Viceroy's car. But instead of driving straight to the Palace, he was to take a turning which led to a ruined temple some miles distant, where other members of the secret society were to meet him and shoot the Viceroy and any A.D.C. that may be with him. The temple was in a somewhat inaccessible spot, and no one who was not thoroughly acquainted with the country could easily capture or trace them. The other car that was to bring the members of the Viceregal party was to be tampered with so that it would be unable to start along with the Viceroy's car or follow it the whole way.

Little by little Mira elucidated this strange story from the boy. He had been unwilling from the very first to do what his whole nature revolted against, but had been forced to consent by the terrible oaths he had been made to take and by dread of the threats held out. He had been selected particularly because he had been in the Prince's service for many years and knew every inch of the country well.

Mira had always taken an interest in the boy, and when she was first married it was really she who had persuaded him to learn the work of a chauffeur and had finally made him the Prince's own chauffeur. He was of gentle birth, but owing to want of means had been unable to pursue his studies as an engineer. He had no desire to earn a pittance as a clerk, and had the courage to break through the prejudices of his caste and accept the opening offered him by Mira. Unfortunately while in Calcutta he had got mixed up with one of these secret societies, and was now unable to extricate himself from the terrible situation in which he found himself. His life would be forfeit if he failed to obey. As

the day grew nearer, he felt more and more unable to carry out the dreadful scheme. The associations of his youth brought back his better feelings with great intensity. He felt he would die rather than be a murderer. When Mira spoke to him his pent up feelings had given way, and he could keep nothing back from her.

Mira's brain acted quickly. Something must be done to avert this crime, and yet save this boy. "Listen," she said hurriedly, "I have thought of a plan, but I dare not stop to tell you here. They may return at any moment and I would not let them see me here. Come to the garden at the temple house after dusk. I will think everything out carefully. Do not fear; I shall save you and prevent this murder."

She left the room swiftly and hurried back to her own place. The whole day she secluded herself revolving her plan in her brain till she had come to the most satisfactory solution. At dusk she went to the garden and in a few minutes met the boy.

"You must promise to do exactly what I tell you," she said, "and all will be well. Listen! you remember I often used to drive a car when"—her voice faltered—"when the Prince was here some years ago. I have not forgotten how to drive, and I intend to take the motor which will go for the Viceroy to-morrow." The boy started and attempted to protest. "No, it will be perfectly safe. In the meantime you must remain in hiding here, so that they cannot find you. As regards the rest of the plan, I will tell you nothing further now. Rest assured all will be well. You have promised to obey me implicitly. All you have to do is to bring the car here to-morrow and leave everything in readiness for me, and leave your livery in the car. You must remain concealed here where they will never think of looking for you. Now go."

She left him before he could say a word. Only part of her task was done; the hardest part was still to come. She could not carry out her plan unaided, and she knew there was only one person to whom she could confide all, who could help her and yet not hand the boy over to justice. The Prince alone could help her to carry out her plan to perfection—would he help her? He was brave and true—he had been in days past and could not have changed so utterly as to refuse his help. She was sure he would not hesitate to risk his life to save another's—to avert a terrible crime.

Mira's mind was made up. She would humble her pride and ask for his aid. After all it was not for her own sake but for another's life. They might unite for once over this, and afterwards—oh, well, plenty of time to think of that after! She sat down and wrote a letter which took her some time. When she had finished she called out. A servant came in response. "Take this letter to the Prince and bring back an answer. I shall wait here."

Half an hour elapsed—she sat there waiting. Presently the servant returned. He handed a note to her. She tore it open with trembling fingers and read, "I will do what you wish." Only these half-a-dozen words—nothing more.

All night long she could not sleep. The grave risk she ran, the seriousness of the plot, all this never even entered her thoughts. Only one idea filled her head—she would see her husband again on the morrow after years, sit by his side, speak to him, share with him a common danger, act with him in a joint plan. In spite of all she had suffered she still loved him passionately. In spite of all she had tried to force herself to believe she believed in love. How would they meet—would she be able to school herself—control herself?

The next evening at the appointed time a motor left the Palace. The driver wore the Prince's livery. One of the maids watching it idly remarked, "There goes the motor for the Lat Sahib. He is a funny man and likes to go about like a poor nobody, instead of having a band and a procession and a grand reception, as I should do if I were the Lat Sahib."

Curiously enough, as soon as the car was out of sight, instead of going to the station it turned to a path through the jungle. When it had gone about three miles the car stopped and a man who was waiting near the roadside got in without a word. He was

covered entirely by a huge motor coat, and his face was hidden by motor goggles and a cap drawn well over his head. They drove on in silence. After half an hour they came to a ruined temple. The car stopped, when it was surrounded by a dozen men who opened the door and seized the passenger. He offered no resistance but got out quietly, followed by the chauffeur. They all walked in silence to the temple. Suddenly one of them stopped, and seizing the chauffeur by the arm said, "You have tricked us. Whom have you brought? This is not the Viceroy. He is an Indian." The stranger turned round, and tearing off his cap and goggles confronted them.

"Do you not recognize your Prince," he said. "You wanted to murder a man; well, here is one for you. I give my life for his. I am alone, unarmed and defenceless, fit prey for men like you."

There was intense silence. Then it was broken by one of the men.

"We have no grievance against you. You are one of our own countrymen—our own ruler; it is this foreign ruler's death we seek. We will not stain our hands with your blood, but the traitor who has betrayed us, he shall die." As he spoke he seized the chauffeur by the arm, but in a second was flung aside by the Prince. "Take care how you touch the Princess," he thundered. "The Princess!" they stammered.

"Yes—the Princess. She discovered your dastardly plot and at the risk of her own life has saved you from committing a vile crime. You fools, do you think that by killing an innocent man you can save your country. Give up these foolish ideas; go back to your studies and train yourselves to be men. Learn to be just and self-reliant—only then may you be fit to rule yourselves."

Mira had flung off the great coat and cap which had disguised her. She stood pale and trembling near her husband. Coming forward she said to them in a low sweet voice, "I have risked much to save you from this crime. Promise me, you will banish all these thoughts from your minds, and above all that you will not attempt to revenge yourselves on the poor lad who was your tool. He has betrayed no one, he would give no names, and he would have suffered death rather than betray you or be a murderer. The Prince and I pledge ourselves not to betray you. Will you in return pledge yourselves to give up these ideas of assassination?"

The boys—for they were little more—bent to the ground at her feet. "We promise, Princess. If there were more women like you our country need never despair of salvation. It is your bravery and fearlessness that has taught us the truth to-day."

Mira turned away slowly, went towards the car, and silently took her place at the wheel. The Prince followed, but this time took his seat next to her. Her heart was throbbing madly. She was utterly unable to speak. The strain and anxiety had kept her up till now. If only she could reach home without breaking down. The car went on silently. It was quite dark as they entered the gate near the temple house, where the car slowed down and then stopped. She waited for him to alight so that she may get down at the temple house. Suddenly he bent forward. "Mira, will you not save one more soul to-day? Have I sinned past forgiveness? Dare I ask you to help me build up my life again? I too have learnt to-day where the truth lies." He waited for an answer. She could not speak. Then her hand slowly went to the steering wheel again, and the car turned to the Palace. With a happy smile he bent and kissed the little hand that was guiding him to home and love and happiness.

LIL.



Broodings.

TO-DAY the struggle for existence is a keen one and the fight is long and arduous, the pathway dangerous and the harbour never sure. Keener and more arduous probably than it has ever been before during any period of the world's history, for the nations now are teeming with multitudes of life and throbbing with the things of world-wide civilisations, all kept in touch by the far-reaching discoveries of modern science.

Amid the strife and bustle, amid the conquests and anxieties, and even amid the defeats it is necessary we should have something to draw us away from it all into fresher and more joyful regions where the mind can be at rest. Our religion, no doubt, will sustain us by helping to cheer and uplift; while literature of a good healthy nature will relieve and raise our spirits, and by its racy and breezy tone will prove a genuine tonic to the system and carry us above the sordid worries and cares and petty troubles that too often follow the course of our mundane existence.

A good book or a good magazine is a companion, a friend, a comrade on whose impartial and unselfish help we may rely under all circumstances, even when those nearest and dearest seem to have forsaken us. Why, we who love books and reading should pity those who have never tasted of the fruit of the tree of knowledge. What a wonderful region they have never seen, what delightful gardens they have never looked up, what sights they have missed, what pleasures never tasted.

Oh, what it is to have at your command books, books, books. Within their pages the stored up knowledge of the ages is revealed to us; the experience the human race has gathered in its travel, from the dawn to the noonday glory of splendour and power with visions ever issuing into view. The wisdom uttered by humanity's noblest sons, the genius lavished by its grandest intellects and the facts gleaned on the shores of the eternal by its myriad units; the facts that form the foundations of all our thoughts and ideals and on which the whole superstructure of our civilization has been built.

Ah! what a glorious mansion, what an inheritance, what an architectural fabric of fragile workmanship, delicacy and beauty, has been built up by the sages, scientists, workers and prophets of the race. Something of which we ought to be proud, something we ought to learn and learn from; something to praise and take pleasure in. The divine shining forth in the soul of man, the spirit that moves within us, shapes our aims and our aspirations, guides our actions, moulds our character and carries us onward on the path of progress, from stage to stage, along the unending roadway of the eternal; fashioning the present from the past, the *now* from the *not been*, and forming the Future in the matrix of the Present, even as stars and worlds are ever forming, ever evolving from star-dust and nebula in the womb of the universe, to burst forth red-hot into the visible system.

Ever and anon from the wreck and ruin, or from the disintegration and decay of the old, new forms issue into being; new ideals and new thoughts, grander in their conception, higher in their flight, and holier in their aim spring forth and blossom. As the old generations wane and pass away, the new with a new-born manhood, imbued with the spirit of their progenitors and armed with their experiences, press upward, onward, forward along the road that humanity has been travelling through the ages. On into the unknown, cutting ever further, making the unknown into the known, exploring and opening the secretest chambers of the universe, revealing the beauties and unravelling and solving the problems of nature.

Suns glorious and golden, passing athwart the disk of the brilliant day, wane in the evening and drooping to the horizon dash through the portals of the west and are lost in the night and the stars. But even as an old sun sets and passes, so a new sun waxes on the verge of the eastern sky and its rays light the hill-tops and glitter on the grasses, and sparkle into radiance on the dew-drops that deck the lilies and the roses, in the gardens of the morning-land.

I shall burn up before thee, pass and perish,
As haze in sunrise on the red sea-line,
But thou from dawn to sunsett shalt cherish
The thoughts that led and souls that lighted mine.

Yes, we shall burn up, shall pass and perish even as haze in sunrise on the red sea-line. Be it ours to see then while the opportunity is given us, that we build up an intellectual mansion of the finest architectural skill, graceful in its proportions and of unsurpassed

delicacy and beauty. A structure whose foundations are laid on the bed-rock of Truth and the design of which has been fashioned for eternity.

We may pass away but it will remain for ever an enduring monument of our patience, industry, self-sacrifice and worth. Immortal, that neither time, tide nor adversity, neither criticism nor error, can or will sweep away. That which rust cannot touch, nor age crumble and decay.

We build for the future so that the generations yet to be may limn ideals we never limned and climb heights we never attained. They shall begin where we leave off; then let us see that they, the yet unborn, from dawn to sunsett shalt cherish the thoughts that lead and souls that lighted theirs.

Even as we ourselves should cherish the thoughts that lead and souls that lighted ours. Those prophets, those sages and thinkers of the past whose sowing we now reap, whose industry we now benefit by, and upon whose work we build. The rivers of the past are the streams on which the ships of the present ride and over which our spreading gonfalons fly. We are but a continuation of all that has gone before us, enhanced by new imaginings and ennobled by greater moral strength and power.

Life as life no value has; it is simply and solely a great arena wherein values may be created. Those values rest with us, for they are our thoughts, our beliefs, our ideals and our aspirations, put into action as shown in our character and our work. By them shall we be judged. Well will it be if we remember that

The time is coming when it will be asked of us
Not what *our* fathers did nor who they were,
But what deeds *we* have ourselves enacted.

As suns rise and set, and moons wax and wane, let us never forget nor neglect this trust that has been imposed upon us, that we inherited with life itself. Let us see that we make ourselves worthy of it. So thinking so acting we shall not fail. Strong in hope, firm in purpose, steadfast for the right, victory shall crown us with its wreaths of greenest bay; our triumph shall be grander and more enduring than the stateliest pean that ever rolled in thunder down the *via sacra* in the Roman's palmey days.

YENYA-EN-NASR-PARKINSON.

[NOTE.—This paper was sent to us by a valued contributor. He prefaced this with a eulogy which we cannot say we deserve to-day. But as we cherish it as an ideal, we quote the words of our contributor.—]

"A weekly magazine, sweet with literary flavour, and racy with the rhythmic march of words and all the poetry and imagery of the East. Good name, too, the 'Comrade.' A comrade is one to whom (or wherein) you can pour out your thoughts, your joys and your sorrows, and picture the ideals that stretch out before you in a long vista until they disappear in the mists that enclose the form of the future. Not (on philosophical, nor historical, nor yet scientific. But artistic in every literary and poetic sense, art personified yet not masquerading. That is the point, that the ideal. Racy, witty, breezy, yet cultured and rich with the new-born flowers of poetry and the gorgeous blooms of rhetoric; joyful with the laughter of the morning of life and brimming with wit and wisdom of races that have lived and loved, and who learned and taught when humanity was in its youthful days and science in its cradle."—ED., *Comrade*.]

Selection.

Arab and Turk: An Ancient Quarrel.

THE anxieties felt or affected in the sensitive bosom of the European Press for the fate of Morocco have diverted attention from the vicissitudes of the revolt in the Yemen and the efforts of the Young Turks to stifle a rising which menaces the whole ascendancy of the Ottomans in the world of Islam. It is an old quarrel. And also not very old; for the Arab, heir to the long glories of the Prophet in the prime and pride of Muhammadan victory and civilisation, regards the plebeian Turks from savage steppes of Mongolia or further, as the merest upstarts and usurpers in the courts of the City of the Koreish. It was indeed only the other day, as days are counted in history, since the horsetails of the

Pashas first waved in the free air of the Arabian deserts. Even in recent times the present claims of Constantinople to dominate Mecca and Medina only reverted to the Sultan of the Ottomans on the overthrow of the mighty Mehemet Ali of Egypt, who had contrived to reduce Hedjaz and the Yemen to a qualified dependence on his ambitious dominion. Mehemet Ali, we know, might have carried his victorious arms to Constantinople itself, but for European alliances coming to the aid of the tottering throne of the Turk. When the pressure of the Quadruple Alliance had forced the great Albanian to relinquish to Turkey the most of his conquests, his claims to Arab allegiance were transferred with the rest. But the Arabs have never professed to regard the rule of Turks or Egyptians as much more than a passing piracy; and the present rising of the Sultan Yahya of Yemen and the Sultan Idrees of the Hedjaz hills against the dynasty of the Young Turks may be said to be following strictly the way of precedent as well as of inclination. On the other hand, the Ottoman Government claims to hold the Arabs in virtue of that cession of the Holiest Relics by the last of the Egyptian Kalifs at the beginning of the sixteenth century of our era; and still more, in virtue of the passing conquest of the Arabian coastland at the same period by the great Ottoman Sultan, Selim the Terrible. It is worthy of note that those Turkish claims to the sovereignty of Koweit and Oman, which our Foreign Office makes such a special point of repudiating, in connection with Bagdad Railways, Gulf gun-running, and similar matters of moment and delicacy, are put forward in defiance of the most ancient traditions of the Arab nation as well as in contravention of the treaties made between those petty remnants of the mighty Arabia of old and the Government of the British Majesty. The Majesty of Britain was also, it may chasten our pride to remember, a struggling sort of Saxon heptarchy, or a dependent appanage of Norman dukes, when the magnificent Pontiff-Emperors of the Muhammadan world were despatching Arab viceroys to govern the fairest provinces of Christian Asia and Africa; and they had planted the banners of the Koran on the passes of the Pyrenees and in the plains of Southern France long before our Egbert had set up a sort of unity over the divisions of an England that was coming into being.

But disputed and disputable as may be the right of the Ottoman to rule in the Holy Places of the Arabs, there can be no doubt of the urgent necessity of the policy which is forcing the Young Turks to expend, if necessary, their last battalion on reducing Hedjaz and Yemen to obedience. It is little short of the absolute existence of the Ottoman Empire which is at stake. The unchecked triumph of the Berbers of Morocco over the Sultan Muley Hafid, would be less fatal to the Shereefian States than the victory of the Arabs at the present conjuncture to the throne of the Ottomans. There is more than a national rising; there is also a religious revolution or reformation—the two things are frequently identical—in the action of the Arab clans against the Turkish Padishah. While Abdul Hamid sat in the seat of Ottoman, his plan and policy of Pan-Islamism had a wonderful influence, as it was intended to have, upon the centrifugal tendencies of the various races who, united by little but the common faith of Islam, compose the vast and unruly heritage of the Sultans of Constantinople. From the mosque of Muhammad the Conqueror, from the palace of Yildiz, the wily despot and tenacious politician on the throne sent out to all parts of the Muhammadan world, far beyond the actual dominions of the Ottoman Sultanate, constant files and troops of priests and missionaries, to bear to the most distant regions the message to all True Believers to knit closer the bonds of brotherhood and to be One People in defence of the Faith.

How much or how little Abdul meant by his constant inculcation of Muhammadan unity may be open to endless explanation. It was certainly playing with fire, and his Young Turk supplanters have as certainly burned their fingers badly over some of the fires which the master of ten thousand spies and preachers had left smouldering between the Balkans and the Gulf of Persia.

But there can be no question that Abdul's Pan-Islamism powerfully recommended his temporal sovereignty as well to the exalted zealots who are naturally so influential within the very land where the Prophet was born and died. Significantly enough, the Young Turks now find themselves concurrently at desperate war with Albanians and Arabs; and it was the perpetual policy of the Sultan Abdul to bind the Arabs and Albanians to his throne and banner by every flattery and every privilege. His great plan of the Hedjaz Railway to the Holy Places could only be brought within measurable distance of completion by a policy of the most profound and ostentatious regard for the religious enthusiasm of the Prophet's countrymen. That railway was an open menace to their isolation. It threatened the trading monopolies of powerful owners of caravans of camels and masters of transport. But the pious and cautious Sultan in the jealous solitude of his guarded palace on the Bosphorus was unceasing in his appeals to the racial and religious pride of the Arab clans. The railway was to bring countless myriads of pilgrims from the ends of the earth to glorify the tomb of Muhammad. It was also to bring countless myriads of consumers of every commodity which the clans of Mecca and Medina could supply. The rich offerings of the increased pilgrimages would enrich Arabia while fortifying the Faith. Even the fierce suspicion of the toughest Wahabists, those ultra-Puritans of the Koran, was lulled by the perfect behaviour of so pious and paternal a Padishah. Though a Turk could never, of course, equal the pure-blooded sanctity of a genuine Arab of Mecca, still this Turkish Sultan was so close an approximation to a Holy Arab that no believer could raise inopportune doubts about his strict claims to be the Vicegerent of the Prophet of God.

The Young Turks, full of Jew counsellors, proud of Paris freethought, soon played the mischief with the policy of Abdul Hamid in Arabia as in Albania. The Albanians used to be the pampered and devoted Pretorian guards of the Ruler of Constantinople, obedient to him, though truculent to all others. To-day and ever since the Young Turks introduced their Constitutionalism by court martial, the Albanians and the gentlemen of Constantinople have principally looked at one another over the sights of their rifles. And in Arabia the most sacred of the sacred clans have risen to throw off the yoke of the gaolers of Abdul Hamid with a concentrated fury of fanaticism which has been quickened by fears of temporal losses through the financial and military measures of the innovators. The railway, which was to be a blessing under Abdul Hamid, was now to carry semi-foreign soldiers, full of infidel comrades, in order to reduce free Arabs to the dead-level uniformity of the city-dwellers who dwelt along with swine-eaters and drinkers of forbidden drink. There were to be new taxes paid to a Jewish tax-general called a Finance Minister, a Dvavid from the Jews of Salonika. Who said that the Fetwa of the Sheik-ul-Islam had rightly deposed the pious Abdul Hamid? Was not this Sheik-ul-Islam in reality a Kaffir and an unbeliever? At any rate no nominee of such dubious personages should take the place of the Faithful Sultan in the allegiance of the clans. Had not Yemen a Sultan Yahya who came of the genuine blood of the Family of the Prophet? He was their Imam. Let him be their Padishah. The Sultan Idrees of the Hedjaz, the head of a Wahabi confederacy, or hereditary susceptibility on questions of orthodox belief, angrily rejected a Constitution which made Jews and Infidels the "equals" of the Guardians of the Sepulchre itself. There is very little doubt, or no doubt at all, that the Arab clans are upheld by the sympathy and alliance of the countless confraternities of the Senoussi and similar confederacies of reformers, whom especially the advance of the French in Muhammadan Africa has filled with apprehension and anger impossible to exaggerate. Like the proverbial persons who rush in where angels might be expected to show some diffidence or hesitation, the Young Turks have roused to madness and fear Muhammadan and Christian Albanian, Bulgarian, Greek, and Arab; and the volleying gunshots above the Lake of Skutari and near the walls of Sanaa are echoing round the world of the Moslem Faith.

(Outlook.)



Mr. Gup on Critics.

WHAT is a critic? One author defines a critic as a gargoyle spouting filth from the garret into the gutter. Byron—who, at least, must be thankful to critics for making him a poet—wrote of Scotch reviewers:—

A man must serve his time at every trade
Save censure—critics all are readily made.

It is related of the great lyrical poet of China, Li Po, that the Emperor Ming Huang raised him so high that on one occasion when the poet appeared limping with pain from the tightness of his new boots, his royal patron ordered the powerful eunuch, Kao Li Chi, to kneel and unlace them. The boots were the cause of Li Po's downfall, for the eunuch never forgot and in the end procured his exile through Yang Kwei Fee, the beautiful court favourite. The poet's modern panegyrist, Mr Cranmer Byng, says that "the quarrel between Kao Li Chi and Li Po is typical of the eternal quarrel between the eunuch and the poet of all times and nations. At some period of their lives, Hafiz and Sa'di, Byron and Shelley, Goethe and Hugo, whom you will, have all had their boots unlaced by the trembling hands of eunuchs raging in their hearts, and have suffered from their canny. It is the old struggle between the creative and the abortive, which will continue as long as the birds and the winds and the streams sing, free and poets go into exile because of them."

Well, it is not always boots that bring about the downfall of writers, nor court beauties the only auxiliaries employed. The world has progressed since the days of the good Emperor Ming Huang. The injured party now becomes a candid friend, and the experienced in these matters know that a candid friend is far more dangerous than a court favourite. From the high altitude of the pulpit of the Press wounded susceptibilities are poured forth in the dignified language of a sermon and the eternal principle of revenge is served on the festive board with the latest garnish of morality, dignity and discretion. Immortal Byron, thou knewest a thing or two in this line and hast well exposed those who

Affect a candour which they do not feel,
Clothe envy in the garb of honest zeal.
And who can say that thy estimate is wrong when thou sayest
Hope constancy in wind or corn in chaff,
Believe a woman or an epitaph,
Or any other thing that's false, before
You trust in critics who themselves are sore.

Some of these, sore after their flagellation with my playful cat-o'-nine-tail—never laid on any bare back save in the way of kindness—have assumed the rôle of critic. In the Middle Ages there was a grand institution. Whenever a grandee sent his boy to school a poor man's son was sent with him. No, Burly Raja, this was not exactly charity enforced through a Compulsory Education Act. The *raison d'être* of this arrangement was that whenever the nobleman in the caterpillar stage did not know his lessons or was up to some mischief—which was not seldom—the teacher flogged the poor man's bairn. That was the grand aristocratic institution of a Whipping Boy. This an age of revivals. Witness the odes sung to the lady who became a *sati*. So our revivalists have resurrected the Whipping Boy and the first of its kind is my dull and staid companion, the *Comrade*. When I am frivolous—and when am I not?—'tis my comrade that's whipped for want of dignity. When my wee little sting bores it way through hides too pachydermatous to mind being whipped even with scorpions, it is my Whipping Boy that has to feel the lash for a lack of suavity. When I am drunk with joy at the passing stupidity of men, it is my stable companion that is dug in the ribs with the spurred heel for a want of sobriety. When I laugh at their follies and flourish, some Cassius with a lean and hungry look turns round and tells the world that my *comfrere* is devoid of a truly healthy liberalism. When I refuse to tolerate the cant of the sanctimonious, it is the other rascal that is declared to be without a catholicity of outlook. Like philosopher Jaques, my only suit was motley,

Provided, that you weed your better judgments
Of all opinion that grows rank in them
That I am wise. I must have liberty
Withal, as large a charter as the wind,
To blow on whom I please, for so fools have,
And they that are most galled with my folly,
They most must laugh.

But these worthies mistook the identity, and, while praising me for a judicious sensibility, have diagnosed in the *Comrade* an utter absence of sanity of judgment. As Bovril said to the Bull, "Alas! my poor brother."

If not a revival of the Whipping Boy, should like to know what it is. Knew a man whose intellect had long ago left a P.P.C. on him. The boys of the *mohalla* used to tease him and occasionally slap him and run away. For every offence there must be found a criminal, says the Police Manual. Well, this gentleman thought

the same, and for every slap he received from a runaway he gave two to the nearest man. He is dead long since, but maybe his judgment has transmigrated into the empty pates of the *Comrade's* critics. But there is more method in their madness. They have taken to heart the advice of Monsieur Jaques:—

He that a fool doth very wisely hit,
Doth very foolishly, although he smart,
Not to seem senseless of the bob.

They are wise men who, though they smart under the sharp strokes of the cat-o'-nine-tails, do not like to seem to feel "the bob." But they go in search of a scapegoat, and whet their knife to sacrifice my poor brother on the altar of the deity of Revenge.

And what has the scapegoat done? It ventured to differ from those who hailed the Depressed Classes as their long lost brethren when the year of grace—and of Census—1911 came round. It depicted the Politician as saying to the Depressed creature—to call him "man" may again offend orthodox susceptibilities—"Brother, give me thy vote, but away with *thee*!" But the scapegoat has evidently followers in the circle of the blest. Writing of the arrangements in the proposed Hindu University, that ideal weekly, yclept *Indian Social Reformer*, wrote the same thing but in a larger number of words. "They (the Brahmins) are unwilling at heart to part with the sacred science, though many high caste Hindus are every inch prepared to recognise all the low class men as Hindus, *when they stand in need of their votes*." It referred to the difficulty of the administrator, and in particular of the Census Commissioner, in defining who was Hindu and who was not. Of course, it was fanatical and bigoted! But a Hindu of Hindus writes in the same ideal weekly that "a more hopeless or more thankless task for the legislator cannot be conceived than that of defining what Hinduism is or is not." Know not what term of opprobrium is reserved for him, for the vocabulary has probably been exhausted. But my *Comrade* would do well if it followed the tactics of the fisherman in the *Arabian Nights* who was allowed by the door-keeper to take fish to the Caliph only on promise of half the price, and when the good Haroun-al-Raschid asked him to name a reward, begged for a hundred lashes on his bare back—and did not forget his partner.

If there is an offence committed, the guilt is mine. It is I who pick out those who are

Afraid of shame, unknown to other fear

Every canting politician who is undisturbed by conscientious qualms, whatever race or creed he may belong to, will have to reckon with my grey goose quill. It may be the sanctimonious unitarian who would concede everything to his rivals, even political importance, but not a separate electorate; or it may be an authority on the breeding of cattle who strays into the realm of the education of men and wishes to lay it under a ban. It may be the worshipper of efficiency or the apologist for excise on cotton. It may be one who professes depressed Hindus to undeprived non-Hindus, or one who likes illiterate servants more than literate citizens. I will not seek to know their creed nor examine their colour. I will only look at the colour of their views and the faith which they have in them. To cull a quotation from the posy of the critic, "*I will be harsh as truth and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard.*" If my critic lifts the brain-rap of India to let others see the thoughts that move her educated minds, I lay bare its heart to show the world what moves those that claim to be her patriots. I mistake not a grimace for humour, nor think that wit and malice can sleep in the same bed. I laugh and thrive, the world enjoys it; but when the cap fits, ridicule leaves a wound where indignation, however righteous, would succeed no more than water on a duck's back or a pellet on the hide of a rhino. I have no libels on my conscience. Humorous rebuke and pointed railery are my only weapons; but I have no faith in taunts that are ungenerous or unkind. "No kind of power," said Macaulay, "is more formidable than the

power of making men ridiculous." He who has it owes it one part to himself and three parts to the man who is the butt of his humour. Ridicule is the best test of truth, and those whose dignity or humanity, patriotism or wisdom shrinks from this test, only show that the cap and bells which are a misfit for the fool just fit their pates. Pope boasted that

While I live no rich or noble knave
Shall walk the world in credit to his grave.
To virtue only and her friends or friend,
The world besides may murmur or commend,

This is too much to boast, but I may so far prefer to "err with Pope than shine with Pye" as to pledge my word that

A lash like mine no honest man shall dread.

One of my critics wrote that I had "already discarded the borrowed feathers of Indian Unity and was now *pluming* myself on the high and dry political garb of the Muslim League." One does not know whether to admire the mixed motives more or the mixed metaphors in this tremendous judgment of the Tribune of the People. Am I a partisan? Let him ask that question who is of no party himself, for it does not sound well in the mouths of those who are

well instructed in the patriot school
To rail at party, though a party's tool.

We had announced that we are "partisans of none, comrades of all." This does not suit our critics and we are asked to change our motto. Will the following suit them better?

"COMRADES OF NONE, PARTISANS OF ALL!"



Petty Larceny.

(BY OUR SPECIAL KLEPTOMANIAC.)

[MOTTO.—"Wit is your birthright, therefore steal it where-soever you find it"—*Rigmarole Veda*.]

GIRL (seeing a regiment in the street): Mother, do look. Here are all nurse's cousins coming down the street!

A WRITER tells the following story of an incident in a Western University. The dean of the institution was told by the students that the cook was turning out food not "fit to eat."

The dean summoned the delinquent, lectured him on his shortcomings, and threatened him with dismissal unless conditions were bettered.

"Why, sir," exclaimed the cook, "you oughtn't to place so much importance on what the young men tell you about my meals. They come to me in just the same way about your lectures!"

A SCHOOLMASTER was taking a class of boys in geography, the lesson being the islands of the world. The boys were asked to give the name of any island which came to their minds, but their knowledge had reached its limit, and the class had come to a standstill so far as islands were concerned.

"Come, boys," said the master. "Is there no one here who can give me the name of another island?"

But no answer came from the class.

"Now, then," said he, "to help you a little. Supposing I were a piece of land, and all around (pointing) was water. What island should I represent?"

The answer he expected, of course, was, "The Isle of Man." But a bright boy, very eager to answer, said:—

"Please, sir, the Scilly Islands."

A NORTH country farmer took his son into the Crown Court, at a southern Assize town. On the bench was Baron Clesby, gorgeous in scarlet and ermine, statuesque and motionless. The yokel gazed with open mouth at the resplendent figure on the dais.

Suddenly the Baron moved his head from right to left and left to right.

"Why, foyther," said the boy, "it's alive!"



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When writing to the Manager please quote your Register Number, but not C-966, which is the number of the paper in the Post Office.

We have received many complaints from subscribers about non-receipt of the paper and have forwarded them to the Postmaster-General, who is very kindly holding an inquiry. We would request our subscribers when they do not receive their paper to complain to the Postmaster-General of their Circle, and inform us also that a complaint has been made. The date of the missing issue should be given in every case. A postal complaint does not require a postage stamp, if the words "Postal Complaint" are written on the envelope. If our subscribers co-operate with us we hope to check this growing evil very soon.

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—MORRIS.



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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is so little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of June at the reduced rate of Rs. 2 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months.

The Week.

Lords' Reforms.

IN THE House of Lords on the 17th Lord Curzon, resuming the debate on Lord Lansdowne's Bill, complained of the Government's unfriendly and uncompromising attitude, which he believed did not reflect public opinion, and also of its refusal to reveal its policy, which he attributed to the fear of a certain section of its followers. Lord Curzon contended that the Bill was fairness and simplicity and pointed out that though according to Lord Morley in the reformed House of Lords there would be a Unionist majority of forty, in joint sessions the Radicals would at present have a majority of eighty.

Lord Courtney hoped that the Government would encourage the scheme, which was a great step forward and not treat it with ridicule.

Lord Rosebery asked what the composition of the House would matter when the Veto Bill had become law. Who would consent to a degrading existence under this law? On the Veto Bill alone depended not only the future of the House of Lords but the double-chamber Government and the whole constitution. He held no brief for Lords or Commons, but implored the House to do what it could to preserve double-chamber Government.

In the House of Lords on the 22nd the second reading of Lord Lansdowne's Reform Bill was passed without a division.

Lord Haldane reiterated the hope that the two parties would co-operate in the matter of reform and the necessity for first passing the Veto Bill. Lord Lansdowne's Bill was a great step forward. To that extent there was a measure of agreement. They would certainly not divide against the Bill. It might, however, be a long journey before the reconstitution necessary in order to repair and make stable the fabric of the constitution was completed.

Lord Lansdowne, winding up the debate, said he had been criticised for not including representatives of the Dominions, but he believed it impossible without a kind of revolution far beyond the limits of the Bill to adopt an attractive and patriotic suggestion. He defended the fairness of the Bill but did not in any way wish it to be regarded as unamendable.

The Veto.

IN THE House of Lords on the 23rd Lord Morley, speaking before a crowded House, proposed the second reading of the Parliament Bill and said the Bill left the Lords substantial powers. If these were wisely used and in a spirit of co-operation they would enable them to exercise an important influence over the whole character and shape of legislation. The methods of the Bill were not necessarily final. When it was passed it would be open to Government to consider not only the reconstitution of the House of Lords but the desirability of less dilatory procedure. Lord Morley hoped the House would avoid a course leading to extremities, possibly landing the country in great difficulty and perhaps grave confusion.

Lord Middleton said they meant to deal with the Bill as a temporary measure which would not remain on the Statute Book. He asked their Lordships to give the second reading on that understanding, believing that it was sometimes more patriotic and more courageous to refuse battle than to accept. Lord Middleton further said: "We shall have grave amendments to propose concerning the questions of the powers of the Crown, Home Rule for Ireland, Wales and Scotland, and other constitutional issues. They cannot be left to a chance majority of the House of Commons. If we are to negotiate it must be on something like equal terms. We cannot

negotiate on the terms suggested. We are prepared for evolution, but the Bill as it stands is a catastrophe. You are proposing to apply to this House fetters you did not dare to impose on the white population in Africa and Australia. We ask for a permanent settlement. Such is unobtainable by punitive measures enforced by a bare majority of the people." His Lordship trusted that the Government had not said their last word

Ten Duty.

IN THE Report stage of the Budget Debate, Mr. Wheeler moved an amendment to make the duty on Empire grown tea four pence. Mr. Lloyd George asked what India would give us in return. She obtained four-fifths of her important manufactured goods from Great Britain. On the other hand the United States was every year a larger consumer of Indian tea. It would be preposterous to ask India to discriminate in our favour against one of her best customers. Again China bought more of our goods than she did of those of any other three European countries. Was it good business to discriminate heavily against one of our best customers? Mr. Austin Chamberlain said the acceptance of the amendment would be received in India as an earnest of our desire to promote her prosperity. Mr. J. A. Pease stated that it would mean a loss of one million sterling to the revenue and irritation on the part of China and Japan and very little gain to India. The motion was rejected by 212 to 147.

Payment of M. P.'s.

IN A written answer Mr. Asquith states that he does not propose to deal with payment of members by Bill this year.

Unemployment Insurance.

AN ACTUARIAL report estimates that 9,842,000 males and 4,076,000 females will come within the sickness and disablement provisions of the Insurance Bill.

Imperial Unity.

A DEPUTATION from the Council of the Colonial Institute waited on Mr. Asquith and urged him to support the closer constitutional Union of the Empire at the Imperial Conference and the establishment of an official committee representative of private emigration societies to which Government shall nominate a Chairman, representatives of the departments concerned and emigration experts. Mr. Asquith promised to give special attention to the questions presented.

The Imperial Conference.

THE Imperial Conference assembled on the 13rd. Mr. Asquith in his address heartily welcomed the delegates and outlined the nature of the discussions which would be held. Mr. Asquith spoke for half an hour. He emphasised that the Premiers held commissions from the same King and mandates from the same people. They had met for the common good of the Empire and he hoped that substantial results would accrue.

The Premiers replied giving assurances of their loyalty to the new Sovereign. General Botha especially made a feeling reference to Sir Henry Campbell-Bannerman's death. He dwelt on the changes in South Africa and said that no portion of the Empire was more loyal than the Union. Sir Joseph Ward, Premier of New Zealand, proposed that the meetings be open to the press but withdrew the motion in view of the opposition of the delegates. Sir Joseph Ward then opened a discussion on an Imperial Council of State and the meeting afterwards adjourned until Thursday.

In his speech before the Imperial Conference delegates, referring to proposals of closer political union by means of an Advisory Council or otherwise, Mr. Asquith observed that they must remember the value of elasticity in Imperial organisation and the importance for all of fully maintaining Ministerial responsibility to Parliament. With reference to the separation of the work connected with the Dominions from the rest of the work of the Colonial Office, the Government hoped to submit acceptable and fruitful suggestions. "We shall propose that as in 1909, question of defence shall be discussed at confidential meetings of the Committee of Imperial Defence at which the Dominion Premiers and Ministers concerned with defence shall be present." Sir Edward Grey will attend the first meeting of the Committee and speak on the international situation.

Sir Joseph Ward said that while agreeing with Mr. Asquith's reservations with reference to a closer union yet he insisted that an important step forward was essential to prevent the disintegration of the Empire. He dwelt upon the growth of the Dominions and the serious problem involved by increase in cosmopolitan population necessitating an organised Imperial system of emigration and immigration in order to strengthen British sentiment.

Peace.

THE fact that Arbitration will be inaugurated through France as well as Britain has caused surprise, as it was generally understood that only the United States and Great Britain were concerned in the initial steps. The State Department has announced that President Taft has approved the draft of the general Arbitration Treaty. The Draft is not the result of negotiations with any particular country but represents what the United States Government believes to be a sound basis for negotiations for the extension of the scope of its arbitration treaties. The Draft will be submitted to the French and British Ambassadors because their countries intimated a desire to discuss the subject. It is proposed that all the difference coming within the province of International jurisdiction shall be submitted to the Hague Court of Arbitration or by special agreement to some other tribunal created or selected. Any differences which either country thinks does not come under the International Law shall be referred to a commission of enquiry with power to make recommendations and settlements. The Commission shall consist of subjects, native or naturalised, of the two countries who shall be members of the Hague Court. The American Government has submitted the draft of the International Arbitration Treaty to the German Government.

Indian Students in England.

LORD REAY, in opening the new club room for Indian students at 170, Strand, which has been instituted as the result of the appeal by the Students' Committee, said he hoped that the club would form a valuable auxiliary to the Indian centre maintained by the Secretary of State in Cromwell Road.

India in Parliament.

MR. O'GRADY asked. Would the Indian Government pay compensation to the acquitted persons in the Howrah Gang Case, the trial having shown that they were arrested on insufficient evidence? Mr. Montagu said he was not aware of the intentions of the Indian Government. He had not received a copy of the judgment, but he reminded Mr. O'Grady that evidence which was not sufficient to justify conviction was not necessarily insufficient to justify arrest.

In reply to Mr. O'Grady, who called attention to the fact that the first issue of the subsidised newspaper *Jagad Vritha* attacked the Brahmin community, demanding a general boycott of this caste, and asked that steps be taken to prevent a recurrence of such action, Mr. Montagu, Under-Secretary for India, said that Lord Morley had no information on the subject, and was content to leave to the Indian Government the management of the experiment it had undertaken. Mr. Montagu stated "I may add that apart from the experiments in Bombay, Bengal and the United Provinces no further subsidies are at present contemplated."

South Africa.

MR. GANDHI, interviewed by Reuter's representative, stated that the settlement contemplated the introduction at the next session of legislation repealing the Asiatic Act of 1907 and restoring legal equality as regards immigration. As a set-off to the suspension of passive resistance the Government recognises the right of passive resisters, numbering ten, to enter the Transvaal by virtue of their education and reinstates the passive resisters who formerly had rights of residence. Government is also releasing the imprisoned passive resisters immediately and pardoning Mrs. Sodha.

Mr. Louis Botha, interviewed by Reuter's representative, gave details of the Agreement settling the Asiatic trouble and said he was greatly gratified thereby. He was sure Indians would do their part to help the Government to make things as pleasant as possible for them. He fully assured them that the Government entertained no hostility towards them, always remembering that they had determined not to admit any more, except as provided in the Agreement. He hoped Indians, both in Africa and India,

would realise the great difficulty Mr. Smuts had in obtaining the concession he had already made.

Lord Crewe.

LORD CREWE has returned to the India Office.

Protection in India.

SPEAKING at the Central Asian dinner on the 18th Lord Minto said that the dangers which at one time seemed to threaten British interests on the North-West Frontier had disappeared to a certain extent owing to the Anglo-Russian Agreement. Although the Ameer, despite Lord Minto's repeated efforts, had refused to ratify the agreement it had helped to solve the North-West Frontier problems. The frontier danger, Lord Minto said, had shifted to the north-east. The advance of China into Tibet, the occupation of Lhasa and the movement towards the Burmese frontier had put an entirely new complexion on matters. Lord Minto referred to the extraordinary advance of political thought throughout Asia which could not be ignored. He also urged the necessity of protection of the industries upon the development of which the future of India very largely depended. He cited the case of Canada which had become strong by the artificial aid given to industries. Although India did not touch against the territory of a great manufacturing power it touched against competition. Without something like Tariff Reform he failed to see how great industries could be created. He felt so strongly upon this question because he had the welfare of India at heart. The *Times* commenting on the speech says that Lord Minto made a pronouncement on protection of the first importance. Few who were in touch with the recent developments in Indian opinion would question the justice of his view. Lord Minto, the journal adds, was well advised in bringing this new responsibility before the attention of his countrymen.

Morocco.

It is officially stated that on the 16th instant a reconnaissance party en route for Merada was attacked by the Moors near Alwana. Fog prevented the French artillery from coming into action and a French captain was killed, a lieutenant wounded, and ten men killed or wounded. The Moors repulsed a force sent to prevent them from recrossing the Muluya.

Further French reinforcements were hurrying to the Muluya river. Boisset's column was within two days of Fez. He sent pessimistic reports according to which the old town of Fez was believed to be in the hands of the insurgents. Boisset was threatened by the Sherarda tribe, but he hoped soon to sight Colonel Brulard.

The French forces were being continually harassed both on the Algerian frontier and in Western Morocco. An official despatch gave details of a fight at El Alwana on the 15th instant. The French losses were a captain and 27 killed and a lieutenant and six wounded.

General Moinier's column arrived at Fez on 21st May and found all safe. The column entered the town without firing a shot. Great satisfaction is felt at Paris at the easy relief of Fez and General Moinier is congratulated on his feat. It is considered that all that now remains to be done is to place sufficient military and financial resources at the disposal of the Sultan, while rigorously repressing abuses and tyrannous exactions.

Turkey.

THE Grand Sherief of Mecca is carrying out operations at Assy. He reports that a number of tribes have submitted.

The Russian Ambassador at Constantinople has presented to the Porte a Note pointing out that the concentration of Turkish troops on the Montenegrin frontier is a serious danger to peace. The Note says that Montenegro's purely defensive military measures cannot be regarded as threatening and hopes that the Porte will not delay in declaring that its sentiments towards Montenegro are peaceful.

The Ottoman gunboat *Rifakys* has sunk two dhows which were supposed to be gun-running in the Red Sea. The gunboat

then bombarded the town of Khoka, the base of illicit traffic. Two seamen were wounded.

The Baghdad Railway.

AT A MEETING of the Central Asian Society on the 23rd, M. Cheradame, a well-known French authority, said that the Alexandretta concession to the Baghdad Company, in exchange for the retrocession of the company's rights in regard to the Gulf section to Turkey, gave the Germans a magnificent Mediterranean port, the extreme political importance of which would be seen later. England, Russia, and France should agree in time to take action in defence of the common interest. M. Wessilitzki, Russian, said he had the best authority for declaring that Russia was still free to act in concert with England and France. The efficacy of the Triple Entente depended upon its consistent and united action. The speakers generally agreed that the entente still possessed considerable means by which to uphold its interests in the railway.

Peru.

THERE is continued excitement at Shiraz owing to the British Consulate protecting a member of the Kavam family who took refuge there on 8th May. The bazars have been closed and the Consulate is besieged by angry crowds, but no attack is anticipated. The Governor has informed the British Consul that he finds it most difficult to restrain the mob while the Kavam remains in the Consulate. The Consul attaches little importance to this veiled menace.

Somaliland.

THE Aden correspondent of the *Times of India*, under date 7th May, writes.—According to reports received last evening the Mullah has just raided Odhad, about thirty miles from Burao, and looted one thousand camels and cattle. The Mullah is now at Dumare, which is a few days' march from the Warsangli port at Ras-korie. He is reported to have raised Tor-Tor-Gidale, about two days from the Port of Hais, which was abandoned last year, and also Orguo and Boravada, lying forty miles from Burao. The Mullah is said to be determined to take Burao and the neighbouring districts. Berharoon and other clans of Ogaden, who live within Abyssinian limits, have been allowed by the Abyssinian Government to start military operations against Bahar Sama, Arrar Sama, Mahmood Girad, Dolbahanta and Der Yunis of Ishak, who are within British limits. An expedition is being organized by the Ogadens and is to be composed of 4,000 or 5,000 men. The object of the expedition is to recover the animals captured last year by the Dolbahantas and Ishak from Dig Ogaden.

China.

A new departure in railway construction is indicated by the issue of an Edict recalling Tuan Fang from retirement and appointing him Director-General of the Hu Kuang Railway, together with instructions that all trunk lines shall be built by the Government and all now privately constructed be resumed by the State.

The Anglo-German-Franco-American group has signed the Hu Kuang Railway loan. Six millions sterling will be paid over now and four millions later. The loan will bear interest at five per cent. and is redeemable in forty years. The interest is guaranteed by the Chinese Government for linking up Hankau and Canton and developing the Yangtse Valley. The price of the Hu Kuang loan is 95.

M. Sarraut, until recently French Under-Secretary for war, had been appointed Governor-General of French Indo-China.

Cape Outrages.

A NATIVE who has been convicted of attempted outrage on a white woman has been sentenced to death. Attention is again concentrating on the so-called "Black Pearl" problem. Several cases of attempted criminal assault on white women by blacks have excited public opinion intensely and have led to demonstrations and attempts at lynching. An extraordinary affair is reported from Bulawayo. A prominent resident named Lewis deliberately and in cold blood shot dead a native newsboy whom he accused of impropriety towards his children. Lewis surrendered himself and has been charged with murder. He has been released on a bail of £3,000. The public supports Lewis.

TETE À TETE



A LADY, signing herself "Gertrude Lowthian Bell," contributes an interesting article about her journey to Damascus to *Blackwood's Magazine*. Her companion in the train was an old Persian gentleman who consulted her about the selection of a hotel in Damascus and went to it, while she spent the afternoon in sightseeing and specially in visiting the great mosque. "When I returned to my hotel," she writes, "I was greeted by a somewhat unmannerly landlord in the following terms.—'I am much obliged,' said he sarcastically, 'for your recommendation, but I could not take in your friend.' Now my thoughts were busy with the age of the Selcuids. At all events, any one posterior to the Khalif Walid, who built the mosque, had escaped my memory for the moment, and I replied rather stuppishly:—'I have not the least idea what you are talking about,' and went into my room to unpack. But I had barely unfastened a single strap before I brought to mind my fellow-traveller. 'The Persian!' said I, hastily opening the door. 'Yes, the Persian!' he replied angrily. 'He came here and gave your name. I did not know who he was, but I let him come in. What did he do but go into the salon and begin to say the evening prayer—and I have an English bishop in the house! And then he called for a hubbub-bubble. That was too much: I turned him out.' And this happened, according to Mr. Gladstone's classification, on Moslem soil, and in a place which is connected with some remarkable traditions of Moslem toleration. It was at Damascus that when Moavia I, the founder of the Omayyide dynasty, wanted to include a church in a neighbouring mosque for which more accommodation was needed and the Christians refused to give it up, the project fell through, and when later on Abdul-Malek ibn Marwan requested the Christians again to accept compensation, and could not induce them to do so he too desisted. Walid offered a much larger compensation in his Khalifate, and when the Christians again refused to come to terms, he fell into a rage and demolished the church, using the pickaxe himself. It was thus forcibly included in the mosque, but when the Christians complained of this to a successor of his, the great Omar-ibn-Abdul-Aziz, the latter ordered the restoration of the church without delay. The Mussalmans were much aggrieved at the impending destruction of what had become part of a mosque, but could not turn the Khalif from his purpose. At last they treated with the Christians of the place, and offered to restore all the churches which had fallen into the possession of individual Moslems at the time of the conquest of Damascus if they desisted from demolishing the mosque. The Christians accepted this offer and the Khalif was accordingly informed. It was after the restoration of these churches to the Christians that the order for the destruction of part of the mosque was cancelled.

NOT even Rousseau with all his eloquence and imagination could paint in his *Discourses* such an idyllic picture of mankind in the State of Nature, wherein all were equal and free, as the Congress organs paint of the Hindus and Mussalmans living as brothers in the "good old days" when the Muslim League was not, and Bengal was yet unpartitioned. Voltaire had remarked that Rousseau's *Discourses* made one long to walk on all fours, and if the Government is as willing to proceed on the high *a priori* road as Rousseau was we have no doubt it will be equally anxious to walk on all fours after annulling the Partition, and declaring all the branches of the Muslim League as well as the parent institution seditious Samitis under the Act. In connection with the subject of nationalism, it must be remembered that far more disintegrating in its consequence has been the incessant activity of the party in the United Provinces which has set itself the task of destroying the *Lingua Franca* of India and the mother tongue of the great bulk of the inhabitant of the United Provinces. We reserve a more exhaustive treatment of the question of Urdu for another occasion, and refer here to an incident which is not without an element of humour. His Highness the Maharajah of Benares was recently given sovereign powers over a portion of his ancestral domains, and his officials have been busy making the necessary arrangements. Looking more to the convenience of his subjects, who were hitherto only his tenants and were used to the arrangements in the British Administration, His Highness publishes a *State Gazette* in English and Urdu. This has evidently been more distasteful to the lovers of Indian unity and promoters of Indian nationalism than the bad example which, according to a "Hindu Friend" writing in the *Leader*, the Mussulmans have set of working for a denominational university and perhaps the worse example which they have followed in founding the Muslim League after observing the success of the Congress in promoting Hindu interests. The Benares correspondent of the *Leader* wrote about his great surprise at the neglect of Hindi language and Devanagri character, and though his letter was not published till the 19th instant, the *Leader* was evidently in such a great hurry to comment on it editorially that it anticipated the publication of the letter by giving a leaderette in its issue of the 18th instant. Of course, the *Leader* does not "suggest that there shall be no Urdu Gazette, if the responsible officials think that there is use for it." Well, if the responsible officials were of the same mind as the *Leader*, we have no doubt that they would discover quite a score of good reasons for believing that there was no use for a *Gazette* in Urdu, for our contemporary is quite sure that "in Benares at least 90 per cent. of the people use them (Hindi language and Nagri character) and perhaps not many are equally conversant with Urdu or the Persian character." The *Leader* insists that there should be a Hindi version of the *Gazette* in Nagri character, although the people have evidently got on quite well all this time with a *Government Gazette* published in Urdu. Its main argument is that "if the Hindi language and Nagri character, do not find support even in the State of Kashi and with a ruler so Hindu to the core as His Highness the present Maharajah is known to be, we do not know where they will." We wonder whether it occurred to our contemporary to consider whether there was any administrative need in the so-called State of Kashi for altering the languages and the character of the *Gazette*, and whether a multiplicity of languages and characters would help Indian nationalism or retard it. We do not know of any Mussulman who showed any dissatisfaction at the action of Lord Minto in giving to His Highness ruling powers in his zemindari. But if the only use to which the grant of ruling powers to His Highness the Maharajah of Benares can be put is the realisation of the dreams of Hindu Swaraj we cannot guarantee that Muhammadans would take His Highness' elevation as well as they have hitherto done. To-day he is asked to make Devanagri the State character and Hindi the State language. Tomorrow perhaps he would be asked to prohibit the slaughter of cows, and though we know not where all this may end we can guess and fear. We hope that the

Maharajah of Benares will not be fascinated by such phrases as the 'State of Kashi'—Kashi being no part of his State—nor will he in his capacity as a ruler consider himself to be "so Hindu to the core." But whatever he may (do or not do we shall certainly have less to say to him than we have to say to our contemporary—whom Mr. Sinha would probably call a comrade of all and partisan of none—for giving the lead in the way of sectarian prejudices in such an unabashed manner. Probably its next suggestion would be that the words

یک در پیہ - مشق آندہ - چہ آندہ - دوانہ -

which are an unnoticed relic of the days of the East India Company when Persian was the Court language, should be altered into inscriptions in Devanagari and Hindi because the subjects of the 'State of Kashi' cannot recognise the current coins of the realm on account of the *bideshi* inscriptions! The suggestion will be highly patriotic and eminently suited to the national instincts of the *Leader*. Has not the Nagri Pracharini Sabha already petitioned the Local Government in this matter?

MUSALMANS have reason to be thankful to the Government of H. E.

The Protector of Pilgrims.

Sir George Clarke for all it has tried to do for "the guests of God." Apparently though a slight matter, the latest act of that Government gives

promise of great improvement in the arrangements that have to be made for the Hajis. The Bombay Government has transferred Maulvi Abdullah Ahmad from the office of the Oriental Translator to the post of Protector of Pilgrims. Those who know the great energy and tact of Maulvi Abdullah Ahmad can well appreciate the promise conveyed in this appointment. We trust that the Muhammadans of Bombay, the Anjuman-i-Islam, and the Bombay Presidency Moslem League will co-operate with the new Protector of Pilgrims in making proper arrangements for the different classes of Hajis. Their problem is by no means a simple one. Some need only comfortable housing for which they are ready to pay. Others need cheap or free houses; while quite a large number need the wherewithal to go on pilgrimage or be returned to their respective homes. It is not difficult to provide houses for the rich and the well-to-do, though considerable organization is needed. The need of the poorer people, however, is both organization and charity, which is a more difficult combination than it looks. For the indigent it is mostly a question of funds, as an immediate relief, and the constant co-operation of Mussalmanoans in every town and village to dehort such people from undertaking a pilgrimage without any funds, as the only sure ultimate remedy. It is absurd to expect the Government to spend money over members of a particular faith who set out on a journey which is one of their chief religious duties. All that Government can do is to lend its best officer for the difficult task of organization, and in this respect the Government of Bombay has now acquitted itself satisfactorily. We are, however, afraid of factionism in Bombay, but we are confident that Maulvi Abdullah Ahmad will succeed in winning the hearty support of all sections of its Mussalmanoans.

THESE are the days of rapid conversions, and that brilliant leader of the Mussalmanoans, H. H. the Aga Khan, has converted even more people perhaps than the proselytising Census enumerator to whom our contributor "Bambooque" had referred. But

Quick Change Artists.

the latest conversion is the quickest also, and not without special interest. In connection with work for the Moslem University we had expressed our regret at the unwillingness of the Government of the United Provinces to explain whether its standing order, forbidding public servants from asking for or receiving subscriptions, was applicable to all kinds of subscriptions or only to those of a particular character. Our contemporary, the *Advocate* of Lucknow, came to the rescue of its taciturn Local Government with the *obiter dictum* that "we do not think it politic that Government servants holding high official positions should go about as agents of sectarian movements. They should keep themselves aloof

from such movements where their enthusiasm is likely to be misunderstood." In other words, it did not matter what other subscriptions were asked for or received, so long as the "sectarian movement" of Aligarh was boycotted. However, that was published on Thursday, the 18th instant, and there was evidently a sufficient interval for consideration and a conversion between Thursday and Sunday. On the 21st instant we find the patriarch of Lucknow who edits the *Advocate* appealing at Kheri for funds on behalf of the proposed Hindu University. We congratulate the Hon. Babu Ganga Prasad Varma on his signal success no less than on his quick conversion. Of course, the scheme of a Hindu University is anything but a "sectarian movement," for the *Bengalee* amplifies the text of Mr. Varma's speech in a forcible and well-reasoned leading article, in the course of which it says: "In these days we cannot stand alone. We are but part of a great whole; and the units must be developed and improved in their own way, in obedience to the pressure of their special environment and the impulses created by their past history. Thus enfranchised and renovated, they are destined in the ordering of Providence to take their allotted places in the grand confederation of the race, helping forward their progress with the aid of the gifts peculiar to them. *This specialisation does not mean isolation. It is the preparation for the larger and the broader evolution of the whole.*" The Hindus have played a great part in the history of the past—in the moral progress of the human race. May we not hope that they are destined to play a similar part in the future? Every patriotic Indian, be he a Hindu or a Muhammadan, indeed every lover of the human race, will feel the deepest sympathy with an aim so noble, *so world-embracing in its scope, and it was this ideal which Mr. Ganga Prasad put forward in his own peculiarly simple way.*" Our contemporary, the *Bengalee*, is right in believing the every patriotic Indian will feel the deepest sympathy with the ideal put forward by Mr. Ganga Prasad Varma. The advocates of the Moslem University have always argued on precisely these lines, and can legitimately claim the "deepest sympathy" of Mr. Varma for their "world embracing" ideal, and will no doubt be rewarded with its expression in the columns of the *Advocate* after the conversion of Mr. Varma between Thursday and Sunday. Of course, it is also possible to argue that Mr. Varma does not agree with the *Bengalee* and while regarding the ideal of a Hindu University as narrow and sectarian, and its specialization as isolation, has yet succumbed to its fatal fascination. Such a divergence between action and opinion was not unknown even to the ancients, who knew of men

Just skilled to know the right and choose the wrong.

In that case we should await a confession in the columns of the *Advocate*. But we fear the excellent reasoning and the charming flow of words of the *Bengalee* are too good to be hastily repudiated, and it is more likely that Mr. Varma will not discard the halo which the interpreter of his opinion, expressed "in his own peculiarly simple way" and summarised in the telegram in four lines, has thrown round them. Whatever course he may take, we shall be much obliged if the *Advocate* will be less cryptic in its *obiter dicta* and explain what possible harm there is if a Muhammadan Deputy Collector of the United Provinces asks his co-religionists in Madras or Eastern Bengal for support of the Moslem University. We have not that subtle intelligence which alone can explain how the enthusiasm of a U. P. Deputy Collector in such a cause "is likely to be misunderstood" in Trichinopoly or Dacca. We certainly see no reason to object to a Hindu Deputy Collector of Benares appealing for funds for the Hindu University even at Lucknow, let alone Coimbatore or Chittagong. The Commissioner of the Bhagalpur Division very rightly inquired into the aims of the Moslem University movement, and when fully satisfied presided at a Bhagalpur meeting at which funds were collected. And we know that funds are being received by the Agent to the Governor-General at Indore for building a Cottage Hospital for Europeans. If there is no objection in such a highly placed official collecting

funds from his own community for the benefit of that community—and we can see none—what harm can there be in a Mussalman Deputy Collector asking other Mussalmans to help the cause of Moslem education?

A very large number of people in India are still treated by Hakims in spite of free medical aid in Government The Haziq-ul-Mulk. and public hospitals and dispensaries, and among them the best known families are those of Haziq ul Mulk Hakim Ajmal Khan Sahab in Delhi, and Hakim Abdul Aziz Sahab in Lucknow. They have a very extensive practice and treat the poor, according to the old traditions of their profession, free of charge. Hakim Ajmal Khan Sahab has left for England by the P & O S.S. *Egypt* on the 20th instant, but his many clients will be glad to hear that during his absence of four months, his cousin, Hakim Ahmad Said Khan Sahab, and his nephew, Hakim Mohamed Ahmad Khan Sahab, will continue to treat his patients, who are requested to correspond with them at Delhi. The Hakim Sahab hopes to be able to prove even more successful in his mission of reviving and protecting the Unani and Vedic systems of medicine after his sojourn in Europe than he has hitherto been. He has been doing very useful work in the male and female medical Madrasahs and the Unani dispensary, which are partly supported by the profits of the Unani Medical Hall. All these institutions will be worked by the Anjuman-i Tibbia as usual, and it is hoped that the Tibbia Conference will also continue to do its useful work in his absence. Although he is the life and soul of these institutions, we hope they will soon take root in the soil so that the temporary absence of Hakim Sahab will not in future cause those who are interested in them to be apprehensive at all.

The action of the Government of India has at last succeeded in improving the lot of Indians in South Africa and The Transvaal. a provisional settlement has been arrived at pending the repeal of the Asiatic Act of 1907, and the restoration of legal equality as regards immigration. It cannot be said that justice has yet been done to Indians, or that true Imperialism is fully vindicated. What is agreed to is a mere fiction whereby Indians though as much excluded as ever from that part of the British Empire would henceforward be legally considered equal to other members of that Empire, and not humiliated by statutory disabilities. The ideal of Imperialism is still very far, and can only be reached when India occupies the same position in the counsels of the Empire as Canada or Australia. We do not mean to say that Indians are prepared to-day for a Colonial form of self-government; but we hold that whosoever administers India should have the same self-confidence that Mr. Fisher possessed when he humbly asked Great Britain to mind her own business and leave Australia to her own resources. Of course Australia is not yet self-sufficient, and left to her own resources could not stand by herself for a twelvemonth. But though India with the contribution that she makes to the defence of the Empire can lay claim to a greater independence than Australia, we do not think she is likely to be equally churlish in her dealings with Great Britain. She is certainly not a spoilt child like the Oversea Dominions, and can often complain with justice that she is treated as a step-child. An excellent example is the Imperial Conference at which she has either not been represented at all, or represented only occasionally and far from well. Even now she is to be represented not by those who have a first hand knowledge of her concerns and her needs and aspirations, but by the Secretary of State who will occasionally "look in." No wonder then that Mr. Louis Botha considers the "concessions" which Mr. Smuts has made to be the height of Imperial magnanimity. We can not afford to ignore these "concessions," and must be thankful for small mercies. But this is by no means the end of the South African question, which can only end when perfect equality is assured to all members of the same Empire.

"GENERAL MOINIER'S column arrived at Fez on 21st May and found all safe. The column entered the town without firing a shot." Such is the cable from London and we could well

Morocco

have conjectured the rest without Reuter's having wired from Paris that great satisfaction is felt at the easy relief of Fez. No body expected that any one in Fez would be unsafe, and it is not at all startling that the Moors who are as brave as any other people allowed the French column to enter their capital without firing a shot. As M. Jaurès had all along said, it was nothing but an organized phantasmagoria arranged for the benefit of the financial banditti. Tory papers like the *Saturday Review* come to conclusions adverse to the Moroccans for the simple reason that they start with premisses which almost beg the whole question. "Somebody," says the *Saturday Review*, "has to intervene in Morocco." We wonder why. Perhaps because it has virgins fields of rich iron ore which lie waiting for the forges of Creusot. The Mexicans have been allowed to carry on a gentlemanly little civil war, while America and even Europe watched the performances of the rivals from safe enclosures, but the *Saturday Review* is against allowing the Moors "to enjoy undisturbed the simple delights of tribal warfare." The Tories, however, are sometimes frank to a fault, and this journal confesses that "both strategically and economically Morocco is of importance to Europe—and it is not only in insular politics that minorities must suffer. There is only one serious *a priori* objection to intervention—the risk of an outbreak of Moslem fanaticism." In other words, the code of morality which has to govern Europe is no other than that of the Border outlaw whose motto was, "*Thou shalt want ere I want.*" In fact the Border thief had the better morals because he only grabbed the food of others when he famished himself, while Europe with all its wealth and extent of territories must rob its poorer neighbours simply because they are also weaker. And what would be patriotism in an Englishman should Germany cast eyes at England is fanaticism in the Moor when his land and wealth are being filched by the French. Since 1904 a debt of more than £6,520,000 has been imposed on the Sultan, and to this have been added a French claim of £3,200,000 as a war indemnity, and a similar Spanish claim of about the same amount. To the service of this debt, which requires about £600,000 a year, all the regular sources of revenue had been pledged, and the Sultan had been left to carry on the Government by fleecing his subjects and taxing even the privileged tribes who furnished in return for their exemption the bulk of the militia. "The immediate if not the sole cause of the present trouble, therefore," says the correspondent of the *Pioneer*, "would seem to be the illegal taxation to which the Sultan has been driven by the incubus of artificial debt. We wonder whether 'the higher morality of the extreme Radicals' is more to blame for sympathising with the Moor or that of the *Saturday Review* which sneers at that morality and is opposed to the 'tribal warfare' which is the direct result of 'somebody' intervening in 'the Moorish Muddle' of that journal's headline. But it is too farcical to talk of placing 'sufficient military and financial resources at the disposal of the Sultan, while rigorously repressing abuses and tyrannous exactions' which, according to the Paris telegram, is 'all that now remains to be done.' It is these very 'military and financial resources' which led to the 'abuses and tyrannous exactions.' All this spells annexation by one or many European Powers, and we must be prepared for all those well-disguised falsehoods which go by the name of diplomacy. As the *Nation* says, the more progressive of the European Powers have reached a stage of civilisation which exacts a certain draping of the mailed fist of conquest with the gloves of make-believe. When a Government had made up its mind to grab a defenceless country it sends, according to the *Nation*, its pioneers to enter in the service of the menaced State. The advance guard hastens to protect the pioneers. The main body marches at the bidding of an imperious necessity to

rescue the advance guard. It is the rule of the game that the first motive must be altruism, and the second humanity. At each stage a situation must be created which inevitably leads to the next. This is the syllogism of Imperialism. Fez was besieged by rumour and captured by gossip, and is now rescued by that stern reality whose name is General Mounier. Those were the premisses, and this is the conclusion. Where it will end no man can say. France has been only too anxious to proceed in consultation with the Powers, for she did not like to repeat the failure of Algeciras, when in return for the whole of Egypt she got only a foothold on the coast of Morocco because she and her ally had reckoned without Germany. That Power is, however, not in a mood to stir just at present. She has no interest in saving Morocco. She would come in when the booty has been secured and would then claim compensations. Spain has already a *locus standi* in Morocco and has not been idle. A personage named Erremiki, a Moor, who is a Spanish subject, is obligingly preparing for future events by stirring the tribes to make the necessary incident. And if the tribes are stirred, the Sultan deposed, and the French troops cut down by the Moroccans, it will only prove what Europe has so long believed—Moslem fanaticism!



Verse.

Song.

LINGER, linger, happy hour,
When my love is nigh,
When my love is far away,
Fly! Fly!

When my love is in my arms,
Sing merrily, tree and bush,
But when in the arms of sleep,
Hush! hush!

Spring and sunshine fill my days,
When my love is near,
When my love is gone away,
Winter drear.

Blithe my heart in shine and shower,
As the day is long,
When her smile I see, and hear
Her song.

Live we while our lives are ours,
Love we while we may,
Life to death, my sweet, is but
A day.

Live no laughless day, my love,
Live no loveless hour,
Weep no tears in shine, my love
Or shower.

WASITI.

The Comrade.

The Hindu University.

It is evident now that in spite of the opposition of many of the orthodox Hindus, and apparently authoritative statements in the press that no amalgamation has been decided upon, the Hon. Pandit Madan Mohan Malaviya has consented to amalgamate his scheme of a Hindu University with that of Mrs. Besant. This is as it should be, for while Mrs. Besant would bring with her a large group of devoted and capable workers who are busy now at the Central Hindu College, the Hon. Pandit is sure to command the generosity of the orthodox who largely out-number all groups of reformers. We see the first fruits of the co-operation of the forces in the triumph at Kheri in Oudh, which contributed Rs 52,000 on the spot at a single meeting. We hope and believe the same success will attend the efforts of the promoters wheresoever they go. At Kheri, Pandit Iqbal Narain Gurtu, that earnest and talented lieutenant of Mrs. Besant, explained the scheme after the amalgamation, and we hope he will enlighten a larger public by explaining its salient features through the Press. For our part, we believe the amalgamation possesses not only the great advantage of improving Mrs. Besant's scheme by providing for it a good financial basis, but is also indicative of greater catholicism. Those who are not theosophists themselves cannot be expected to go into raptures about the occultism of Mrs. Besant and her fellow workers, or worship the Hindu College youth from whom great revelations are expected, and who is to be specially trained at Oxford. But they know that whatever else it may be theosophy is not socially narrow. If in the proposed Hindu University it proves a successful enemy of caste, Hindus of India would have much for which to thank it.

We hope the results obtained at Kheri will be fully maintained; but we must confess we were growing very sceptical when on the one side, the news of amalgamation was either contradicted or left unconfirmed, and on the other, those who were doubtful of the success of an amalgam of theosophy and Hindu orthodoxy opposed the amalgamation persistently. Even so late as on the 21st instant the *Leader* published a long article by "B. N. S." from Benares on "Mrs. Besant and Hinduism." The writer says: "What Hindu ruling princes and the Hindu public, from whom the Pandit is to ask for financial support, would like to know is what will be the nature of Hinduism that will be taught at the proposed Hindu University. . . All that I wish to point out is that it is a *new Hinduism* which, according to Mrs. Besant, is taught at the Central Hindu College, and which, therefore, will be taught at her proposed University, which is to be called 'Hindu' in popular parlance only that Hindus may be induced to subscribe funds for it. . . . Having some almost first-hand information as to what kind of 'new Hinduism' has been taught recently at the Central Hindu College, I can freely say that not only the orthodox, but even the heterodox, if I may so call the progressive Hindus who have broken the barriers of caste and have substituted reason for faith in their religious beliefs, have ample reason for not being willing to entrust to Mrs. Besant and her powerful following the task of determining what Hinduism should be taught to Hindu youths. I should have thought that these facts would be known to the Hon. Pandit Madan Mohan Malaviya, and that as he himself is reputed to be 'a very orthodox' Hindu, he would be the last person to be willing to agree to amalgamate his scheme of a Hindu University with that of Mrs. Besant's. But, perhaps, the Pandit's anxiety to realize his long-cherished idea has overpowered his judgment, and led him to enter into a coalition which, under normal circumstances, he himself would have strongly condemned." What has evidently made the circumstances abnormal is the assured success of the scheme of a Moslem University, which the Moslem community had cherished for 40 years; for the writer

brushes aside all other alleged causes as untrue and says that undoubtedly "it is the enthusiasm which has been created among Hindus by the brilliant campaign of His Highness the Aga Khan for a Moslem University that has resuscitated the stream of support to the Central Hindu College that had nearly dried up."

We do not look askance at a rivalry of this character so long as healthy and active emulation does not degenerate into a narrow passive jealousy. Nor do we entertain much fear about the "new Hinduism" of Mrs. Besant. Mrs. Besant says in the May number of *Theosophist* that "theosophy means live Hinduism, as it means live Buddhism, live Zoroastrianism and live Christianity. Because of the fact that the beliefs of the various religions had become polite anachronisms with only a bowing acquaintance with reality and life, theosophy was sent to revivify religions, to breathe life into the 'valley of dry bones.' And there is much rattling among the skeletons naturally, as in Ezekiel's vision, but presently they shall be clothed with a new flesh and shall stand again on their feet as living men." This is clearly a claim of universality, and as theosophy claims to be above, in, and around all religions, it cannot be synonymous with a particular religion such as Christianity or Zoroastrianism. But Hinduism claims to be equally all-embracing, and is evidently swallowing up Brahmoism as the last morsel of reform. Who knows it may not one day swallow up theosophy also as a *bon bouche*? Of course, the Hon. Mr. Malaviya appears to be too rigorous in his orthodoxy, and may break away from theosophy a little later. "B.N.S." believes that "eventually and inevitably" there will be a split. But we must bear in mind the most remarkable feature of Hinduism, namely, its latitudinarianism in dogma. What we are particularly anxious about is that, unlike Islam, which appears to be, even if it is not, rigorous in dogma but all-embracing in its social polity, orthodox Hinduism may tolerate the eclecticism of theosophy or 'New Hinduism' in its beliefs and yet quarrel with it on questions of social polity in the arrangements of the University. Curiously enough Mrs. Besant, who has no caste, was less ambitious about a residential University than the Hon. Pandit, who is known to be strictly orthodox in this matter. We wonder whether this phenomenal contrast between the attitudes of the two co-workers is due to the saddening experience of Mrs. Besant and the cheerful optimism and emulation of the Moslems of Mr. Malaviya. Be that as it may, the rocks and the shoals that lie ahead are not the differences of dogmas but the incompatibility of the social politics of casteless theosophy and the *Varna Dharma*, the Creed of Caste.

To make our own position clear, we shall repeat our earnest hope that this incompatibility may soon be removed by the victory of theosophy or Brahmoism, or any other force destructive of caste. But whatsoever our heart may say, our judgment makes us sceptic of an early success. The caste has stood in the way of Indian progress and unity since the dawn of history, and not even the strongest feeling of rivalry of any community can finally destroy it in a few months or a few years. If it does, the Mussalmans will have reason to be proud that their example worked such a miraculous change in the mode of thought and action of about a hundred and fifty million people not of their own faith. We wish all success to a venture of this character, for it deserves sympathy and support from all lovers of Indian unity. This unique experiment will certainly be watched with great and absorbing interest. But we cannot leave the subject without deploring the habitual pose of the British organ of the Congress, *India*, which sees in everything an opposition to Hindu interests and a partiality in favour of the Mussalmans. It wrote in its issue of 5th May that "it is characteristic of Anglo-Indian Press methods that while much has been heard of the Aga Khan's ambitious scheme for a Muhammidan University, the limelight should have been persistently shut off from the similar project which Pandit Madan Mohan Malaviya has in view for the establishment of a Hindu University." Now, all the "interesting particulars" which it says it has culled from the Indian newspapers were published in the Anglo-Indian Press at the same time, and

it was not because the limelight was shut off that more "interesting particulars" could not be known, but because there was no actor on the stage. For reasons, which must be respected as long as they are not disclosed, the workers have remained behind the scenes, and the only promoter of the Hindu University who has been communicative has been Mrs. Besant. It is the appearance of the Hon. Pandit Madan Mohan Malaviya which is anxiously awaited by the playgoers, and we can assure him that the limelight which will play on his person will not be lacking in brilliance. We hope it will not be considered by *India* as fierce as that which heats upon the throne.

Our Critics.

II.

OUR policy was announced in no ambiguous terms in our prospectus, and in the opening article of our first issue we referred our readers to the name of the journal for its policy and left the journal itself "to justify its existence in the fulness of time." Its policy is as much unchanged to-day after four months as its name. But four months are not what even an impatient idealist could call "the fulness of time," and it is not the occasion, even if it were ever desirable for us, to attempt a long drawn justification of our existence. Several of our contemporaries, notably two of the leading daily papers of Calcutta, have referred to the growth in the number of their patrons, and the Hon. Mr. Sinha from his advocacy of a Mussalman contemporary also seems to regard this as "a sure index of growing popularity and increasing influence." We would, therefore, sin in good company in announcing that if excellence, like safety, lies in numbers, we have no reason to hide our head. The paper has increased its circulation fivefold since the first issue saw the light of day, on the 14th January, and if we continue to receive the same measure of support as we have hitherto been doing, we may be in a position to announce a considerable reduction in our rates of subscription or launch on the provision of additional attractions at the same price. Considering that the rate of subscription is now unusually high, we can honestly say that the support hitherto given to us has surpassed our highest expectations.

We had announced at the very outset that "we are partisans of none and comrades of all." To this we still adhere. Mr. Sinha, however, thinks differently, and it is not only the *Madras Standard* and the *Tribune* alone but many others also of their way of thinking who no doubt agree with him. That, however, was a foregone conclusion. Mr. Sinha thinks that the prospectus "raised high expectations." If he means they raised any such expectations in the quarter from which the accusation comes he is not only clearly but also consciously in the wrong. The utmost that we secured from that quarter was scepticism, the worst, a discouragement which we were prepared to face. Our critic accuses us not only of unfulfilled promises but of actions directly opposed to the pledges which we had given. Our writings, according to him, "have not a little contributed to the aggravation of the situation," and our present conduct is "calculated to intensify the passions and prejudices of the two great communities," the Hindus and the Mussalmans. In short, "the name *Comrade* is a misnomer and should be given up."

The reference to misnomers is a little unexpected, for it was only in a recent issue that we discussed the philosophy of nomenclature and showed how many purely sectarian enterprises sail under false colours. If the Hon. Mr. Sinha would tax his memory a little he would confess in public also that there is, according to him, no such thing as a non-partisan paper. We deprecate communal comparisons as likely to offend without any desire to be offensive, but since such a comparison is forced upon us, we may mention that Moslem journalists revel in denominational nomenclature, just as much as Hindu journalists avoid it. The *Leader*, the *Punjabee*, the *Tribune*, the *Madras Standard*, the *Advocate*, the *Bengalee*, the *A. B. Patrika* and the *Beharree* are names which indicate no sectarian bias. The *Muhammidan*,

the *Moslem* and even the *Mussalman* are glaringly denominational; and yet none but perhaps a whole-hogger of the Indian National Congress school would say that the latter show more partisanship than the former. So far, therefore, as names are concerned, we do not propose to follow our critic's advice, but are prepared to consider it when the papers we have mentioned have received new baptismal names.

But the policy? Well, we may say with one much greater than ourselves, whom all have accused bitterly at times, and yet all must be revering in their heart of hearts, who was charged with having forsworn the principles of a lifetime, "our anchor holds." Just a month ago, an eminent *Mussalman* told us that he would not subscribe to the paper because we were comrades of all. We told him we had no desire to sell ourselves for a year's subscription, and that our policy was not a matter of buying and selling. We are now accused of the contrary offence. All that we can say is that if this be so, we could not have gone very far wrong. This tug-of-war is always amusing if occasionally annoying also. But—our anchor holds. As the poet has said in his own inimitable way,

نکالا چاہتا ہے کام تو طعنوں سے اے غالب

ترے بے صبر کہنے سے رہ تجھ پر مہربان کیوں ہو

(Thou wishest to have thine own way by taunting him O, Ghalib! But why should he favour thee merely because thou accusest him of unkindness?)

Our critic has taken great pains to quote our prospectus and our first issue. But he has studiously avoided to consider whole passages which explained our attitude. The prospectus said.—

"This is the aim and the ambition of the *Comrade*. Its desire for amity and concord is none the less intense for refusing to ignore the existence of traditional prejudices and diverse points of view. Its "trust in Time, and that which shapes it to some perfect end," will suffer no diminution from the recognition of the manifold difficulties of its task. While holding its great ideal aloft as a guiding light, it will not act the part of the impatient idealist who confuses the true environments of the present with the aim and the prospect of the future. The fabric which it hopes to build up shall have the superstructure of the idealist, but its foundations shall rest on the firm ground of reality."

In our first issue also we stated —

"We have no faith in the cry that India is united
The bare imagination of a feast will not dull the edge of hunger. We have less faith still in the sanctimoniousness that transmutes in its subtle alchemy a rapacious monopoly into fervent patriotism.

Even as poor birds deceiv'd with painted grapes
Do surfeit by the eye and pine the maw,
those of us who cannot distinguish true gold will one day surfeit by the ear and pine the heart."

If after this clear indication of our attitude towards the question of communal differences, anyone misunderstands or pretends to misunderstand us, we fear we shall not be so complacent as to plead guilty merely to earn a name for "suavity and other amenities of journalism."

We are accused of partisanship, and though it is not stated towards whom we have been partial, it may be presumed that the religious belief of the editor is meant to indicate the direction of partisanship. But who is a comrade and what is partisanship? These questions must first be answered by our critic. He does not define them, but we can judge what he means by turning to his panegyrics and criticism in the case of other papers. The leading paper of Calcutta shares with us the glory of "excellent mechanical execution"—and nothing besides; whereas a paper which is as much the organ of the Congress as *India* is praised for "striking ability, fairness,

broadmindedness and moderation." It has won "the esteem and regard of all classes of the people." It has a "truly liberal policy," "the deepest sympathy for the reasonable and legitimate aspirations of the educated classes," and it "has been characterized by clarity of judgment, honesty of purpose, freedom from bias, and, above all, absolute independence." Another English journal espoused the cause of the Marwaris during the last Bakar Id riots, and has earned besides other praise for its manner, that of "sympathy and independence" for its policy. Two Indian dailies, which are the leading Congress organs, are mentioned as "leading and most influential" dailies. The humour which deprives us of suavity, and the sarcasm that makes us invariably undignified and lacking in journalistic amenities, serve only to characterize the conduct of one of these by "all those striking merits which have made it so strong and powerful an organ of public opinion." Lest it be said that the religious faith of our staff has led our critic astray, there is enough in the review to prove the contrary. Our esteemed contemporary, the *Mussalman*—and we are really sorry to have to mention our esteemed contemporary by name—has been praised equally warmly. It would, perhaps, be better to quote the reviewer in full. Writes the Hon. Mr. Sinha:—

The *Mussalman* which was founded towards the end of 1906, is now in the fifth year of its existence. It is owned by Mr. A. Rasul, Bar-at-Law, and Mr. Mujibur Rahman both of whom as joint proprietors control its policy. It is edited, however, with ability, tact and judgment by Mr. Mujibur Rahman alone. The *Mussalman* is an independent and patriotic organ of public opinion of the liberal Mussalmans of Bengal, and its policy is, on the whole, catholic and progressive. In certain respects it is much in advance of the views of the average Indo-Moslem paper, and it proclaims ideals and methods of work which one has not yet learnt to associate with Muhammadan journalism in this country. For this reason, the backward sections of the Mussalman community and their organs in the press declare that it in no sense represents a Muhammadan public opinion. But there seems to be no justification for such a statement. On the contrary, the slow but steady progress of the paper is a sure index to its growing popularity and increasing influence, the credit for which is largely due to the personality of its talented editor, Mr. Rahman, who has unselfishly dedicated his services to the paper and to the propagation of the cause of Indian progress, which it represents. Though not a supporter in its entirety of the policy of the Muslim League, the *Mussalman* is nevertheless a bold champion of the interests of the community it claims to represent in matters in which it thinks its advocacy is needed. But in doing so, it does not—like several Indo-Moslem papers—ignore the virtues of suavity and the other amenities of high class journalism. Altogether, the *Mussalman* is perhaps the most notable organ in India of Muhammadan public opinion alike for its independence, toleration and sound policy. In these days when the air is thick with the cry of secession on the part of the bulk of the Indo-Moslem press it is a great relief to find flourishing a well-conducted Muhammadan paper, proclaiming high and noble ideals of unity and co-operation. Such a paper deserves the support of all true well-wishers of the country.

We do not grudge this eulogy to our contemporary, but we think we understand our critic now. His standard of comradeship is now easily intelligible. His touchstone of impartiality is the conscious or unconscious opposition to Moslem interests. His independence means nothing more nor less than servile imitation of the Congress creed. He judges "suavity and other amenities of journalism," "dignity, sobriety, truly healthy liberalism, catholicity of outlook and sobriety of judgment" by the standard of fidelity to his own political shibboleths, and stalks abroad in the spirit of the militant political missionary crying, "the Congress or the Sword." Well, we have had a taste of the Congress, and fear it more than the Sword. We believe much that it believes in, but we prefer to go according to our own judgment in some matters. We have shown where we agree, and in doing so have had occasion to differ from the bureaucracy. No one could honestly say that we are given to mincing matters; but the bureaucracy we have jointly condemned has read us patiently and swelled the list of our subscribers, while the politicians of Mr. Sinha's school have condemned us more than they have read us. If we have differed once

from the Congress we have differed ten times from the bureaucracy ; but if our own experience can be a safe guide, we have no hesitation in saying that for political bigotry and fanaticism our countrymen of the Congress school are hard to beat. The only compromise they can accept is the acceptance of all the Thirty-Nine Articles of their creed.

We hold, as we have always held, that "if the Mussalmans or the Hindus attempted to achieve success in opposition to or even without the co-operation of each other, they will not only fail, but fail ignominiously." But if we refuse to come to heel at the bidding of some aggressive and monopolising castes of Hindus that is not the same as being anti-Hindu. There are numerous castes of Hindus—and some tribes and castes brought into the pale of Hinduism for the Census—which need protection even more than the Moslem minority. Our name shall indeed be a misnomer when we shrink from advocating their cause against all aggressors, be they Mussalman, Kayastha or Brahmin. Our critics will have to come in a less questionable shape if they wish to reform us, for at present we can say with *Ghalib*,

نام سے نہ لڑتے ہیں نہ دعا ہے جہیز

مہ سچے ہوئے ہیں ارے جس رنگ میں جوآنے

(We fight not with our counsellor nor quarrel with the sermoniser
We understand every one in whatsoever guise he may come)

Our critic has been rather unfortunate in prefacing his review with the remarks of Mr. Birrell, for he tells those who are judged what to expect from a good critic and what to fear from a bad one. But we had expected that he would have carefully considered the significance of at least one telling sentence in the quotation : "It is hard for a reviewer to help being ignorant, but he need never be a hypocrite."



What is Art?*

WHAT is the aim of art? If reality could strike our senses and consciousness directly, if we could enter into direct communication with things and ourselves, I well believe that art would have no use for us, or rather that we should all be artists, for then our souls would always vibrate in unison with nature. Our eyes, with the help of our memory, would carve out inimitable pictures in space and fix them in time. Our sight would seize in passing, fragments of statuary as beautiful as the antique, sculptured in the living marble of the human body. We would hear singing in the depths of our soul, the uninterrupted melody of our inner lives, like music that is sometimes gay, more often sad, and always original. All this is within us, and yet nothing of all this is perceived by us distinctly. Between nature and ourselves, or shall I say between ourselves and our own consciousness, there hangs a veil, which is opaque for the common run of men, and light, almost transparent, for the artist and the poet. By what fairy has this veil been woven, and was it through malice or friendly feeling? One must live, and life demands that we should perceive things in the relation they bear to our needs. Life consists in action. To live is to accept from things only their *useful* impressions, and to respond by appropriate reactions: the other impressions must be obscured, or only reach us confusedly. I look and I seem to see, I listen and I seem to hear, I study myself and I seem to read the depths of my heart. But what I see and what I hear of the external world is simply that which my senses extract from it in order to guide my conduct: what I know of myself is that which floats up to the surface, that which takes part in action. My senses and my consciousness only furnish me then with a practical simplification of reality. In the demonstration which they give me of things and myself, the differences useless to man are effaced; the resemblances useful to man: are accentuated; the lines on which I shall act are traced for me beforehand. These lines of action are those on which the whole of humanity has passed before

me. Things have been classified with a view to the profit that I might gain from them.

And it is this classification that I perceive, rather than the colour and form of things. No doubt man is already far superior to animals in this respect. It is scarcely probable that the eye of the wolf makes any difference between the kid and the lamb: they are both, for the wolf, two identical prey, being equally easy to capture, and equally good to eat. We men make a difference between the goat and the sheep; but do we distinguish a goat from a goat, a sheep from a sheep? The *individuality* of things and creatures escapes us every time that it is of no material use to us to perceive it. And even when we notice it, as when we distinguish one man from another, it is not the actual individuality that our eye grasps, that is to say, a certain altogether original harmony of forms and colours, but only one or two features which will facilitate practical recognition.

In fact, to put it briefly, we do not see things themselves; as a rule we confine ourselves to reading the labels affixed to them. This tendency, which is the outcome of necessity, is still further emphasised by the influence of language. For, excepting proper names, all words designate species. Words, which only denote the most common function and commonplace aspect of things, insinuate themselves between them and us, and conceal their form from our eyes, if that form had not already been marked by the needs which created the word itself. And not only external objects, but our own conditions of soul also, are, hidden from us, inasmuch as they are intimate, personal, and original. When we experience love or hate, when we feel happy or sad, is it really our own feeling that we are conscious of, with the thousand fleeting shades and the thousand deep undertones that make it something absolutely our own? Then we should all be novelists, poets, musicians. But most of us only perceive the external manifestation of our state of soul. We grasp only the impersonal aspect of our feelings, that which language has been able to denote once for all, because it is almost the same, under the same conditions, for all men. Thus even in that individual which is ourself, individuality eludes us. We move amongst generalities and symbols as in a hedged-in field, where our strength measures itself for practical purposes with other forces. Fascinated by action, drawn by it, for our greatest good, towards the ground which it has chosen for itself, we live in a zone midway between things and ourselves, outside of things, outside of ourselves also. But, from time to time, as a diversion, Nature awakens souls which are more detached from life. I do not speak of that voluntary, reasoned and systematic detachment, which is the result of reflection and philosophy. I mean a natural detachment, innate to the structure of the senses or the consciousness, which manifests itself directly by a sort of virginal manner of seeing, hearing or thinking. If this detachment were complete, if the soul were not attached to action by any of its perceptions, it would be the soul of an artist such as the world has not yet seen. It would excel in all arts at the same time, or rather it would melt them all into one. It would perceive all things in their original purity, the forms, colours and sounds of the material world as well as the most subtle movements of the inner life. But this is too much to ask of Nature. Even for those among us whom she has made artists, she has lifted the veil on one side only, and that by accident. It is in one direction only that she has forgotten to attach perception to need. And as each direction corresponds to what we call a sense, it is by one of his senses, and by that alone, that the artist is generally devoted to art. Hence originated the diversity of the arts. Hence also the speciality of predispositions. One man will adhere to colours and forms, and as he loves colour for colour's sake, and form for form's sake, as he perceives them for themselves and not for himself, he will see the inner life of things revealed through their forms and their colours. He will introduce it little by little to our perception, which will be at first disconcerted. Momentarily at least, he will detach us from the prejudices of form and colour which had interposed themselves between our eye and reality. And he will thus

* TRANSLATED FROM HENRI BERGSON'S "LE RIRE."

realise the highest ambition of art, which is, in this case, to reveal Nature to us. Others will rather fall back upon themselves. They will search for the pure and simple sentiment and state of soul, under the thousand sprouting actions which go to design the outward expression of a feeling, behind the commonplace and conventional word which expresses and yet conceals an individual state of soul. And to induce us to make the same attempt on ourselves, they will try their skill in order to make us see something of what they have seen: by rhythmic arrangements of words, which thus come to organise themselves and become animated with a spontaneous life, they tell us, or rather suggest to us things which language was not meant to express. Others will dig deeper still. Beneath this gladness and sadness which can at a stretch be translated into words, they will get hold of something which has nothing in common with words, certain rhythms of life and breath which lie deeper in man than his most intimate feelings, being the living law of the depression and exaltation, the regrets and hopes of each individual, and different for each one. By extenuating, and emphasising this music, they will impose it on our attention; they will make us enter into it involuntarily, like passers-by who join in a dance. And by such means they will lead us to stir up something deep within us, which had been waiting for the given moment to vibrate. Thus, whether it be painting, sculpture, poetry or music, the sole object of art is to get rid of symbols which are practically useful, of commonplaces which are conventionally and socially accepted, and in fact of everything which hides reality behind a mask, so as to bring us face to face with reality itself. The controversy between realism and idealism in art is the outcome of a misunderstanding on this point. Surely art is only a more direct vision of reality. But this purity of perception implies a break with useful convention, an innate and specially-localised disinterestedness of sense or consciousness, in short a certain immaterialism of life, which has always been called idealism. So that one might say, without any play upon the meaning of the words, that reality is in the work when idealism is in the soul, and that it is only by dint of idealism that one regains contact with reality.

SRIMATI INDIRA DEVI



Short Story.

In Alien Blood: A Tale of Tanpur.

"THE heaven-born is weary and thirsty. Drink huzoor of my sherbet."

I was riding through the native quarter of the little town of Jamalabad and the girl had come running out of a gaily decorated stall.

The day had been broiling and stulcar in India is at the best of times thirsty work. The coloured goblet looked particularly tempting—the more so perhaps by virtue of the large oriental eyes raised expectantly to my face.

"Thou art kind," I said, as I slipped a coin into the tiny jewelled hand and took the goblet. Jamalabad sherbet is famous throughout India.

"Nay saheb! Thou shalt not drink." A brown hand seized my wrist and the goblet clattered to the ground in a thousand shivers.

For a moment I was speechless. A stalwart grey-bearded figure had rushed across the narrow road and stood regarding the girl with a fierceness of aspect before which she cowered like a frightened kitten.

"Daughter of sin, darest lift thy covetous eyes to the Engraez (Englishman)?"

"What means this, son of a dog," I roared, my fury finding words, "is she thy wife—the wench yonder?"

"Nay huzoor, Allah forbid? But thy servant is Ghazi Jan who has eaten the white lord's salt. Pardon; for he is loyal."

"Sipahi," said I somewhat mollified by the man's change of attitude—but now thoroughly mystified, for the girl had slunk away and approving murmurs arose from the small crowd that was beginning to gather—"what meanest thou?"

"Ai Saheb! Thou knowest not. Thou art young and the love philtres of the nautch girl work not well in the blood of thy race. With us folk it is otherwise—we are of the land. But in alien blood they breed not love but madness. Yea, huzoor, Ghazi Jan the pinsin sipahi (pensioned sepoy) is loyal to his salt. Hast heard of Esmit Saheb?"

"Nay, nor care I to hear. Now show me the shortest route to the Tanpur Road and thou hast earned a rupee."

"Nay saheb I take no rupee. I have been a soldier."

A strange look came into the man's eyes and he looked expectantly into my face, somewhat indeed as the girl had done a moment before.

"There is but one house there, Saheb—'tis a village of huts."

"But there is the Dak Bungalow."

"Sleepest there, huzoor?"

"Thou chatterest, Sipahi. Wilt show the short route?"

The crowd fell asunder as without another word the man turned and strode off through the narrow streets, my horse following at a foot pace. The tall, well set up figure and swinging step spoke well for his military training. He evidently was, as he had said, a pensioned sepoy. But for the time I could frame no explanation that would seem to justify his conduct. To say the least, it was strange, with a strangeness bordering on the ludicrous, and his subsequent attempt to excuse it by allusions to an absurd superstition was none the less so. Occupied with vague conjectures, and with my eyes mechanically riveted on the picturesque moving figure of my guide, I scarcely noticed it when we reached the outskirts of the town.

The man had stopped at a bridlepath through the fields. In the distance I could discern a white ribbon of road stretching away for miles though the heat haze to the west.

"Yonder, huzoor, is the cart track that leadeth from Jamalabad to Lalpura. Saheb, thy race is brave." Again the same searching look came into the man's eyes and he looked into my face as though he sought to read what was passing in my mind.

"Thou hast been a sipahi," I replied, a little amused, though now wondering more than ever at his want of relevancy, "thou shouldst know."

"Even so, saheb; in the dance of battle, even so. But the veils dance sometimes, saheb, dance or lift."

The next moment he was gone.

Strange as the man's attitude might have at first appeared, his last words left me more mystified than ever. They seemed to convey the hint of some indefinable danger, and now all through the dusty afternoon ride I could not get rid of the odd impression that the old man had sought to warn me. But against whom or what it was impossible even to conjecture.

The short Indian twilight was deepening into heavier dusk, when I turned my horse into a dismal wilderness, that in olden days had been the well-kept grounds of the Tanpur Rest House. I had thought to be back at Lalpura before nightfall, but three hours of patient though fruitless deer-stalking had upset all calculations. Tanpur was the only village that boasted any sort of European accommodation and I availed myself of it.

The guardian angel and general factotum of the place, a little wizened man in the last stage of senility, was standing on the broken stone steps, while a horse boy squatted in the weedy gravel path. They salaamed as I rode up, and no sooner had I dismounted than the latter, seizing my bridle, led my mount back towards a tumbledown stable near the road.

"Dinner and a bed, Khansama, *juldee*," I said as I mounted the steps. Dak Bungalow servants are as a rule ill-trained and talkative and I was in no mood for testing the old man's conversational powers.

The light was failing rapidly as I threw myself into an ancient lounge in the verandah, but it was not too dark for me to observe the faint indications of the grin that stole into the man's face. It was, however, only for a moment. He had caught my gaze and his shrivelled features were as immobile as ever.

"Much deener for Sahob, good deener" he piped in a cracked faltering voice, his broken English jarring on my ears like the rasp of a rusty file.

"Berry quick."

He placed a wretched kerosene lantern on a three-legged table one degree more wretched, and tottered away through a jungle of bushes in the direction of the outhouse kitchen.

Perhaps it was fancy, or perhaps only the effect of a long ride in a broiling day followed by the cheerless prospect of a mosquito haunted night in a lonely resthouse, but somehow a strange feeling of restlessness took possession of me. The disquiet grew until impelled by an unwonted curiosity I proceeded to inspect the building.

A row of low-ceilinged rooms opened on the verandah and an air of utter neglect pervaded the whole house and everything in it. The dilapidated bamboo furniture, the frayed and dusty cocoanut matting, and the cobweb covered rafters all combined to produce an effect totally cheerless and depressing. The dank miasma of rotting vegetation crept through the open jhilmils, and the incessant hum of myriads of mosquitos floating near the ceiling broke the stillness of the gathering night with its cerie monotony.

I partly undressed with a feeling, I will not say of fear, for it was not exactly that, but with a kind of creepy disgust at the environment in which I was to pass the night.

It is an odd, though perfectly natural trait of human character, when we look at it psychologically that similar thoughts under different circumstances assumes different proportions. Fancies that would in the glare and hurry of day be scarcely perceived as elements of the conscious state, become in the quiet of dusk or the heavier stillness of night, conditions that may refuse to be put aside, however visionary or irrelevant.

That night as I stood in the verandah, gazing across the wild moon-blanchied strip of garden that separated the lonely house from the road vague forebodings of an impending something I could not define filled my thoughts.

At another moment I might have smiled at the very oddity of the fancies or, like many persons when their brains play similar tricks, I might have tried to seek for the intermediate link that bound them to the normal stream of my mental activity. But now try as I would I could not dismiss the inconsequent imaginings from my mind. They loomed in my thoughts like a sombre cloud, and reason seems to have deserted me. All that I had ever heard or read of presentiments came crowding into my brain, and this together with the strange words of the sepoy in the marketplace of Jamalabad. The furtive seditious aspect of the Bungalow khansama, and the wild desolate air that pervaded the house itself, produced the singular impression that I was passing under the shadow of some coming event. But Lalpura and comfort meant a journey of another three hours, and after all—

"Sahob, deener ready"

I started and swung round. I had not heard the old man approach and he had spoken almost over my shoulder.

"Sahob, will make wash?"

It was tank water, muddy and by no means refreshing, and of the miserable goat chops that followed I scarcely ate anything.

"You sleep in the house," I enquired casually as he was clearing up the table. He glanced up quickly and then hurried on with his work.

"No, Sahob, no."

A tumbler slipped from his bony fingers and clattered to the floor in a dozen fragments. For the first time I noticed that his hands shook violently.

"No, Sahib, no; Gopi Chund no sleep house."

Almost feverishly he hurried through the business of clearing up, and then seizing a blanket and pillow flung them on to a corded bedstead or *charpoy* by the window.

The next moment he was salaaming to the ground.

"Bukhsheesh, huzoor."

I paid him as I intended to start as early as possible for Lalpura, and with another low obeisance he almost bolted through the door.

How long I lay peering into the white moonlight that flooded the wilderness of grass and shrubs without it is difficult at this time to determine. The weird, half wailing, half barking howl of prowling jackals, and the incessant hum of mosquitos, combined with my own unnatural state of morbid excitement, rendered sleep, for a time at least, utterly impossible. Even my pipe failed in its function.

However, after what seems to have been hours, I must have lost coherence of consciousness. The palm leaf fan that I waived in fitful protest against the mosquitos dropped from my hand, and disagreeable dreams chased one another through my brain. I was back again in the streets of Jamalabad. The girl with the coloured goblet, the picturesque form of the elderly sepoy, and the nervous, almost scared look of the bungalow khansama, mingled in a weird medley of strange movement.

I awoke with a start. I was bathed in cold perspiration. Outside, the moon had gone down and the first grey feather of coming dawn had crept into the east. Something was happening of which I was as yet only subconscious—something awful.

The lantern burned unsteadily, and my hand, as I stretched for my revolver, trembled as though with palsy. Something was in the house. The very shadows cast by the flickering light seemed to dance and quiver and shrink as though with some expectant horror.

Near the road a horse was snorting violently, my horse in the stable. The peculiar yell of a mad jackal fleeing from the vicinity of the house mingled with the sound.

I rose on my elbow and peered through the window.

The very atmosphere held the tint of tragedy. Yes, the atmosphere, for what was that—that scent, the scent one associates with big game and the moonless machan—gunpowder.

A jagged flash of red fire pierced the darkness at the end of the verandah, and the next moment, into the yellow bar of light that issued from the door of my room, staggering backwards came a huge pyjama-clad figure.

The bending charpoy creaked as I sprang to my legs. My heart was leaping in great loud bounds against my ribs. Else there was no sound, not even the soft pad-pad of naked feet. And that which glinted in the lamplight, that from which the red flame had come, that which he pressed to his temple, was the long cold shiny barrel of a pistol.

Another second and he was gone. Vanished, staggering out of the lamplight as he had appeared to my eyes, staggering silently into it. He was gone. But, my God, not before I had seen the face!

With a dull thud my pistol dropped to the matted floor, and the lantern quivered under my frenzied clutch.

Those eyes! Those red, rolling, horrible eyes had burned into my soul. For there, in that moment in which this yellow lamplight had flashed upon them, I had read the wildness and horror of lunacy.

I was reeling as I swung the lantern and—there was nothing in the verandah. No human form; only shadows that leapt and dwindled as the yellow light danced and wavered.

Outside the leaves murmured as the first wind of morning sighed through the branches. I flung the extinguished lantern from me and fled from the house.

It was broad day when I almost fell off my panting dust-coated horse into the arms of the district surgeon. Behind him on the verandah of the house we shared, the *chota kharas* table told me that I had been expected.

"Drink this."

The doctor was holding a flask to my lips and I needed no invitation. The quick fire of the neat liquor coursed through my veins and as I felt the blood rising to my face I gasped out the word "Tanpur."

The doctor's serious eyes looked into mine.

"You have seen him—it?"

"You—you know? What is it in Heaven's name."

The doctor smiled quietly. "The Psychic Research Society has a theory about the emanations of ragadies—"

"Both the Psychic Research Society and its Emanation Theory. What did he see, man? What was in the eye, those terrible eyes?"

My hands gripped the arms of my deck chair in a lever of impatience. The doctor was pacing the verandah slowly. He stopped and looked at me curiously.

"You believe, then?"

"Yes! yes! Anything now."

"Even native superstitions—about love potions for instance?"

I started violently. The girl with the coloured gohlet rushed before me and in a flash I recalled the sepoy's words.

My friend continued quietly "It was five years ago. The man wanted to marry one of his own race, but there was a nautch girl or something."

"Who was he?"

Somehow nothing was too strange now, and I was growing mentally calmer.

"A surveyor, Smith by name. One night he arrived at the Dak Bungalow and in the early hours the villagers of Tanpur heard him doing revolver practice. Everything pointed to D.I.'s, only he drank nothing."

"Janulabad sherbet perhaps," I murmured.

The old sepoy's words were ringing in my brain. "In alien blood they breed not love but madness. Hast heard of Esmil Sahet?"

H. K.



Selection.

Women and Islam.

A LADY, signing herself "E. S. Stevens," writes in the May number of the *Contemporary Review* on "The Womanhood of Young Turkey." More interesting than her own views are those of the Turkish ladies whom she interviewed. The following extract will no doubt interest our readers:—

I cannot conclude this article without giving *verbatim* a document which was written for me by a Turkish lady of such high rank that discretion obliges me to suppress her name. Suffice it to say that this lady is one of the most highly-born and ardent workers in the cause of Turkish liberty. We talked long and earnestly in her pretty little boudoir in one of the palaces which line the Bosphorus. My visit to her was full of those paradoxes which delight one in Constantinople—the vast palace, the black eunuch who conducted me through long passages in which one had visions of slave women with kerchiefed heads and heel-less slippers, the air of cheerful, slipshod, happy-family equality which reigns in any Oriental establishment; and, finally, my entry into a most Western-looking sitting-room, under the windows of which the Bosphorus flowed—like a room in a Venetian palazzo. Here I was received by my hostess without any ceremony, and talked with her on the subject of the future of Turkish women.

"On account of my rank," she said, "I am not able to write of these things—but, if you like, I will send you something that you

can put into your article. You Western women do not understand that we Orientals are trying, not for any new privileges, but for those which we have possessed and lost."

So accordingly she sent me the following defence of the movement among the Muhammadan women of Turkey:—

Though there have been among the Muhammadans a great many women juris-consult-theologians (doctors of law), we will mention in this article only a few of those who have been renowned in the history of Islam. Formerly, contrary to what is generally believed nowadays in Western as well as in Eastern countries, Muhammadan men and women pursued together the same studies, without distinction, in the same scientific centres, and together profited by the instruction given indifferently by masters and by mistresses. *Fakhs* and *Fakhas*—juris-consult-theologians of both sexes—gave to woman as well as to men lectures which on both sides were listened to with the same assiduity. Besides, women by their knowledge and intelligence were to such an extent the equals of the Ulema (religious teachers) that a great many of them were allowed to decree "letvas" (religious and judicial decrees). Would not these Ulema, who were not ignorant of the position woman occupied and how learned she was in those times of the Islam world, be shocked to hear to-day all the severe criticisms on her, and the endless discussions as to how her learning should be limited and what should be the nature of her social duties? "In the world of Islam what can a woman become?" "How far must she extend her studies?" are the questions we hear in these days. *Islamism allowed woman to attain the farthest goal she could aim at.* Even now, notwithstanding the advance of civilisation in Europe and America, women have not yet been able to obtain as much as the Muhammadan woman of old. Therefore, have we not a right to be astonished to-day when we hear people ignorant of our religious laws and history, take upon themselves the task of determining what position women should occupy in society?

The Koran has been revealed to us, our Prophet has settled our social position, we are Muhammadans—we await no other Prophet after our lord Muhammad; and his instructions concerning us have been handed down to us by so many great men that the questions ought to be considered as settled. The Muhammadan world knowing the important position occupied by women with the consent of our religious laws, should confess the absolute incompetence of those who, ignorant of all else but the present degenerate state of things, still venture to usurp the right of discussing and limiting the extent of liberty to be granted to women.

Can they not understand upon whom their objections fall in the end? Women of those times had not obtained by main force the lofty positions we know they occupied—they attained them simply by the rights given them by Islamism. Would they still dare to protest—those who declare that women ought not to fight side by side with men in war, if they only knew that in the times of the Prophet many illustrious women actually fought in battles and were blessed by him for having done so? And those who wish to prevent women from engaging in trade would ignore the fact that Hasula, one of the Prophet's (women) disciples, kept a druggist's shop? What must we think of those who pretend that women cannot teach man, when we know that many of the Prophet's companions were advised by him to appeal to the science and knowledge of Aisha? Those who have recently accused women of disobedience to the precepts of the Koran because they go out accompanied by their men-relations and because they raise the veil from their faces, show their ignorance of the laws of the Koran. Had they their faces veiled, those eminent women whom we have mentioned, and who received the Prophet's full approval for their deeds? Did not the Prophet's aunt, Safia, together with Hissan-bin-Sabit, take up arms to protect women and children, and to defend against the enemy the town where she lived? And as a woman had a right to give evi-

dence on legal affairs, to give powers of attorney, and to appear in a court of justice each time her interests were at stake, was not the judge obliged to see her face?

If God has ordered women to cover the eyes that see, the nose that breathes, the mouth that speaks, would they not have hidden their faces—these women who went so far as to shed their blood at the side of man for their country's sake? These same women, who obeyed the Prophet in everything, would certainly not have gone out of their houses had he forbidden it. Far from doing so, he, on the contrary, gave them his blessings for their outdoor services.

Where do they take their authority from, those who proclaim so resolutely that woman should be kept entirely aloof from masculine society—woman, to whom our Prophet has given the right to take part in the election of a sovereign, whom he has admitted among the ranks of his warriors, whom the Khalif Omar invited to assist at judgments and to take a part in theological and judicial discussions?

The veil as it was worn at that time was neither meant to hide the face, nor was it considered a hindrance for woman to progress and learning. And it was without the least violation of our laws that so many women had at that time gained renown in theology and law. Let us mention here about fifteen among those who were the most famous in history: Oum Issa, Hamda-Sittil-Foukaha, Amra-bint-Abdulrahman, Fatma-bint-Ahmed el-Semani, Fatma-bint-Abbas, Fatma-el-Fakiha, Meriem-bint-Ahmed, Zoumroude, Okht el-Mezeni, Oum el-Wahid, Hatidja-bint-Ahmed, Zuleikha, Zeynildar-Waghila.

Oum Issa was the daughter of Imam Ibrahim-bin Ishac-el Harbi; she used to decree *fatwas*; she died in the year 328 of the Hegira. Hamda was the pupil of Aboukir Ahmed bin-Ali; she lived in Baghdad, the sermons she preached were attended to by the most eminent learned men of her time, and the famous Ibn-Semani was one of her pupils. Sittel-Foukaha-bint Ibrahim, who died in 726 of the Hegira, counted among her pupils some remarkable men, such as Gafar-el-Hamdani, Ahmed bin-el-Maz, Abdulrahman bin-Suleyman, Abdullahif-bin el-Kabit, all of whom received their diplomas from her. Shehda-bint Omar attended to the teachings of Fazil-Kashghar, she got her diploma of theologian from Sabit-Sheraf. She had in Aleppo numerous pupils, and Hineidine, the most renowned amongst them, was himself the master of Salah-el-dine Safid. Speaking of her, Ibn el-dine said: "Shehda was the only one who could teach us the sayings of the Prophet related by the famous *monhaddiss* Sheikh Hafiz, Ziya-el din."

Fatma bint-Abbas was the daughter of Abbas bin Aboul-Fath-el-Baghdadi; she was doctor of canonical laws, and at the same time superior of a religious congregation. She preached sermons which were highly appreciated, and she had attained to such a high degree of knowledge that very often in her discussions with the most learned men of her time she was the one who prevailed. She died in Cairo in the year 714 of the Hegira. Fatma el-Fakiha was the daughter of Ala-el-dine-el-Kashani, two eminent men among the Muhammadan juris-consult theologians, and to settle a difficult question the two men often appealed to the woman's knowledge. She used to decree *fatwas*, which her father and her husband signed simply as witnesses. Zeyniklar Waghila, wife of a judge in Andalusia, and a judge herself, used to sit in court with her husband.

These are only a few of the eminent women of Islam. If they were competent to decree a *fatwa* acknowledged as valid by the most famous juris-consult-theologians of their times, surely they must have required a high degree of learning. Among the pupils of Houti, there were as many as a hundred *Monhaddissas*—meaning (woman) authors—treating of the apothegms of the Prophet. This gives one an idea of the number of women who dedicated themselves to science; and did not the Prophet say:

"The pursuit of science is a duty to every Muhammadan man AND WOMAN."

I have given the little article word for word as it was written, although its author, who is more accustomed to French than to English, said "Of course, I shall write in vile English, so you will have to change it and use it as you will." To me, however, as I expect to most others, it is interesting as being a definite statement by a Turkish woman of the claims which the Muhammadan woman of to-day is making for herself, and the facts upon which she is basing her claim. For this reason I have left it untouched; without comment or emendation.



Anecdote.

MR J. W. SUTCLIFFE, the famous goalkeeper, relates the following interesting story:—"In one Rugby Match," he says, "I remember a fellow being heavily floored, and he lay on the ground as if dead. His neck seemed twisted and sunk into his shoulders. It did not take us long to decide that his neck was knocked out, and we strove might and main to put it to rights. I pulled it and jerked it vigorously this way and that, the player giving forth heart-rending groans all the time. At last the fellow returned to consciousness, and we heard him gasp, 'Hold on, there; I was born with my neck so.' He was only 'winded'!"

At a political meeting at Colchester Mr F. H. Baker recently told a capital story of an adventure he met with in company with Lord Robert Cecil, when, after an election meeting, the noble lord was approached by a big and ferocious woman, who swore at him and said, "If you were my husband I'd shoot you!" Lord Robert raised his hat and replied, "Thank you, madam, but if I were your husband I would shoot myself!"

MR. LAYTON, the actor-vocalist, the other day told of an amusing experience which befell him recently at the hands of some small patrols. The Portsmouth corps was rounded by Lord Charles, who lately decided to personally test their ideas regarding scouting. Driving over the Portsmouth hills, where the youngsters were engaged in manoeuvres, his motor-car was smartly confronted by three youths, who exclaimed in chorus, "We take you prisoner, Lord Charles!" "Well, what are you going to do with me, now that you have got me?" inquired the distinguished captive. There was a brief pause, after which one of the lads replied, in a grave tone, "H'm! Well, when the gov'nor comes back, I 'spects we shall shoot yer, sir!"

CAPTAIN AMUNDSEN, the Norwegian Explorer, tells an interesting Eskimo incident, that befell him. Having lost several dogs, Captain Amundsen, in his best Eskimo, intimated his desire to purchase one from a certain tribe. To his surprise, however, the request was promptly refused. An explanation was demanded, and the man applied to return next day with a chubby, laughing boy on his back. "Such we do not sell," said the native. The explorer was astonished, something was wrong. "You wished to purchase one," said the man, seeing Captain Amundsen's perplexity. Finally, it was discovered that the Greenlandic term for "dog" was equivalent to "child" in the Netchillie language.

DR. HANS RICHTER, the famous composer, frankly confesses that he has never been able to master the English language. On one occasion, when he was explaining to some friends that his wife was subject to fits of giddiness, which compelled her to lie down, he astonished them by saying that "when she is not lying she swindles." It was not an intentional slander upon his estimable spouse, but a very imperfect translation of the German "*schwindelt*" (fainting) which he had in his mind. On another occasion he found it rather difficult to realize the difference between "wife" and "woman" since "*frau*" stands for both. And thus it came about that, exasperated during one rehearsal by the chattering of a charwoman with pail and broom, he suddenly turned round and shouted, "Wife, begone."



The Ingenuity of Hussaini.

"Huzur, I have need of more advance money." Hussaini my factotum stood before me. He was indeed a most useful person, acting, as he did, in the threefold capacity of Cook, Khansama and Dearer, in fact, he was the only indoor servant I possessed in those days—save the chhokrá—and I honestly believe I was as well attended then as now that my staff is considered complete.

Hussaini had risen to his position having tried his hand at many and varied occupations ere he found himself in the enviable position as head of an establishment: albeit the establishment was small, nevertheless it was a post of trust.

He was a smart fellow in more ways than one, but although I looked upon him as a good servant I knew he was not without his faults, the chief among them being the perfect ease with which he could tell a lie.

There was no shuffling of the feet, no casting down of the eyes; no hesitation in the speech. He spoke out with the assurance of an orator, looked one straight in the face, and stood squarely on both feet. He had an answer ready for every question that was put to him. Lies rolled off his tongue as easily as water from a duck's back.

And if the truth be told, I often marvelled at his cleverness.

As is the usual dastúr, a certain amount from the table allowance had to find its way into Hussaini's pocket, and thus I looked upon in the philosophical way that the Sahib-log do but he persistently told me without the slightest shame:—

"Your honour's appetite is large. Five fowls are eaten daily. I give cutlets, stew and curry-bhat, murgi-roast and side dish"—counting them off on his five fingers—"and the soup is still wanting, yet only five fowls." Thus he persisted that five fowls were eaten, and five fowls daily I had to pay for until the awakening came and it came about in this wise.

A fellow had come to spend a few days at my place, and it so happened that Hussaini came forward with his usual demand for table money. I handed some rupees over and at the same time remarked:—

"I say, Stevens, how many fowls do you consume in a day?"

"Two," he replied.

"Why man! do you mean to tell me I eat double the amount you do and more, for I am told I eat five a day." To which he politely remarked:—

"Rats!"

"But, joking apart, my man swears I do."

"You ask to see the heads of the fowls you've eaten every evening after dinner—then you will be in a position to say how many have been used."

So then and there I called Hussaini and gave the order.

With a polite "Bahut achhá" he retired.

That evening after dinner eight fowls' heads were brought in on a plate.

I looked at Stevens, but he only smiled a superior know-all kind of smile. Until the end of his visit each evening eight heads were duly brought and exhibited. After he had left the number fell back to five and continued so daily.

It happened about a fortnight later I was out one morning rather longer than usual and on the way back overtook the dak-wallah on the road. It was mail day, and eager to get my letters I took the post bag from the man almost before he was aware of my intention, and pulled out, with the letters, a somewhat dirty-looking newspaper parcel, loosely folded without string or anything to keep it together.

I shook it open, and there fell on the road three fowls' heads!

"For whom have you brought these?" I exclaimed.

And the man haltingly replied:—

"Your honour likes to see five heads daily. So Hussaini the Khansama made handobast with another Sahib's Khansama, who sends them to the dak-khana, from whence I receive them. How else could your honour have your desire?"

And once again I marvelled at his ingenuity.

W. K. G.

The Hero Speaks.

"INCONSIDERATE world, cold, unemotional world that lets such tyrannical calculations pass by unheeding!"

I turned my head in the direction whence the sound came, and though the words seemed to come from some distance, I could still make out the outline of a huddled figure lying under a tree yonder. Perhaps it won't be out of place to let you know I was lying in the park this afternoon after my usual lunch (usual here signifying steak-without-onions-lunch—the one I am in the habit of—but that I think is irrelevant). Visions of dark

tragedy, cupable homicide and poisoning by dimethyl butyramine, (by the way I am a medical student) and diverse other horrid spectacles passed before my mind's optical area. The thoughts fired my imagination and my imagination fired me up to render first aid to the wounded—I mean distressed. I discerned the patient, rather the form, leaning against a tree in almost a theatrical pose of anguish and grief.

"Well, my good man," I said approaching, and in my gentlest notes and tone, "can I be of any service to you in your emergency, hoping at the same time that you don't mind my unceremonious intro."

The man startled from his reverie, looked up with strangely fascinating eyes deep and carefully into me, and grudgingly said, "There is only one man on the whole of this earth who can relieve my sufferings, and that is certainly not you." He assumed the same crouching, half-standing attitude, and went into a sort of reverie again, muttering more to himself than to me. "He has got his knife into me now," (needless to point out here, there were no signs on him to justify such imputations) "he gave me life, a position, a character and wealth, helped me to spend summers in Algiers, willingly permitted me to shoot in South Africa. But now! Oh, now what can a man do? The very and the only object in life he made me live for, the one on which my noblest ambitions were solely dependent is in a state which drives me crazy. I am in a state of standstill, waiting, waiting for the day of my glorification and redemption. My God, if I could only see her—but that exactly is the point. She is at this time a house-maid, lady companion, a governess, all combined in a back street house of the suburbs of London. She, whose very life was made but for one purpose—to adorn my ancestral hall and be the glory of my country seat and a star in Society. I know exactly where she is, can follow all her movements, but am strictly forbidden to communicate with her, much less to see her angelic face. I am supposed to wander all over, except—"

"But what and who in God's name are you?" I said.

His tone was pathetic enough to melt the heart of any but the culprit who was the cause of it all, when he said, "I am the hero, so far, of a to-be-continued serial story in a quarterly magazine, and when, as you can imagine, one has got to wait three months before one's—"

My fainting, I heard later, was attributed to cerebral anaemia. But in this case I think, I know better.

M. A. K.



Petty Larceny.

(BY OUR SPECIAL KLEPTOMANIAC)

[MOTTO.—"Whichever is your birthright, therefore steal it where-soever you find it."—*Rigmarole Veda.*]

WIFE (at breakfast). "I want to buy a new hat and dress to-day, dear, if the weather is favourable. What does the paper say?"

Husband. "Rain, hail, thunder, and lightning."

MOTHER. "My darling, it is bed time. All the chickens have gone to bed."

Little Philosopher. "Yes, mamma, and so has the old brown hen!"

EMPLOYER. "So, then, Miss Willing, you're leaving us for good?"

Miss Willing. "No, Sir! For better for worse?"

MINISTER (arousing himself in barber's chair): "All through yet?"

Barber: "Aye, lang syne."

Minister: "Then I must have been indulging in a quiet nap?"

Barber: "Ye wis that, sir,"

Minister: "It was very good of you not to waken me. I am very thankful for what has been a most refreshing sleep."

Barber. "Hoots man, haud yer tongue; it's only a fair return. I slept all through your sermon last Sawbath."

"Oh, thank you," exclaimed an elderly lady to a labourer who surrendered his seat in a crowded tramcar—"thank you very much!"

"That's ori right, mum," was the rejoinder.

As the lady sat down the chivalrous labourer added.—

"Wot I seas is, a man never ort to let a woman stand. Some men never gets up unless she's pretty, but you see, mum, it don't make no difference to me!"

HARRY VARDON, the golf champion, told this story during one of his visits to the North Berwick links.

"A gentleman was playing at Musselburgh," he said, "when a famous Ambassador passed by. As his caddy saluted the Ambassador respectfully the gentleman said

"You know the Ambassador, do you?"

"Of course I do," the lad replied. "He's a great friend of mine. These are his trousers I've got on."

"My husband has a remarkable collection of old curiosities," said Mrs. Bilkins, with an air of pride.

"Indeed!" said Miss Sharpenough. "Was he collecting when he married you?"

"Why, yes," replied Mrs. Bilkins, innocently.

"That's what I thought," remarked the other, spitefully.

And then Mrs. Bilkins saw what her dear friend meant. They meet as strangers now.

"Attention, my friend," cried the haggard man, rushing up to Bronson. "A terrible time is in store for England!"

"What is it?" asked Bronson, paling before the intensity of the other's excitement.

"A terrible strike! A terrible strike!" cried the haggard one.

"When will it take place?"

"To-night my friend, to-night. Millions of hands will be involved!"

"Never!"

"Yes, it is true—true my friend. To-night at twelve o'clock millions of clockhands will point to the hour, and it will strike twelve!"

Then the hands of the exasperated Bronson struck the haggard one many times.

FATHER. "Why, I am told that you are in love with Miss Flossie Footlights?"

Son (excitedly): "Just so, father; and if you have anything to say against this estimable lady be good enough to wait until I'm out of hearing."

Father: "Oh, I merely wished to tell you that I courted the lady myself when I was your age."

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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is so little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of June at the reduced rate of Rs. 2 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months.

The Week.

The Veto.

In the House of Lords the Archbishop of Canterbury made an earnest appeal for compromise on the Veto question.

Lord Loveburn said there was no prospect of compromise on the Parliament Bill, but there were hopeful signs that there might be matter for content hereafter if the Liberals were given real equality of opportunity for passing measures through a reconstructed House of Lords. Fresh relations between the two Houses might hereafter be established by common consent. The Government would not depart from the Bill, however, at the present stage of the crisis.

Lord Selborne said that the Opposition would go far to meet Government, but if the latter meant to tack the Parliament Bill on to a reconstructed House of Lords, the agreement was impossible. It was essential that the Lords, however reconstructed, should have the powers belonging to Second Chambers in every civilized country, such as, at the instance of Government itself, were granted in 1907 to the Second Chamber of the Transvaal.

The House of Lords has passed the second reading of the Parliament Bill without a division.

Lord Rosebery, referring to Lord Morley's suggestion of co-operation in the question of Reform, said that when the Bill was passed the composition of the House would not matter a straw. The course Lord Lansdowne had chosen was best. The nation did not appreciate the importance of the question. When it did it would not be content with a phantom Second Chamber and would demand the restoration of the constitution.

Lord Lansdowne said the fact that they were not dividing did not mean that they accepted even provisionally the place the Bill assigned the House, but it was clear there were some grounds common to both sides. Therefore it was desirable to discuss details and submit amendments, especially safeguards, at a period preceding the reconstitution of the House of Lords, sufficient to protect the foundations of the United Kingdom from irreparable change.

Lord Morley said he had listened to Lord Lansdowne with pleasure. In spite of the failure of the Conference he did not despair of a settlement. The Government was prepared to discuss any amendments which did not oppose the effective predominance of the House of Commons. He was confident that the same view of Parliament necessities would animate both sides in the later stages of the Bill.

The House of Lords will not discuss the clauses of the Parliament Bill till after the Coronation.

The Liberals see with gratification in the House of Lords passing the second reading of the Parliament Bill its inevitable acquiescence in the people's will. The Conservatives, while they regard it as the proper course, intimate that it does not mean unconditional surrender. The real fight, they say, will begin in committee after the Coronation.

The Imperial Conference.

THE Imperial Conference resumed the discussion on the suggested Imperial Council. All the Premiers spoke regarding the importance of the matter. They decided, however, that they were unable to go as far as Sir Joseph Ward. Consequently the proposal was not carried.

King George has sent a message to the Imperial Conference thanking the members for the assurances of devoted loyalty and referring to the particular pleasure afforded His Majesty that the loyal resolution was the first business of the Conference. The King is delighted at the welcome offered to the Premiers and is keenly interested in the deliberations of the Conference. His Majesty trusts that they will convey to the peoples of their respective Dominions His Majesty's deep regard for their welfare and hopes for the continued prosperity of their lands.

In the course of the Imperial Conference discussion, Sir Joseph Ward based his advocacy of an Imperial Council solely on the necessity for naval co-operation. He preferred to call the body an Imperial Parliament of Defence on which the Dominions should be represented according to their respective populations. The Motherland should have about 220 members, Canada 37, Australia 26, South Africa 7, New Zealand 6 and Newfoundland 2. It would deal exclusively with questions of peace and war, treaties, foreign relations, Imperial defence and the provision of revenues therefor.

Sir Wilfred Laurier and Mr Fisher said the scheme was absolutely impracticable.

Sir Wilfred pointed out that the Council would have power to create expenditure but was not responsible for providing revenue. This, he said, was indefensible.

Mr. Fisher declared that the scheme violated every principle of responsible Government.

General Botha believed that the body would only become meddlesome and cause nothing but unpleasantness and friction. He looked to the political genius of the British race to evolve a solution. It was liberty enjoyed by the various peoples under the flag which bound them to the Motherland.

Mr. Asquith said the scheme would impair or altogether destroy the authority of the Imperial Government in the conduct of foreign policy and the conclusion of treaties in the question of peace and war. "The responsibility of the Imperial Government in these matters cannot be shared," said Mr. Asquith. Moreover, the Council would have the power to involve a Dominion in an expenditure of which it disapproved. The British Government cannot assent to a proposal so opposed to the fundamental principles on which the Empire was built up and is carried on.

An official report issued on the night of the 26th shows that Mr. Harcourt's proposal was for the creation of an Advisory Standing Committee of the Imperial Conference including the Secretary of State and the Under-Secretary of State and the Under-Secretaries for the Colonies and the High Commissioners or other representatives, to consider matters of common interest. He said the suggestion was made to meet the wish of some Dominions who wished to be in closer touch with the Imperial Government.

Sir Wilfred Laurier (Canada), Mr Fisher (Australia), Mr Malan (South Africa) and Sir E. P. Morris (Newfoundland) opposed the proposal on the ground that it would serve no good purpose. The Commissioners and confidential agents to the Committee's recommendations might be suitable and acceptable in one part of the Empire and not in another and might override the advice of the particular Commissioners concerned.

Sir Joseph Ward admitted the difficulties, but strongly supported the proposal.

Sir Edward Grey spoke on the foreign relations of the Empire. The proceedings are strictly private and there will be no official summary of debates.

With reference to the South African resolution to place Dominion affairs directly under the Premier, Mr. Malan said the resolution was presented not owing to dissatisfaction with the present arrangement, but with a view to raising the status of Dominions. If, however, serious objection was made, the South Africans

would not press the proposal. Mr. Asquith said it was impossible that anybody holding the office of Premier could conscientiously discharge the proposed duties.

The Eighty Club on the 27th offered a luncheon to the Overseas Premiers.

Mr. Lloyd George presiding emphasized the warmth of affection and special pride with which Liberalism regarded the self-governing of the Dominions.

General Botha, speaking in Dutch, said he regretted that Sir Henry Campbell-Bannerman was not alive to see the fruit of his policy of healing wounds. His policy in South Africa had stood far above that of any other statesman of his century. The Dutch felt they enjoyed liberty under the British flag. Therefore the British could rely entirely on their loyalty; the two white races had now agreed that discord and enmity should never come again. General Botha said he had received as much co-operation from the English as from the Dutch. He had received from Sir L. Jameson and his party the strongest assistance in banishing racialism. His message from South Africa was "A land of brotherhood offers friendship and love."

LORD HALDANE, speaking in London, said he regarded the past week with profound satisfaction. It would be memorable in the history of the Empire. As a result of the Conference with the Colonial Premiers they had come to a common conclusion regarding the problems of defence, which had hitherto been difficult and obscure.

Peace.

It is stated in official circles that Japan is prepared to participate in negotiations in connection with the General Arbitration Treaty suggested by the United States.

Germany has expressed her willingness to negotiate with the United States for general arbitration on the lines of the draft treaty submitted by the American Government.

GERMANY'S willingness to negotiate for a general arbitration treaty with the United States and the expectation that other Powers will also negotiate will probably retard the consummation of the treaties with Great Britain and France until the winter.

Trade Unions.

SIR RUFUS ISAACS, moving the Trade Unions Bill framed to meet the Osborne Judgment, said the Bill authorised special levies for political purposes if approved by a majority of members. Those objecting would be exempt on giving written notice.

Mr. F. E. Smith said the Bill would satisfy nobody. The protection of minorities was illusory. If the Osborne Judgment were to be reversed in this way he and others would have to reconsider their attitude in favour of the payment of members.

Mr Ramsay MacDonald said the Bill did not give Labourites fair and equitable conditions and wanted support. He expressed himself in favour of it, however, believing the Bill could be amended.

The House of Commons has passed the second reading of the Trade Unions Bill by 219 votes to 18.

At the conclusion of the debate Mr. Winston Churchill caused a scene by referring to the unseemly spectacles in recent years of Workmen's Guilds being harassed and checked at every turn by legal decisions that surprised the greatest lawyers of the country. Where class or party issues were involved, it was impossible to pretend that the Courts commanded confidence. Many were led to the opinion that they were biased.

Mr. Churchill concluded by saying that they were trying to find a bulwark between Trade Unions and the Courts.

Turkey.

THE Porte is informed that two Powers have declined Montenegro's request to make representations to Turkey regarding the concentration of troops on the frontier. M. Nelidoff, head of the Press Bureau of the Foreign Office, states that the *communiqué* of the 24th instant, purporting to give the contents of the Note to Turkey, was not the text of a written Note, but merely embodied in a general sense friendly verbal representation made by the Ambassador in Constantinople. M. Nelidoff adds that the communication must not be construed as threatening.

Turkey, replying to the Russian communication of the 24th instant, concerning the presence of Turkish troops on the Montenegrin frontier, says she is astonished and pained by Russia's representation. The reply further says that Turkey's patience towards the reprehensible conduct of the Montenegrins shows that Turkey has no hostile intentions.

A fusillade has taken place between Turkish and Bulgarian frontier guards in Kustendil District. It is stated that a Turkish officer and two men were killed and one Bulgarian was wounded. This is the second such incident.

The Turkish outposts resumed firing on Sunday. Bulgarians, acting on ministerial orders, made no reply. The Governments have agreed to send a joint commission to the frontier to enquire into the incident.

It is officially stated that the troops in Assy after a fight lasting nine hours defeated the rebels between Kurfidah and Isha. The rebels lost 75 killed and many wounded. The Turkish troops had 28 casualties. Many rebels have asked for pardon.

There has been a deal of desultory fighting with the Albanian rebels and occasional sharp encounters. Torgut Shevket Pasha, the Turkish commander, now reports several stubborn engagements in which the Malissori were driven back along the entire line. The Turks had 40 casualties.

In the House of Lords on the 30th Lord Lamington called attention to French railway projects at San'aa and asked whether all idea of railway extension into the Aden Hinterland had been abandoned. Earl Beauchamp said it was the settled policy of the Government to abstain from any extension of our responsibilities in the Aden Hinterland so long as the *status quo* was strictly observed by the Turkish Government. Any scheme of railway construction would be narrowly scrutinized by them in the light of this policy.

Morocco.

A MESSAGE from Fez, dated 21st May, states that General Moinier, on reaching Fez, encamped in the gardens of the Palace a mile outside the walls. The greeting with the besieged Europeans was most hearty. The populace was undemonstrative. The Sultan has received General Moinier and the principal French officers and expressed his thanks to France for her help in restoring order.

General Dalbiez has begun punitive operations against the tribes which attacked the French columns. He recently drove the enemy into the mountains, inflicting heavy loss upon them.

Peria.

THE Mejliss has passed a resolution conferring upon Mr. Shuster, American Treasurer-General, very extensive powers of control over the finances of the country, including the proceeds of the recent loan.

The southern Customs receipts for the ten months ending in January show a considerable increase.

The condition of roads from Shiraz to Bushire and Isfahan is reported to be quite satisfactory.

China.

THE Government is conducting semi-official negotiations with Yuan Shih Kai with a view to his re-appointment. Yuan Shih Kai stipulates for a complete withdrawal of the opposition of the Dowager-Empress to him. The Cabinet is apparently working satisfactorily.

Lu Chengh Shang, ex-Minister to Holland, will shortly proceed to St. Petersburg to negotiate for a revision of the Treaty of 1881.

Japan.

THE German Reichstag Committee has approved the provisional commercial arrangement with Japan.

Abyssinia.

It is stated in Rome that the message from Addis Abeba, according to which Lidj Jeasu, grandson of Menelik and heir to the throne, had been solemnly proclaimed Emperor is incorrect. It is said, however, that Lidj Jeasu fulfils the functions of Menelik.

Indian Army.

THE *Times* gives prominence to a rumour that in connection with the economies in Indian expenditure, which have been under consideration for some time, a reduction of the Army in India will be proposed. A leading article in the same paper strongly condemns any reduction in the Indian Army. The journal says there was never a time when it was more necessary to play no tricks with our slender margin of safety in India itself, while on the frontier we are confronted with a great array of warlike and well armed tribesmen and a powerful united nation of splendid guerilla fighters in Afghanistan. Moreover, fifty years ago, when the strength of the Army was fixed, British dominion in the Persian Gulf was entirely unmenaced and China seemed decrepit with little control over the provinces on the North-Eastern Frontier of India.

Reuter is informed that whatever reduction on expenditure in India may possibly be determined on after enquiry, the idea of reducing the British Army there has never been contemplated.

Moslem University.

THE Hon. the Raja of Mahmudabad, accompanied by Nawab Viqar-ul-Mulk, has just concluded a visit to Moradabad on behalf of the Moslem University. Much enthusiasm prevailed and at the meeting at which the Raja presided a sum of Rs. 31,402 was subscribed. It is expected that the eventual total from Moradabad will reach a large amount.

High Courts.

THE Government propose to introduce a Bill increasing the number of Judges in India as soon as possible after White-tide. It is hoped to carry it this session.

P
Verse.

Dawn.

THE land was quiet, so stilly quiet,
For night was hardly past.
But, lo! from out the East a light
Was spreading fast.
Hushed was the voice of man and beast,
Throughout the sleeping land.
'Twas God who called the Sun to rise,
With His own Hand.
And as the darkness passed away,
A cloudless perfect morn
Grew from the stillness of the night,
So Dawn was born.

W. K. G.

TETE À TETE



WE HAVE referred on several occasions to misleading nomenclature in the case of political societies and newspapers. Here are two instances of it in the latest issue of *India*. The Hon.

Mr Bhupendra Nath Basu is a very estimable politician of the Congress School, and represents in the Legislative Council the interests of the majority in Bengal with considerable skill, enthusiasm and persistence. He has undertaken a journey to England, and what may have been taken for a pleasure trip in another is generally regarded as a political mission in his case. It is even rumoured that he will beard the lion in his own den and have the partition of Bengal annulled. It is premature yet to credit gossip with truth or him with such phenomenal persuasiveness. But it is worth noting that *India* calls him "the delegate of the Indian Association of Calcutta". If the term "Indian" applies to all communities, then the Association has no right to the label. But *India* goes further. It believes that Mr Basu "will endeavour to find the opportunity of laying before the British Public the views of educated India—for Mr Basu is as much a representative of the whole of India as of his native province of Bengal." After reading this in so called *India*, which, although maintained by one political party in this country, advertises itself as the mouthpiece of all, who can doubt that the three hundred and fifteen millions of Indians are unanimous in their desire to have the partition annulled? No wonder also that *India* regards the so-called Provincial Conference of the United Provinces held at Bareilly as "composed of numerous representatives of all communities." Is this representation or misrepresentation?

AFTER the success of the Moslem University deputations at Budaon and Bareilly, and the munificence of His Highness the Nawab of Rampur, it was certainly expected that Moradabad would not be left behind in supporting the cause of Moslem regeneration. Already some gentlemen of the brisk and prosperous town of Moradabad had travelled to Rampur to meet His Highness the Aga Khan when he was visiting His Highness the Nawab Sahib last February, and had announced their subscriptions. But when we know that Moradabad has such generous supporters of Moslem education as Qazi Shaukat Hosain Sahib, and such enthusiastic Old Boys of Aligarh as Messrs. Makhdom Hosain, Masud Hasan, Raza Ali, Muhammad Yakoob and Abul Hasan, it could not be believed that Moradabad would long remain content with its first instalment. A deputation consisting of the Hon. Raja Sir Ali Muhammad Khan of Mahmudabad, the Hon. Sahebzada Aftab Ahmad Khan, and Mr. Syed Wazir Hasan from Lucknow, and Nawab Viqar-ul-Mulk and Haji Musa Khan Sahib from Aligarh, reached Moradabad on the 27th. But the reception accorded to it had commenced even at Chandausi, and a detailed description of the arrangements and the decorations shows how well planned and enthusiastic was

the welcome of Moradabad. But it was only natural that this should be so, for it was here that as Sub-Judge Sir Syed Ahmad Khan had first thought of the University which is at last in sight. Sir Syed's wife died here and lies buried in the compound of Qazi Shaukat Hosain Sahib's house which is and has been the centre of all communal movements. Curiously enough the wife of the late Zain-ul-Abidin Khan Sahib lies buried by her side, just as her husband sleeps at Aligarh by the side of his life-long friend and companion, Sir Syed. When the audience at the meeting of the 28th May heard from the Raja Sahib of Mahmudabad that all that was now needed was a certificate of the Bank that 25 lakhs had been deposited therein for the University, subscriptions began to pour in, and the eloquence of the Hon. Sahebzada Aftab Ahmad Khan fanned the flame of enthusiasm. Not only cash to the extent of Rs. 31,500 was received or promised, but people brought jewellery, watches and even gramophones. Foremost in charity, the women of Islam were not in this matter behind their brothers, and it must have filled the hearts of all with admiration for the nobility of their sisters when a young lady about to be married sent her bridal dress as an offering.

*ky mao, bahno, betio, dunya ki zinat tum se hai,
Shahon ki basti ho tumhin, mulkon ki izzat tum se hai.
Sit waley they dunya me jo sat baythay apna kabke kho,
Ledeke av satwanton dunya me sat ab tum se hai.*

(O, mothers, sister, daughters, the ornamentation of the world is due to you. You are the prosperity of cities, and the honour of countries is due to you. The strong of the world lost their strength (*sat*) O, how long ago! If aught remains of *sat* in the world it is due to you.)

WE WONDER what Lord Curzon would say of the recent action of the Syndicate of the Calcutta University which is now constituted in accordance with his own pet theories. The Syndicate has evidently forgotten much too soon his lordship's words of wisdom.

Intellectual
Selfishness.

In his days the education of the "dumb masses" was the battle-cry of officialdom, and the selfishness of the classes which clamoured for higher and secondary education, which were its pet aversion, was the one vice which needed condemnation. We quoted from the speeches of Lord Curzon copious extracts in our issue of 13th May, but our labour and his lordship's wisdom have been alike lost on the Syndicate of the Calcutta University. We doubt whether much will be gained by repeating them, but as a forlorn hope we quote two sentences. Lord Curzon said in September 1901, that "we have rushed ahead with our English education, and the vernaculars with their multitudinous *clientele* have been left almost standing at the post. They have to make up a good deal of leeway in the race before anyone can be suspected of showing them undue favour." In September 1905, Lord Curzon said of elementary education that "it is apt to be neglected in India in favour of the louder calls and more showy results of higher education . . . and we who are responsible must be careful not to forget the needs of the voiceless masses while we provide for the interests of the more highly favoured minority who are better able to protect themselves." It seems that in less than half a dozen years the creation of Lord Curzon has forgotten the views of its creator. The Syndicate is still rushing ahead with English education, leaving the vernaculars with their multitudinous *clientele* "almost standing at the post." Its "louder calls," if not "more showy results," are apt to misguide those who are responsible, and make them forget again "the needs of the voiceless masses" while they provide for what Lord Curzon at least regarded as "the interests of the more highly favoured minority." If this is not so, what can the Syndicate mean? "The Syndicate further are of opinion," runs the authorised version of the resolution, "that the actual condition of colleges and secondary schools leaves much to be desired, . . . and they hence cannot at present support new undertakings for which neither additional funds nor competent teachers are likely

to be available, and which, on the other hand, might divert the application of funds urgently required to meet the present needs and the legitimate expansion of University and Secondary Education." In other words, the Syndicate cannot muster enough courage to ask Government to act on the excellent maxim of the ancients, *magnum est vectigal parsimonia*, and raise funds by curtailing expenditure on the Army or some other costly department. It fears that Government will rob Peter to pay Paul, and would prefer to give a *recherche* champagne dinner to Peter rather than give even a mouthful of dry bread to Paul to save his life. For our part, we believe that higher education has precedence in every new country, and that it is sure to filter down to the lowest strata of society. But if it has done its work well, the more highly educated classes will not be content till they have taken light—and life—to the masses. As Hali, the poet of the Aligarh Movement, has said

*Na aigi pasand un naukaron ki khidmat o ta'at
Janhen paunge aga jauhar-i-tulim se 'ari.*

(Masters will no longer appreciate the services and obedience of servants whom they will find devoid of the jewel of education.) The time has now come when the first step should be taken to make elementary education universal by making it compulsory and free in selected areas. If the life-giving moisture does not now reach the lower strata of society, it only proves that the intervening strata are hard and strong. There is a great danger in a great mental disparity between the highest and the lowest in any community, and those who know the condition of the Depressed Classes cannot need to be reminded of it. Had the Syndicate been composed entirely of educated Indians, we would have had no alternative but to regard the educated classes as narrow and ungenerous, and to believe that the intellectual gulf between them and the masses had already grown too wide. But the Syndicate is a mixed body, and only those Indians who share its views can legitimately be blamed. But what about the official members? In the immortal trope of Disraeli, they have caught the "Babus" bathing and have walked away with their *dhotis*. But the garment is not reputed to cover a multitude of shins.

THE opponents of Islam have often accused it of appealing to the senses. It permits polygamy and divorce, and its paradise is alleged to be sensual. The Contradictions of Islam. They have seldom taken the trouble to explain on this theory the ban that Islam has laid on intoxicants, on indiscriminate intercourse of the sexes and on gambling. A faith with leanings towards sensuality would have sanctioned, if not the orgies of Imperial Rome, at least the milder sensations of the present day ball-room. It would have allowed a free use of alcohol, if not ordained it as part of its religious ceremonies. It would have permitted betting, if not recommended it as a stimulant in its festivals. When this is considered, its opponents also call it a puritanical faith. But it abhors asceticism just as much as it forbids some of the gaieties permitted or commanded by other faiths. Is it then a mass of contradictions? The enemy of Islam would say, "Yes." But what does Reason say? Is it not possible to discover in its ethics the *via media* for humanity? Its own boast is that "*Zu yuhallifullahu nafsani ula wus'aha*" (God does not tax the appetite beyond its power.) Appetites that are natural and God-given have nothing inherently bad in them, and "sensuality" is not in itself a stigma. And as Nature can not be thwarted, natural appetites and natural feelings should only be regulated and not interdicted. Just as the natural feeling of revenge is the basis of criminal law and is only regulated in civilized States, in the same manner appetite is only regulated in progressive religions by matrimonial laws and not banned by ascetic provisions. Monogamy can no more be a rigid unalterable rule of life in all cases than the commandment "Thou shalt not kill" can abolish capital punishment and make all war a sin. Nor can marriage be a sacrament in the sense that those who are once

joined can under no circumstances be parted asunder. All human legislation recognizes the need of elasticity and makes exceptions; and divine law should not be credited with the imperfection of hide-bound rigidity, specially when it is believed to be subject to no amendment and no repeal. But exceptions should be clearly defined—as they have been in Islam—and should never be allowed to become the rule—as unfortunately they have to some extent become in the case of polygamy and divorce in Moslem lands to-day. In the case of intercourse between the sexes, while the Conservative element, specially in Moslem India, adheres to an unwholesome rigidity dictated by local custom and recent usage, the Radicals would rush in where at least angels do not love to tread. The intimate intercourse which Islam sanctions only between husband and wife or between those whose close relationship is sufficient security, if made general or indiscriminate, would create temptations which may thwart the regulation of a natural appetite through the institution of marriage, just as threats may lead to breach of the peace in a State in which private revenge is regulated by law. The absence of this regulation of social intercourse between the sexes would, according to Islam, lead to an "unnatural" excitement in the sense that Art is man's Nature and consequently the institution of marriage is "natural." But drinking and gambling are more obviously unnatural excitations, and while Islam only regulates natural appetites, it bans them altogether as unnatural and unwholesome. This is the only theory on which the puritanism of Islam can be reconciled with its alleged "sensuality," and the reconciliation is not in the least strained if two principles are kept in view, *viz.*, that Nature must be regulated, not thwarted, and that for unnatural excitement total abstinence is the only effective temperance.

SOME time ago we showed how the laws of divorce in Christian countries were drifting towards Islamic doctrines. Drifting into Port. Considerable dissatisfaction has been expressed in Europe with its matrimonial laws also in what may be called "problem novels," and we believe the solution will once more be found in the laws of Islam, though the prejudices of centuries befog the acutest intellects and deter the boldest reformers. The advocates of total abstinence are feebly trying to do to-day what Islam succeeded in doing thirteen centuries ago so effectively. Financial considerations are in the way, and a still greater obstacle is the habit of drinking—no matter how moderate drinking—of those in whose hands is all the power of Law and State. But what China has done to-day the rest of Asia and Europe may do to-morrow. The vice of gambling has flourished in non-Moslem countries under many guises, such as trade speculation and love of sport. Law, which is concerned with outward behaviour rather than the motive of action, cannot effectively suppress it without injuring trade if not sport, as had to be confessed the other day in Parliament about cotton gambling. The Prophet of Islam had foreseen this and had left the banning of gambling to religion and individual conscience, just as he had left the interdicting of unnecessary polygamy and needless divorce, and it is significant of the success of Islam that even in these degenerate days such polygamy and divorces as are forbidden by Islam, and gambling under cover of trade, are far less common in Moslem lands than secret immorality, separation—judicial and otherwise—and secret and open gambling, in the civilized countries of Europe. Ineffective as Law may be, it must come in such countries to the rescue of Religion. Better matrimonial and divorce laws are possible. Sobriety by Act of Parliament is also possible. And if gambling cannot be altogether suppressed by Law, it is something to have it regulated by it. In this connection it is pleasant to see the Government of Bombay moving in the matter. Notoriously drink-sodden, the Western Presidency was acquiring an equally unenviable reputation in trade speculations and gambling on the turf. Financial considerations have often paralysed the action of the Excise authorities there, but H.E. Sir George Clarke has come forward to deal more strictly with betting on the turf. Poona and Bombay are

to have ten meetings each per annum, and the bookmakers are to be abolished. Such is the fiat of the Government, and though there are still enough dodges of the devil for the ruination of mankind, the gamblers are up in arms even against this. A correspondent in the *Advocate of India* dangles the coins before a Government which is evidently believed by him to be greedy. "Bookmakers pay a handsome license fee to the Turf Club and especially a handsome tribute to Government in the way of income tax." Mr. Justice Russell, the President of the Turf Club, whose interest in the Turf is at least as keen as that in the administration of Law, can only advise a postponement of the conflict. He believes the Government in the "cool and calm heights of Mahableshwar"—Judges of the High Court are baked and broiled in Bombay!—can have no idea of the universal "feeling of consternation." He suggests that no action need be taken till after the departure of Their Majesties, for "to raise such a burning question may possibly result in a state of feeling which may interfere with that harmony which should pervade all ranks of society before and during their visit." The learned Judge, the infuriated bookmakers, and the noble self-restraint in the interests of harmony at the King Emperor's Coronation—the combination is decidedly unique.

IT WAS A SOURCE OF pleasure to us to learn that our Shia readers considered the views which we had expressed on the subject of using the treasures of Shia Shrines. Kerbela and Nejed, two shrines held in great veneration in the entire Muslim world, to be just and at the same time politic. We were anxious to know the details of the *fatwa* and the question to which so eminent a juris-consult as the Sheikh-ul-Islam, Musa Kazem Effendi, gave the response which had, according to Reuter, caused a sensation in the Shia world. The Secretary of the All India Shia Conference very kindly informed us that although he knew no further details than what appeared in Reuter's telegram, the *Paki*, a most estimable Urdu weekly of Amritsar, had published the *istifta* or the question on which the Sheikh-ul-Islam was asked his opinion. We learn from our Amritsar contemporary that the Sheikh-ul-Islam was asked to state, "Whether the Funds accumulating year by year from the offerings made by pilgrims to the shrines at Kerbela and Nejed could be used, according to Islamic law, in providing for religious education and hospitals in these two places." The Sheikh-ul-Islam replied that the use of the treasures for such a purpose was not against the law of Islam. We do not think any of our Shia readers after knowing this would have reason to condemn the Sheikh-ul-Islam. He is a juris-consult and not a member of the Turkish executive. The questioner asked us opinion on a point of Muhammadan Law much as the Advocate-General here may be asked by any private individual, and he gave it to the best of his knowledge, without in any way committing the Turkish Government, just as the Advocate-General may do. We do not know whether the correctness of his opinion is questioned juristically. But even if it is, the Sheikh-ul-Islam is no more infallible than the four well-known Imams of the Sunnis and their disciples who have mainly built up the Islamic jurisprudence of the Sunnis. The more important question is whether the Turkish Government has raised the question or taken any action in the matter. So far as we know that Government has done nothing at all to cause resentment among the Shias, and as we have said, we shall consider the Young Turks exceedingly tactless if they raise a storm by any wanton aggressiveness in a matter of this character, and even unjust if they ever decided to act against the wishes of the community that has mainly contributed to the treasures by its pious offerings. But we were surprised and pained to see in the notice of the meeting held at Lucknow to protest against the Sheikh-ul-Islam's *fatwa* that the organizers advertised the incident as a *sabti*, or confiscation of the treasures. We hope and believe such a confiscation will never take place, and consider it highly mischievous that the legal opinion of a Turkish juris-consult should be advertised as if it was an order of the Turkish

Government, and that too, so far as the headline of the notice is concerned, carried out as soon as given. We still hear of meetings taking place or advertised to take place to protest against what has happened? and in the best interests of both Shias and Sunnis we consider it our duty to remove the misapprehensions by removing the most unfortunate misunderstanding which has created it. The Omayyide Khalif, Omar-ibn-i-Abdul Aziz, had ordered all the gold and silver to be removed from the walls of the Ka'aba and deposited in the public treasury to be used for public benefit. There is, therefore nothing so new in the *fatwa*, and had the questioner asked the Sheikh-ul-Islam about Sunni shrines, we have no doubt the same answer would have been given. We are sure the great Mujtahids, Aqa Syed Muhammad Kazim Khorasani and Aqa Syed Muhammad Abdullah Mazandarani, would be quite as anxious to use the offerings of the pilgrims for the service of God and man as any Turkish divine or governor, and schools and hospitals are perhaps the best and the most necessary objects of charity in those regions. But the matter is obviously one in which their co-operation is absolutely necessary, and we are hopeful that they will not refuse anything in reason if the Turkish Government appeals to them to use their great influence and prestige in the Islamic world.

AFTER commonsense perhaps the uncommonest sense in mankind is a sense of proportion. The Unionists consider the creation of five hundred new peers in order to carry out the wishes of the people as an absurdly revolutionary measure, but are prepared to swallow the unseating of more than five hundred old peers for the sake of a reform of the Lords. While publishing news of the great constitutional struggle in England week by week, we have avoided all editorial comment as the question at present has only a remote connection with India. Our only excuse in referring to this Homeric struggle with its numerous surprises is a letter which Sir Francis Younghusband has written to the *Times*. It would be news to the colonial premiers now in England that it is the House of Lords rather than the House of Commons "which men in the Empire at large hold in chief respect." Sir Francis thinks so and who dare think otherwise? He asks, "Are men of the Empire to have nothing to say in a revolution which so vitally affects the Empire they have worked for?" Mr. Fisher, who wants Great Britain to interfere as little as possible in the concerns of Australia, will no doubt disclaim all desire to say anything in the matter. Nor, after receiving the news of the reception accorded to the eloquent and glowing speech of Mr. Lloyd George at the Eighty Club luncheon, can we doubt what the representative of the Colonies think of British Democracy and the House of Commons. But with Sir Francis it is different. He repeats his question, "Is the Empire at large to have no voice in what is being done? Is it impotently to watch its destinies being seized by the hands of that House of Commons which in the view of so many needs reform far more than does the House of Lords?" May we ask the Ambassador of the would-be Earl of Lhasa to the Monastic Court of the Lamas of Tibet what he really means by the term Empire? Does he mean the Motherland which would have, according to its population, two hundred and twenty members in the "Imperial Parliament of Defence" proposed by Sir Joseph Ward, or the Colonies which are to have in all seventy-eight members? The Motherland has already indicated more than once which House of Parliament she trusts, and the Colonies have given no ambiguous verdict either. But there is still an Empire outside and beyond these—the Empire which, if enfranchised, would return to Sir Joseph Ward's Parliament more than fourteen hundred members according to its population, and to which, if population was the only test, Sir Francis Younghusband and his confères would be able to return the smaller half of a member. Is it not enough that the constituency which is entitled to no more than the lesser half of a member should rule over one which would be entitled to return more than

fourteen hundred? Such a claim is loyally accepted by all reasonable men, but we should like Mr. Lloyd George to express his opinion about the proposal of Sir Francis Younghusband to rule over the House of Commons. Sir Francis considers that the followers of the present Government are intoxicated because they are not content even with the drastic reform of the Lords at the hands of Lord Lansdowne. We suspect it is Sir Francis himself, who, not content with the rule of India, is ready to reform the Commons even more drastically, that is—well, not exactly sober.

SOME people were no doubt puzzled to discover the versatile ruler of Baroda winning laurels on the cricket ground after having won so many in other fields. Of course the news cabled by Reuter related to the third son of His Highness,

Prince Shivajirao Gaekwar.

Prince Shivajirao Gaekwar, who is an Undergrad at Christ Church, Oxford. Unlike the other children of His Highness and His Highness himself, Prince Shivajirao is a stalwart young man measuring more than average height and looking more like the tall and graceful Rajput than the sturdy little Mahratta. It is nearly a year that the young Prince has been in England, and those who had watched his career in India could have easily predicted his successes on the cricket ground at the University. A little before his departure for England he played for the Hindus in one of the matches in the triangular contest, and, although he was not very fortunate and scored only ten runs, those who watched his play could not easily forget the powerful stroke which sent the ball clean over the boundary and added six runs to his credit. He was rather nervous and impatient to score, which seemed only natural for his first great trial. And it seems from the reports received from Oxford that in the earlier games at least he showed the same qualities. The *Varsity* said of him, that "the Gaekwar of Baroda has good hitting powers but little defence." This was evidently the opinion of the critic after the small score in the first innings of the Freshers' match, for in the second innings, when five wickets were down for twenty-five runs, Prince Shivajirao played a most excellent innings and the same critic wrote that "the Gaekwar has an attractive style with a penchant for the off-side. His quick eye and subtle wrist give him a natural liking for fast bowling. His defence will have to improve before he can be considered to have claims for the eleven." The Prince did not stop at that, but in the trial match again made a stand when five wickets were down for sixty-six. The critic of the *Varsity* wrote of him that his innings contained a "number of superb strokes." "The wrist shots were gems, and the drives on both sides of the wicket would have done credit to a Palaret... The Gaekwar took his score to sixty-one. It was an admirable innings in every way, made up of some excellent strokes, and the Prince will have now to be regarded as a strong candidate for a place in the eleven." This is indeed high praise, for the driving of Palaret has been the ideal of all stylish cricketers, and the combination of forearm and wrist strokes of equal excellence is not very common. Considering that some nine old Blues are in residence this term, and the Freshmen include two who have already played for their counties with remarkable success, the inclusion of the young Gaekwar in the eleven will be highly creditable to him. He has already been tried against Surrey with excellent results, and if he repeats these performances in another match or two, we are sure no wise captain would delay his Blue any longer. The Indian Cricket Team was to have played the Dark Blues on the 1st June, and by the time this is published the result of the team's first contest in England would be out. We hope Prince Shivajirao would play at Lords against Cambridge and distinguish himself even more than Prince Ranjitsinghi of those days had done, and that thereafter he would play for the Indian Team, and win fresh laurels for himself and for India.

The Comrade.

The Moslem University.

A LITTLE over four months have elapsed since His Highness the Aga Khan began his campaign for a Moslem University on the 23rd of January in the Metropolis of India. Much has been done since then, but much still remains to be done. Hopes were formed and never came to fruition in some cases; while provinces and localities from which little was expected have responded to the call of duty much better than the highest expectation. Punjab has been as enthusiastic as ever. Oudh has done far better than anyone hoped it would do. Bombay's generosity equalled its wealth and exceeded most expectations. Karachi and Sind, though much has yet to be done there, contributed generously. Little Baluchistan was virgin soil for Aligarh, and its first harvest has only shown what to expect from it in the future. Madras, benighted and backward as she has been regarded for a long time, has already contributed half a lakh and may contribute a similar sum later. Burma has been worked very successfully, and Behar is being worked equally well and proving herself as enthusiastic as the most patriotic Beharee could wish. The Province of Agra appeared to be a weak spot at one time, and it would indeed have been a shock to the rest of India if the Province in which Aligarh is situated was to lag behind others in support of the Moslem University. But the land of the Rohillas has responded to the clarion call of duty as only the Ireland of India can do. Rampur, Budaon, Bareilly and now Moradabad have amply redeemed the name of Rohilkhand. We are sure the other districts of Rohilkhand will respond equally readily and make the contribution of Rohilkhand at least half of that from Oudh. The rest of the Province of Agra is also displaying keen enthusiasm and the United Provinces may yet surpass the contribution from any two other Provinces of India.

The Frontier Province has been generously subscribing for its own college, and though we think an efficient school at Peshawar rather than a second grade college is needed—specially when the Islamia College at Lahore is near enough and Aligarh itself is not too far—we hope the Frontier would not neglect the centre for the periphery and yet contribute its quota to the University. Nothing has been heard from the Province of East Bengal, but we are sure that the Hon. Nawab Bahadur of Dacca and the Hon. Mr. Nawab Ali Choudhury would exert themselves and circulate an appeal to the large Moslem population of their province which can certainly contribute far more than Madras and Baluchistan have done. In Bengal little progress has been made after the first battle of the campaign, and though a good deal of reconnoitring has been done and in occasional skirmishing some blood has been drawn, we must say we await a more vigorous crusade than has yet been planned. Calcutta is still unworked and the districts are wholly ignorant of what is passing elsewhere in India. We appeal to the office-bearers of the Provincial Committee and to the members to redeem their early pledges. If will never do to sink back from the first line of battle to the rearmost rank.

The sums promised already exceed twenty-five lakhs, although the Central Committee at Aligarh has not yet adopted our suggestion of publishing weekly bulletins showing the progress of the work. The rulers of Rampur, Bhopal, Khairpur and the Council of Regency at Bahawalpur have announced their liberal donations. We expect His Excellency the Governor of Bombay would permit the Administrator of Junagarh also to announce very shortly the very liberal donation which the late Nawab Sahab of Junagarh had promised to give. The premier State of India has not yet announced the amount of its contribution

and we trust His Highness the Nawab of Rampur would visit Hyderabad as soon as he is restored to health and persuade His Highness the Nizam to respond with a donation commensurate with the extent of his State and his own generosity.

For some time past the question of funds had become secondary while the important question of the constitution of the University was being discussed. We could not publish details of the constitution agreed upon by the Constitution Committee as it was necessary to keep them confidential so long as the views of the Government of India were not ascertained in an informal manner. But we had published our own views about the main features of the constitution before the meeting at Aligarh, and we were glad to publish subsequently that on the whole our views had proved acceptable to the Committee. We think as much as could safely be given out had already been published in our column. Since then, a small deputation has waited on the Government of India to ascertain informally how far the Government is in agreement with the views of the Committee. Of course both the Committee and the Government have reserved to themselves the right of modifying their views subsequently, and this wise provision was all the more necessary in the case of the Committee because, although representative of all the Mussalmans of India, it has to take its final instructions from the community itself rather than dictate its terms to the community. We are glad to say that so far as our information goes there is no danger of any disagreement between the Government and the Moslem community. Trust always breeds trust, and it is a happy augury of the future that mutual confidence exists to-day between the Government and the Mussalmans of India.

With this knowledge of the general attitude of the Government the Committee is now in a position to draw up the constitution in greater detail, and after a full discussion *in camera* present it to the Moslem public in the course of the next few weeks. The Mussalmans of India would then have ample opportunity of discussing both the principles and the details. It would certainly have served no purpose to have gone to the community without the draft of a constitution. Nor would it have been any use to draw up all the details of the constitution elaborately before ascertaining informally how far the Government and the Committee agreed. All this is now over, and we are confident that when the community comes to discuss the constitution it will find that the Committee has in no way betrayed the trust reposed in it, just as the Government has found that it had in no particular asked for what the Government could not concede without prejudice to its own interests and its position in the country.

His Highness the Aga Khan has recently sent a private communication to one of the workers in the cause, and we hope we shall not be betraying confidences in showing in our columns the general attitude of His Highness. We do so mainly because the leader of the community has supplied in his own attitude an object-lesson to other members of the community also, and particularly to the Constitutional Committee. "I put before the Constitutional Committee," writes His Highness, "what I considered were the best terms possible for our institution, but of course they and not I are the responsible authorities. It is for them to discuss and finally bring forward such a proposal as can be submitted to the Government for negotiation. I will loyally play the rôle of ambassador in this matter, and whatever the final decision, you may be quite sure I will loyally abide by it, and will carry out to the best of my ability their final instructions."

It is the first principle of all discipline that responsibility must lie with the final authority, which in this case is the Committee of the community, and those who, like myself, are instruments, must do the best they can, while warning and giving the best advice they can think of to their masters. These are sentiments as noble as they are statesmanlike, and those who know His Highness intimately and his innate modesty would at once realise that he has in every word of this letter sketched the outlines of his own character. He is a leader of men because

he regards himself only as an instrument and his followers as his masters. And more than that, he is essentially a good Mussalman inasmuch as he realises that the final authorities are after all the people who are the source of all authority.

We hope the same sentiments will actuate the Committee in dealing with public criticism, but we hope the Muslim public also would give expression to its views after carefully considering not only what is most desirable but also what is possible. If the Mussalmans wish to be trusted, they must trust others themselves. It is no small matter to place the education of the people entirely in their own hands; but no Government can divest itself of its powers as the sovereign among its subjects, and a Government like ours is obviously in a difficult position and must proceed with caution though not with distrust. One thing must, however, be never forgotten. A power retained is not necessarily a power to be used thoughtlessly or too often. In every constitution there are safety-valves, and the history of the British constitution which is being made with such rapidity before our own eyes must teach us how seldom and after what anxious thought and hesitation the safety-valve of a constitution is used by rational men.

The present need is a sum of twenty-five lakhs in the Bank before the Mussalmans can proceed to move for the introduction of a University Bill in the Legislature, and though we shall welcome a full and frank discussion of the constitution in a month, we appeal to the Mussalmans to utilise the interval for the collection of the necessary amount. Delay is always dangerous, and never more so than at this juncture. We hope the community will treble its energies in the collection of funds, and we implore the central body at Aligarh to publish weekly bulletins showing the promises made up to date and the realisation. It has been more remiss in this duty than we like to think; but if the some laxity prevails and the same want of system and business organisation are continued, we do not think we exaggerate in saying that victory may slip out of the hands of the Mussalmans just when they are most confident of winning. *Absit omen!*

Brahmos and Hinduism.

ONE of our Calcutta contemporaries, while crediting us with the possession of taste, had declared us to be devoid of truth; but we have not long been permitted to enjoy an undisturbed possession of taste either, because the *Indian Messenger* has declared us to be bankrupt in that as well. We fear we are not the only sinners in this respect, because the attitude of those Brahmos who are opposed to the declaration required by Act III of 1872 has puzzled other journals as well. Our contemporary, *Unity and the Minister*, which is the organ of the New Dispensation of the Brahmo Samaj, asks "whether the hundreds of Brahmos who have already married under Act III of 1872 were sincere in their declaration under that Act, or they declared themselves non-Hindus simply to meet the exigencies of the hour? . . . In plain parlance, therefore, we ask, did these persons make false declarations while they were Hindus at heart in describing themselves . . . as non-Hindus. If we are permitted the latter inference, we are asked to pay not a very high compliment to those Brahmos for their regard for truth, and the issue of such Brahmo marriages . . . under a false declaration now fill nearly the whole of the Brahmo Samaj."

A writer in the *Indian Mirror* signing himself "L. B. Dass" seems to support the suggestion of *Unity and the Minister*, for he argues that "the Bill if passed into law would be a death-blow to Brahmoism and Christianity in this country, because one of the motives for joining the Brahmo and the Christian Churches is to get suitable wives, and if a Hindu can obtain her from any caste or creed without being converted to her faith, then why should he see the necessity of going to any other religion." We must confess it is an unavourable controversy in which we have to be con-

sidered in the unusual rôle of missionaries, and in which husbands have to be credited with a belief in the doctrine that all is fair in love—even a false declaration. We hope that Brahma husbands believe in, and act up to the well-known lines of Lovelace.

I could not love thee, dear, so much,
Loved I not Honour more.

In this connection we have to remember that we have not to deal with an undivided Brahma Samaj. We know of three, the Adi Samaj, the Sadharan Samaj and the New Dispensation. The organ of the last of these is very clear and emphatic on the subject of its relationship to Hinduism. In the plainest of languages it says that "Brahmos are Brahmos, and not Hindus for what we know," and far from extending the scope of the Act of 1872, it would like it to be confined in its application to the Brahmo Samaj alone, as it was intended to be applied before the objection raised by the Adi Samaj in 1871 forced the Government to alter its applicability by substituting for the positive assertion of Brahmoism a negative declaration against Hinduism as well as other creeds of India. This branch of the Samaj has, therefore, no need of the Bill in the form in which the Hon. Mr. Basu has introduced it, and its organ quotes with evident approval the *Hitabadi* which calls the advocates of the Bill by such offensive names as "the tag-rag and bob tail," "neither fish, flesh, nor good red herring" and "clap trap agitators."

But it is curious to note that Mr. Satyendra Nath Tagore of the Adi Brahma Samaj also gives, in a letter addressed to the Government of Bengal, on behalf of himself and the Adi Samaj, "unqualified approval and entire support" to the proposed amendment of Act III of 1872. We do not know in what way the Act of 1872 affects them. They have always regarded themselves as Hindus and they had no need of the Act of 1872, for they had adopted some years before that a reformed Hindu marriage ritual according to which several marriages had been solemnized. They objected to the Bill of 1872 in its original form because according to them it was likely to "deprive the unidolatrous form of marriages prescribed by the Adi Samaj of the Hindu aspect by imposing a civil form of marriage quite inconsistent with Hindu usages and customs." Are we to believe that Mr. Tagore has no objection to that same civil form of marriage in 1911 to which his revered father had objected in 1872, and that in less than 40 years it has become quite consistent with Hindu usages and customs? It was on account of the opposition of the late Maharshi Devendra Nath Tagore himself that the scope of the present Act was limited to those Brahmos only who did not, like himself, consider themselves to be Hindus and were prepared to declare that they were not. It would certainly be inconsistent if after the lapse of less than four decades, his successors wish to reverse the arrangement of 1872, and even go beyond this by wishing the Act to become applicable not only to the Adi Samaj but to Hindus as well.

The third branch is, however, even more difficult to deal with. For forty years the members of the Sadharan Samaj had accepted the Act of 1872 and made the declaration required by it without a murmur. But now, according to Dr. Nilratan Sircar, its Secretary, "a large portion" of the Samaj "make the declaration rather unwillingly." It has occurred rather late in the day to the organ of this Samaj, the *Indian Messenger*, to take shelter behind casuistry and quibbling. The gist of its arguments is that it is possible to hunt with the hounds and run with the hares, by a mental reservation at the time of making the declaration required by the Act of 1872 that the person making it is only declaring himself to be non-Hindu in the narrower interpretation of that term, which excludes Sikhism and Jainism as well as Brahmoism. This is the argument which our contemporary has reproduced from an article in the *Modern Review* for April by Professor Dharendra Nath Chowdhury, M.A., and flung in our face. Such distinctions are no doubt very clever. Subtle reasoning of this sort may pass in a court of law and save the perjurer from the legal consequence of his perjury. But

there is a tribunal higher than those on earth, and it may be difficult to succeed there with such pettifoggery. Is it or is it not a fact that in the last Census Report members of this Samaj were returned as Brahmos and distinct from Hindus, and had petitioned the Census authorities to be returned as such? *Unity and the Minister* which publishes this fact, may well say, "we do not know what charm there was in Mr. Basu's Bill which could metamorphose them now from Brahmos to Hindus."

We think that the time has come when the Government should insist on a clear definition of Hinduism for legal and administrative purposes. We have no concern with any creed, and mean no disrespect to the faith of any individual or community. But we think it only fair that a term which vies with the eel in its slipperiness, and a community that bids fair to outrival the octopus in its comprehensiveness should be clearly defined once for all. Names are given to things, men and communities to distinguish them from others, and a label which confuses more than it distinguishes is clearly one that should soon be replaced by another and a more distinctive one. In moving, in the Madras Provincial Conference, the resolution welcoming the Hon. Mr. Basu's Bill, Mr. S. Srinivasa Iyenger said:

There were no definite articles of Hinduism absolutely fixed. The term Hindu itself was a modern term of usage. It was merely a convenient description of the congeries of faiths which inhabited the continent, but which could not be classified under any other well-known religion. What was Hinduism? It embraced every variety of faith and unfaith, all kinds of discordant views and antagonistic practices, monistic and dualistic philosophy, faith that was purely intellectual and faith that were dogmatic and devotional, faiths that were cruel and obscene and faiths that were humane and noble.

These are not our words, for we dare not say what Hindus are permitted to say of their faiths and of each other. But we certainly do not agree with Mr. Iyenger in considering the term Hindu a "convenient description" of all these remarkable varieties.

We should like to ask our contemporary the *Indian Messenger* to tell us whether Jelaluddin, Piyari Bibi, Abdul Ghafur, Miss Morgan, Catherine Scott, Ethel Colcord and Henry Maitland are Brahmos or not? If they are Brahmos, we would like to know if they are Hindus as well; and if so, in the narrower or the larger sense of the term. We care not whether the difference between these Brahmos and those who are Hindus and make the declaration under Act III of 1872—rather unwillingly—is merely historical or credal and theological as well. We ask a simple question and expect a simple answer. Are they Hindus or not? If the contention of the *Indian Messenger* and the Sadharan Samaj is right, they must be Brahmos in every sense and Hindus only in the larger sense. Now what we require is a definition of that larger sense. Is that interpretation of Hinduism based on creed or on racial origin? According to racial origin they are certainly no more Hindus than the Laplanders and the Esquimaux. And we should like to know whether they ever regarded themselves as Hindus in creed or were included in the pale of credal Hinduism by the other Hindus. These are somewhat puzzling questions no doubt, but in the three and a half pages of his reply to the Government of Bengal Dr. Sircar could well have included a solution of these riddles in preference to three pages of arguments dealing with the Bill in its relation to the "Hindu Community," which appears to be exclusive of Brahmos all through his letter.

It would not be out of place to consider what the Hindus think of the Brahma Samaj. We know that Pandit Iswar Chandra Vidya-sagar, who was consulted on the subject of the forms of Brahma marriages, replied that they could not be reckoned valid or legal according to the Hindu shastras. The Pandit also declared that marriage without *kusandika* could never be valid or legal, and that if Sudras and other castes married the girls of Brahmins and other superior castes these inter-marriages were *pratiloma* and neither valid and legal in ancient times nor in the *kaliyuga*. The Pandits of Benares had also declared in 1871 that "those who do not respect

the authority of the Vedas, whether they be now Brahmos or Adi Brahmos, are both looked upon as 'fallen' (*Patita* = degraded) by the followers of the religion of the Vedas." This was the opinion of Hinduism forty years ago, and we do not know whether it has changed that even to-day.

A Brahmo correspondent, writing in the *Indian Messenger* itself, wrote: "I know what Brahmoism is. It is universal. More than anything else caste forms an important part of Hindu religion. We must break it in a vindictive spirit, killing it with as much zeal as we exhibit in killing a snake . . . They tolerate us with the sole object of absorbing us among the Hindus . . . How we can avoid absorption should be a question with everybody." On this *Unity and the Minister* comments that "this Brahmo seems to us to be more consistent in his views than the conductors of the paper in which his letter appears. He at any rate does not play fast and loose with the long-cherished ideals of Universalism of the Brahmo Samaj in order to appear all things to all men in the vain hope of being in the good books of a certain class of Hindus." Our best course would be to slip away unobserved out of this controversy, and leave the various branches of the Samaj to decide whether they are Hindus or Brahmos, both or neither, and—for how long. Far be it from us to interfere in the journalistic amenities of *Unity and the Minister* and the *Indian Messenger*. We are anxious that the system of Caste should go, and if this Bill would kill it we would welcome it, provided that its application is restricted to Hindus. But we certainly think that the declaration against Islam must continue to be required no matter what amendment is made in the Act of 1872



Pauperism in India.

I.

SINCE days immemorial India enjoys the reputation of being a fabulously rich country, and has in consequence attracted in past ages the fatal attention of conquerors like the redoubtable Mahmood of Ghazni and others. But whether this proverbial wealth has lasted to the present day or has been drained away by successive conquerors and free trade agencies is not known. One thing, however, is known that there is no country richer in pauperism than India. The Census returns of 1901 show that 4,924,000 or nearly 5 millions were living on the charity of their neighbours and had no other means of making a livelihood than begging alms. A country with such a numerous army of beggars can hardly deserve to be called a rich country. It may be rich in its soil, in its mines, in its productive capacity, in anything but its labour power. And these 5 million drons are not only looking on with folded arms while the remaining millions are toiling, but they are active agents in the consumption of "wealth." There are such caterpillars of the national wealth in every society but not in such enormous numbers. From an economic point of view it is a sad state of affairs, and with the growing complexities of the struggle for existence in the competition of countries, it will not be easy for India to gain the lost ground without raising its labour power, by diminishing the number of people dependant on the charity of others, namely, the able-bodied paupers. The question of the unemployed is almost an unsolved problem of the day, and is receiving the attention of some of the best minds of the age. But in India just at present the problem is not of the want of employment so much as of the professional beggar and the religious mendicant. It is only at times of seasonal droughts and scarcity that the agricultural classes are thrown out of work. The British Government has met this difficulty very successfully by introducing an admirable system of relief works. But famines

requiring relief works occur seldom and far between and until by the diversity of occupation they change their form into irregularity of employment spread more evenly over a number of years there is no danger of what is termed "hard times" or industrial crises. The need of the moment, however, is to find out the best way of utilising the productive capacity of the able-bodied poor who would not work simply because they get enough to live on without it.

Extreme state of poverty ends in pauperism, and the causes that lead to that stage of poverty in India as elsewhere may be classed as (1) Natural, (2) Industrial, (3) Social, (4) Religious. It is a patent fact that the climate, soil and physical geography of a country play a very conspicuous part in the formation of a people's character. India is one of the most fertile countries in the whole of the Asiatic continent. And it looks like being a law of nature that man works in order to eat and doth not eat in order to work. It is only natural therefore that the inhabitants of a fertile country should be indolent, and in a hot climate indolence takes the form of habit, and habitual indolence carried to extreme in a more complex state of existence ends in pauperism. This is as much true of India as of any country on which the smiles of Dame Nature are showered in abundance, and the tension of Apollo's bow is seldom relaxed.

But while the bounty of nature may by a judicious use of it be turned to account and economic balance be thereby adjusted, there occur certain circumstances which are beyond human foresight and control. The benevolence of the gods is sometimes crossed by a sportive malignity as if they envied mankind too complete enjoyment. And India is periodically visited by some heavenly wrath in the shape of famine, flood, fire or plague.

A famine* in economic terminology is the suspension of the agricultural industry with consequent distress and want of employment among the labouring classes. India being essentially an agricultural country, its staple industry is agriculture, and by a famine, therefore, the whole Indian community is involved in one economic calamity. In the pre-British times the effects of the famines were most dreadful and the inability of money to satisfy the hunger of man was made evident by the fact that on such occasions it had no value at all. The poor and the rich suffered alike. But now that the means of transport of grain have improved a great deal, though the base of the area affected is widened, the ruinous effects are less severe. But while the rich can withstand the fall in the prices to famine rates, the brunt of the famine calamity remains to be borne by the poorest, particularly of the rural classes. Thousands of them go without food, and have to leave their homes with their families in search of sustenance. It is not only their being thrown out of work that makes them so helpless, but in addition to this they find a scarcity of all kinds of eatables. Hordes of these starving people of the rural classes are thus made homeless, and not unfrequently their distress is intensified by the visitation of death. In cases where the breadwinner of the family is carried away by the arbitrary caprice of the fates the women and the children, the aged, the sick and the infirm, that are left behind without any support and without any means of livelihood, cannot help being ushered into a state of pauperism which it is impossible for them to avert. The same class of people under more normal conditions of the season would not have become such a dead weight on Society, and but for the visitation of famine the country would have been spared this addition to the number of its unproductive hands. Thus it is that the legions of paupers are reinforced by periodical famines.

And what is true of one form of calamity is also true of other forms like flood, fire and plague.

Apart from these sudden manifestations of heavenly wrath there are other causes at work which take away from man all his economic

* "Industrial Organisation" by Sir T. Munro.

value. Thus, physical inability to work through age or sickness leads one in spite of oneself to live on alms, and renders one totally incapable of taking part in the production of wealth. Such cases are obviously too numerous to need any comment.

The middle class in India is of very recent growth and the parable of Lazarus and his rich neighbour, Dives, in so far as it heightens the contrast between the condition of the poor and the rich is as true here to-day as it was in the ancient times. While the great zemindars and the wealthy taluqdars are "mildewing in their thousands," the poor tenants and labourers at their very doors are living on the verge of starvation. The fewer the needs the happier the person; but when even these are not met the end is obvious. The poorest people in India live on the cheapest food and this is one reason why any rise in the prices of grain brings thousands of them to a state of starvation. The poor labourer who in times of good harvest can only afford to have for his food vegetable mixed with the cheapest grain or *khichri* (a mixture of rice and pulse), has nothing but the bark of trees and roots of plants to resort to in times of scarcity. If wheat and mutton or any other food stuff of equal quality had formed the principal part of his food, the labourer could have managed to retrench in a season of scarcity. But having followed up his substance to too close a limit in ordinary times, he has in seasons of scarcity hardly anything to fall back upon except beggary or crime.

Apart from this, there are some purely industrial causes that have forced pauperism on the poor artisan classes. The change in our social habits and customs has brought about a change in our tastes, and has thereby considerably affected the demand and supply of certain articles in the market. Tinsel work, for instance, has greatly suffered of late; Kamkhwab and Zarbaft, Kashmir, Dacca and Benares cloths are no longer in demand. Thus came about the collapse of old domestic industries, and the gradual extinction of the chief Indian occupations began to tell on the earning capacity of the artisans employed in them. The more destitute of them being thrown out of their profession and being too old to enter a new one, found no other support, and had to lean on the shaky crutch of pauperism.

Freedom of exchange with foreign markets has also had undesirable results and the native industry had been languishing under the stress of foreign competition. Of all the classes that have suffered by the advent of new forms of industry or by foreign competition the weaver has perhaps been the hardest hit. He has been ousted out of the market altogether by the inroads of Lancashire and has eventually found his occupation gone. He has been partially revenged within recent years, thanks to the Swadeshi propaganda. But he has yet to settle accounts. The following extract from Mr. Rose's evidence during the economic enquiry in the United Provinces will throw much light on the economic condition of working classes in general and the weaver class in particular:—

"The carpenter and blacksmith receive their remuneration at each harvest and while far from a position of anything, which approaches affluence, they do not, except in *times of scarcity*, probably suffer from an inadequate supply of food. But there is one class of artisan . . . which more nearly approached than any other the position in which *the sufficiency of daily food becomes a question of uncertainty*. These are the weavers and in a less degree the cotton carders . . . He (the weaver) is paid at the rate of an anna for 5 yards, this quantity representing a day's work. As an instance . . . I will take the case of Raza Julaha of Usia. This man is seventy years of age. Raza has no land and is entirely dependant on the proceeds of his weaving. He and his wife are, however, too old to weave, and his son cannot do more than 5 yards of cloth daily. . . . I question whether such a family as this does not know what the meaning of a fast is and whether their daily meal is as regular and sufficient as it should be. *A few such families could, undoubtedly be found in every populous village.* . . . Raza told me that fifty

years ago he was far better off than he is now and that the consumption of the country cloth had much *diminished* of late years in consequence of the *import of European goods.*" (The italics are mine.)

It is clear from the above description that the weaver is not the only pauper existing in a village, but that the carpenter and the blacksmith, who in times of harvest are better off, usually live from hand to mouth. Raza's case brings out not only the pitiable condition of the weaving class, but also the fact that competition with goods of foreign manufacture has had a very baneful effect on the home industry. Fifty years ago,* old Raza said he was far better off. Another 23 years that have passed now must have made the condition of Raza's brothers in the profession worse.

Besides the natural, economic and industrial causes, there are certain social causes that have been an incentive to pauperism. Many prehistoric customs and forms of a primitive state of existence are still in vogue in India. The joint family system of the Hindus, for instance, is based on the patriarchal form of family life. In this the father of the family being responsible for its upkeep, the system is responsible for producing the drones who would not work because they get enough to eat. The weakest point of this system is that the many depend on the earning power of the few, and on the death of these few the many which constitute the family are at once reduced to a condition which is near akin to pauperism.

The seclusion of women is another remnant of barbaric days and is still an important feature of Indian feminine life. In spite of all that may be said about the idleness of the fair sex, it cannot be denied that woman is not without her economic value. Among the labouring and poor classes in India, while men are employed in outdoor work of a harder nature, the women do not only spend their time in cooking meals and carding cotton; but some of them earn money by weaving tinsel work, by needlework, by picking seeds in the fields, by cutting and selling grass and wood, by acting as midwives and maidservants. Thus the poor class women earn enough for their own maintenance and live quite independent of the earnings of the male members of the family. But with the introduction of the purdah system the economic value of woman has greatly suffered. The rural population is still to a very large extent free from this self-imposed bondage, but in large towns purdah is regarded as a mark of respectability, and even the poorer classes, quite unconscious of its indirect effect on their needs, have taken to it. Secluded women, irrespective of their social position, become unfit for the hard struggle of the work-a-day world; and when the male breadwinner of a poor family which has taken to purdah dies, or is permanently disabled from work by age or sickness or accident, its earning power falls to a low point, in spite of the contributions made by the work of the women done in purdah. At any rate the earning capacity of the women without purdah would have been much higher and they could not have fallen an easy prey to beggary in *burqa*.

Another very sourceful cause of the destitution of Indians is their love of display shown in spending large sums of money on social ceremonials of various kinds. It is not only the rich and the well-to-do that have to make this false display of wealth on such occasions, but the poor and the indigent too have to pour libations in honor of this god of custom. The poor and the rich alike spend above their means in all social ceremonials, and consequently have to fall an easy prey to the Indian Shylocks; and he must be a very lucky man indeed who gets out of their clutches easily or soon.

MUSHTAK AHMAD ZAHIDI.

* Mr. Rose made the inquiry in 1885.

Short Story.

Harachand Raja-Ki-Purie :* or the Shilpi's Tale†

(Recorded in an old manuscript found in the Temple of Biratpur.)

A MAN of noble bearing stood in the presence of the Hindu King of Hindustan in his private audience chamber. A scroll was in his hand, and having bowed low, he stood silent. The Emperor returned his salute and asked :

"Is the design ready, Sir Architect?"

"Yes, Sire," said the foreigner, for such he seemed, and handed the scroll to the King. His Majesty took it and, unfolding the rolls, gazed at it intently in silence for a while. A look of wonder and delight passed over his fine features and half rising from his seat exclaimed :

"It is marvellous! Where got you this design, Sir?"

"The creations of man—poet, artist, musician or sculptor—are all inspired, Sire, but I beheld with my own eyes such a palace—only more beautiful, more marvellous. It was not of human workmanship."

"It is magnificent; but thou speakest strangely, Sir Architect."

"Yes, Sire, for it is a strange tale, and if thou permit test me I shall tell it thee."

"I would hear it. Be seated, Sir," commanded the King pointing to a low seat, "and tell it me now, for this morning I am free from the cares of work and can give thee an hour or so."

Bowing low the Architect obeyed, and facing the King began his tale:—

"I knew not kith nor kin, and some marking my light-colored hair and eyes said I was a foreigner. But my father was a Hindu, so I was told by the old Rajput who reared me from childhood. In my youth I had a passion for learning and the fine arts and in a few years had the reputation of a scholar. I was accomplished, too, in Music and Art. It was at this time that Prince Harish Chandra of the Surjya line of Kings engaged me as his tutor and companion. We travelled in many distant countries over land and sea. After five years spent thus news came of the death of his old uncle who was on the throne, and the Prince who was the next heir was called to take up the government of his State. We were then in Persia and on receiving the news turned ourselves homewards. The Prince was then a young man, handsome and brave, generous and noble, extremely fond of study. The Prince's territories lay beyond the plain of Mairta near the Aravalli Mountains. Here the King exclaimed in a tone of interest :

"Dost thou speak of the Mad Prince of Biratpur?"

"Yes, your Majesty, and this tale will explain the history of his madness as well as the mystery of the design before thee," answered the Architect, and then resumed his tale.

* The name given to the mirage of the Indian desert by the common folk.

† Whoever has the desire to see the grandest phenomena in nature let him repair to the plains of Mairta or Illwas and watch, before the sun rises, the fairy palace of Harachand, infinitely grander and more imposing than a sunrise on the Alpine Helvetia, which alone may compete with the Chittram of the Desert."
—TOD'S RAJASTHAN.

One version of the many stories about Raja Harachand, or Harish Chandra of the Surjya line of Kings, an ancestor of Rama, is that on account of his great virtues he ascended bodily into Heaven, but descended again and remained in mid air. His fall is attributed to his pride in relating his own good deeds on entering Heaven.

† Shilpi—architect or workman.

"When we crossed the river Sutlej and came to the borders of the great Indian Desert we found a cavalcade of horses and camels and men with provisions and tents awaiting our coming in order to escort us across the Desert. They were the loyal subjects of the Prince brought hither by his faithful old Dewan, Dharam Singh. Saluting and greeting him as their liege lord they awaited his commands. The shadows of evening were fast falling on the city of S——where we had halted and it was resolved that we should begin our journey across the desert at dawn. We pitched our tents therefore under the shade of some trees.

"The Prince who had left his country some years ago was eager to know all the tidings, so he and the old Dewan talked far into the night. At morn we got ready for our journey and were soon moving. The city of S——was left far behind and only the vast expanse of the desert looking like a calm white sea in the pale light of the rising sun met our eyes. The oases became less frequent and only a few bushes here and there or a stunted tree could be seen.

"At dusk, hot and weary, we halted at an oasis where there was a collection of huts and after partaking of food rested for the night. Thus we journeyed for days and days and sometimes before the break of dawn a floating mirage, transient but lovely, met our gaze. Embattled towers, lakes and shady groves, lofty palaces and temples lay suspended on the horizon till the 'sun in his might' dispersed the vision. It underwent a thousand transformations and we halted often to gaze in rapt wonder at this marvel of nature. To the Prince who had left his country when quite a lad this 'Chittram of the Marusthali' seemed to have a great fascination.

"At last we came to the plains of Mairta and there being no oasis in sight we decided to spend the night under a group of bare stunted trees. Huge masses of sand-clouds ever moving could be seen and in the distance looked like waves of the sea. Soon darkness settled on the silence and solitude of the desert. After midnight the shrill cry of a bird awoke us all. The moon was setting and the night not spent yet. As we all arose and came out a beautiful mirage burst on our view. At first it seemed to be veiled in mist, slowly it became transparent, and then as if touched by the enchanter's wand it was revealed to us in its full beauty. 'Ah! how beautiful,' exclaimed the men. 'It is Harachand Raja-Ki-Purie, his city and palace floating in mid air!' It was beautiful indeed!

"A palace of white marble glittered in the lingering rays of the silver moonlight. The architecture seemed stupendous, grand and such as we had never seen before or since. A town with towers and temples lay beyond, while a beautiful lake encircled by shady trees seemed to be before it.

"Motionless and silent I stood and gazed enchanted at this lovely vision, when an exclamation from the Prince made me turn away my eyes from it, and I looked at him.

"An earnest startled look was in his eyes which were fixed on the mirage. He stood as if spellbound, and then with a sudden movement turned from us, leaped on to his horse, and rode across the sands towards it.

"Maharaj, Maharaj,' I called, 'where goest thou alone—it is the chittram of the desert, a vision of the air!'

"But he seemed not to hear and rode on more swiftly, while I followed on my horse, shouting and calling. All our men stood in silent astonishment while Dharam Singh gesticulated wildly. Signing to them to wait there I rode on, following the Prince. Our horses seemed to have gained supernatural powers and moved on the heavy sands with the same speed as on the plains! The mirage, instead of receding from us as I had expected it to, seemed to have come nearer, and we soon came close to the lake on the other side

of which was the palace. A broad path ran along its banks towards it. The Prince had not once turned his head, nor did he seem to be aware of my presence. He seemed impelled by some irresistible power. As we came to the margin of the lake my horse came to a standstill and refused to go any further. Some unknown power seemed to force me back too and I rode back slowly a few steps and, dismounting, tied my horse to a tree, resolving to spend the night there and see what happened. I was too bewildered to think calmly, and resting against the tree watched the Prince disappearing under a magnificent sculptured gateway. Fatigued with the heat and long journey of the day I lay down while a cool breeze wafted from over the lake fanned me. No human being was in sight, no sound was heard; all was silent as death; and soon an overpowering drowsiness came over me and I fell asleep.

"Suddenly I awoke. The noise of men and women, music and rejoicing, shouts and cries reached my ears and, wonder of wonders, the palace was a blaze of light! Garlands of lamps hung on the trees, from the arches and gateways, and shone from doors and windows. It was a scene from fairyland. The spot where I rested was deserted. Brilliantly lighted boats decked with flowers glided about on the surface of the lake. Men and women gaily dressed were on it. The Prince was nowhere to be seen. A boat glided by and a man of noble bearing richly attired exclaimed in Sanskrit:

"Truly our Princess has won a noble bridegroom. Long live Prince Harish Chandra!"

"I sat bewildered and amazed wondering at these strange words, staring at the mysterious scene before me in silence. Soon the first blush of Dawn overspread the sky, a grey mist seemed to enshroud the palace and its surroundings; and as the sun appeared in the sky in its youth and glory, the whole scene shimmered and quivered and then vanished! From the fast disappearing mist Prince Harish Chandra came galloping forth on his horse and halted near me. Dismounting slowly he fell in a heavy swoon on to the ground. Only the wide expanse of the desert meeting the blue vault of heaven on all sides was around us! I raised the Prince's head on to my knee and looked on his face. Suddenly a beautiful ring on his finger arrested my eye. A large and brilliant diamond such I have never seen flashed and glittered like a star. More amazed than ever I drew it off gently and put into my vest. Thus I sat for some time when I saw our little cavalcade approaching us. They came near and Dharam Singh questioned me in low tones. I told them that the young Prince, fascinated and lured by the vision, had ridden towards it like many a traveller and had at last lain down exhausted. I deemed it prudent to be silent about our strange adventure. When the sun was high in the heavens the Prince awoke and sat up. His face was pale. He gazed around in a dazed way and passed his hand over his eyes. Then turning to me he said in low tones, 'Friend, I had a strange dream last night.'

"Dreams are always strange for they come from another world,' I replied. 'Come, Prince, it is time to begin our journey; it is late.'

"Without a word he arose, dressed and ate, and we resumed our journey. The Prince was singularly silent all day, a thoughtful dreamy look on his face, and at times he gazed around in a dazed manner. Towards evening the city of Biratpur could be seen in the distance for we were now in the Prince's domains. At night we halted at an oasis and pitched our tents. I lay awake, however, wondering at the strange experience of the previous night. Had not the ring been in my vest I would have thought it all a dream.

"After midnight the Prince started up from his sleep, exclaiming, 'I come! I come!' and rising at once mounted his horse and rode forth. I rose too, and on coming out was amazed to see the same beautiful palace at some distance from us. We soon reached the same lake, but to-night I rode on without any impediment. The Prince alighted near a pillar and tied his horse. I did the same.

The palace was deserted and silent that night but brilliantly illuminated. From courtyard to garden, through halls and corridors, balconies and chambers, the Prince wandered, I following.

"I gazed enraptured at the elaborately sculptured marvellous designs and at the diversified architecture of the structure. I marvelled at the stones, each one carved delicately and laid skilfully. I looked in awe and wonder at its majesty and grandeur and its simplicity and loveliness. The walls were inlaid with beautiful stones of all colours and gems and pearls, in exquisitely intricate designs. It was all engraved on my memory never to be effaced. The skill of the Shilpi could go no further! Being an artist myself and a true lover of Art, I forgot the Prince and everything in my rapt admiration, till I was startled by the sound of a voice speaking. I saw the Prince standing on a balcony near by with a lovely maiden by his side. Lovely beyond human dreams,—with a beauty and sweetness such as enthral the hearts of men, and make all who behold long for it. A face from which the pure soul shone forth. She was speaking in the Sanskrit language, her voice heavenly in its sweetness.

"This is the palace of thy fathers, Prince, and I come a bride as I have done since all age; but we part to-night for ever! Thus have we met and loved only to part again and again, since thousands of years. For it is written in the Book of Fate that our meeting shall be brief and transient like a flash of lightning, and then we shall part to meet and love again in another life, only to be severed and lost again in a great yearning such as True and Pure Love alone knows. Thus it will be from life to life till by the greatness of our love and the yearning of our hearts our twin souls shall be one!"

"She ceased, her voice dying away like the vibrations of music. Then the Prince answered, 'I mind not to be freed from this mortal frame if each life has thee for my love, beloved.'

"Farewell, my lord; I may not stay longer, she said. The Prince held out his arms as if to clasp her, but at that instant the lights went out, a mist hid them from my eyes—and all vanished! The sun had risen on the boundless desert and the Prince lay near me in a heavy swoon.

"Our companions were advancing towards us. The Prince slept till noon. Then he awoke, and without so much as looking at us rose, and mounting his horse turned its head in the opposite direction to our route and rode forth.

"Whither dost thou ride alone, Prince?' I asked, following quickly.

"To seek my bride!' he replied, and spurred his steed on. We all followed. Silently the Prince rode through the desert, wandering in all directions till at dusk, hot and weary, he turned to us, asked for food, ate, and lay down to sleep.

"By the light in his eyes I knew that Reason had left him and that he had gone mad!"

"The evil spirit of the Marusthali has driven the Prince mad,' said our men."

The Architect paused in his tale, and in a voice which shook with emotion exclaimed:

"Ah my poor Prince, to be thus bereft of reason in thy youth and strength—while a throne and loyal subjects awaited to welcome thee! Life, thou art ever a mystery to man!" He then continued—

"For days and days he roved about thus till Hunger, which is the greatest of all desires in the human frame—aye, greater even than love and hate, sorrow and joy, overpowered him, and Sleep, kind nurse of man, took him to her breast.

"At last thus wandering he reached his own capital, but it was naught to him. Five years have passed since and still the Prince wanders about unceasingly, aimlessly, sometimes in silence, sometimes muttering in low tones. The throne lies vacant, for his sister, the next of kin is but a child. His sorrowing subjects have always a guard of men equipped with tents and provisions who follow him about in his aimless wanderings. May the God of his fathers release the weary spirit from its wandering frame!"

The Architect paused awhile, then said: "This, Sire, is my tale. I have tried to reproduce as faithfully as I can the magnificent structure I saw and entered in the desert of Rajasthan. Thou knowest now that it is not of mortal thought."

"Thy story is strange indeed, Sir Architect," said the King, "but I believe thee. No human architect could have planned it. Yet human hands shall erect this fairy palace and neither money nor labour shall be withheld," said the Hindu King, rising in his enthusiasm. "When years go by and generation after generation rule this land it will stand erect in its beauty and grandeur and men of all nations will gaze and wonder!"

The magnificent edifice still stands erect and noble, defying Time, marvellous in the beauty of its design, wonderful in the skill displayed in its structure, having a simplicity, chasteness and grandeur combined, such as no other land possesses.

There was no chronicle left to tell men of the *Shilpi*—the master mind which designed and carried it out. Men of all nations come to this land of a mysterious unknown past, to gaze and wonder at it. And now after ages has the mystery been revealed!

SNEHALATA SEN.



Selection.

Wagons of Warmth.

BY A JUSTICE OF THE PEACE.

THERE were five of us on the magistrates' bench this particular winter's morning—mainly successful business men and professional gentlemen. On my right was a manufacturer, who said he had been so frequently "taken in" by workmen whom he had helped that he was now convinced the poor were a bad lot. "Any man," he remarked, "who was thrifty and temperate could make his way in these days." He therefore spent a lot of his time in giving his workmen opportunity both to be thrifty and to hear him discourse on the virtues of temperance. On my left was our chairman, a living proof that quite a lot of alcohol may fail to make some people poor. This gentleman had just delivered a homily on the evils of intemperance to a "drunk and incapable," whom he discharged on condition that he signed the pledge.

Then, in response to their names being called, five desperadoes trooped from the well of the court to the defendants' rail. The clerk read out a charge of "trespassing upon the railway and thereby endangering their lives." The desperadoes were each dressed in a short, shabby, and dirty frock, and when they heard the charge read over—not a word of which could they understand, our clerk being an educated man—they stole timid glances at each other with eyes like those of the captured hare.

The first and only witness was the watchman, who swore that the desperadoes had crossed the railway line, by the colliery where he was employed, to pick coal from the refuse heap. "A great deal of damage is done by the prisoners and others, yer worships," he testified, "an' we misses a lot o' coal from the wagons on the line." It would seem that our watchman, when at home with his wife and bairns, was as much of a human being as most people; but having been given great trouble to watch and catch these desperate defendants, he degenerated on this occasion into a mere watchman. So he volunteered the advice that "small fines wern't no use, yer worships, they wanted making an example on." For which, the Chairman, as a reward for his consideration, gave him a peremptory "Silence!"

It would appear, also, that our Chairman, a "man about town," who on more than one occasion had been "taxi-ed" home limp from his club, to appear a few hours later the same morning, sitting in judgment on those who couldn't afford taxis, was nevertheless

something of a human being. He gazed on the defendants—girls, 11 to 14 years of age; five startled, dirty, little savans; budding sources of the future race. Had he taken one of the children in his arms, the throbbing little bosom would have driven from the man all the magisterial consequence.

"Are the fathers of these—ah—children here? Has your father come with you, Ellen Jones."

"Please sir, I 'ave no father."

"God bless my soul! Constable! Where are the parents of these children?"

"They're 'ere, y'worships. Only two of them 'ave fathers. One of them is working, and the mothers of the other four are 'ere present."

"Let the parents stand behind the—the—ah children, then."

There then emerged, from the body of the court, a sad procession to the defendants' rail—four careworn, poverty-stricken, be-shawled women, and one weakly man. They may or may not always have treated their children well; but now, at least, one father and four mothers were glad to be near their children, and the children, perceptibly responded when they felt upon their shoulders the touch of their only protectors.

A catechism of the parents revealed stories of grim struggle with "the wolf", stories told apathetically and hopelessly, as from those to whom misery was a commonplace and no mitigation of offence against the law. The father who was working was in little better case, as he had secured work only that morning after months of unemployment. Some of the children had gone uncommanded to the refuse heap to join the others in gathering a little warmth. Their little fingers, surely fashioned to pluck primroses and summer flowers, had become grimed and hardened, whilst a black and, alas! unenlightened resentment against a world which refused the barest comfort to those who, to them, were the best in all the world, was deforming their young souls.

I looked along the bench. There was not one of the cleaned-groomed five of us who was not much more deeply stained than these superficially soiled lilies of childhood.

We retired.

"Well! What can we do, gentlemen?" inquired the Chairman. "This is an exceedingly dangerous practice, you know, besides there being a lot of coal stolen."

The five J. P.'s became human beings and decided that the children could scarcely be punished, but that the practice must be discouraged. The Head Constable was interviewed; it was arranged that the fine we were about to impose should not be enforced, and we returned to court.

Buzz, buzz, hum-m-m, hum.

"Silence! Silence in court!"

The solicitors, reporters, officials, etc., respectfully stood until we five criminals had taken our seats on the bench.

The Chairman spoke.

"The magistrates have taken into consideration all the mitigating circumstances in these cases and find themselves compelled to fine each of the defendants 2/6 and costs."

The children and parents were told they might go home. They went—, to the same empty cupboards and the same cheerless fireplaces, near the same colliery refuse heaps beyond the same railway line where the wagons of warmth were.

The bench went to lunch, just a plain affair—roast chicken or fish with vegetables, followed by biscuits and cheese, and rounded off with coffee, or whisky, and cigars. One Justice of the Peace slunk home, avoiding the main thoroughfares. He addressed a Socialist meeting that night. They said he spoke bitterly.

—Labour Leader.



The Torn Coat : An Unfortunate Affair.

THERE were four persons concerned in this affair : little Mabel Moffatt, just arrived from the country on a visit to her invalid aunt ; Adolphus Thompson ; the object of the affections of Adolphus Thompson, and the cab-runner

Little Mabel Moffatt's four-wheeler drew up at a certain house in a quiet street in Kensington. The cab-runner appeared from nowhere in particular, and carried her trunk upstairs. Little Mabel gave him a sixpence, and then, because he looked fierce and said it wasn't enough, she gave him another. Little Mabel's aunt's maid then offered to shut the front door but you cannot shut a front door when a cab-runner's leg is planted across the threshold. The cab-runner proposed to withdraw the obstacle on the receipt of a third coin, but Mabel's spirit rose, and she declined to give it. Then the cab-runner began to embroider his remarks. The four-wheeler had rolled away, and no male being was in sight but the cab-runner. I have said that it was a quiet street.

Adolphus Thompson came round the corner suddenly. He was on his way to Kensington Gardens, because he thought it more than likely that the object of his affections might be on her way there also. Taking in the situation at a glance, he pointed out to the cab-runner that his nether limb was out of its proper environment. The cab-runner, who had lost all patience, replied by aiming a blow at his head. Adolphus had just time to duck his head and receive the full impact of the blow on his silk hat. The unexpected dislodgment of his head gear irritated him so seriously that he flung himself upon the cab-runner.

The cab-runner was the bulkier, but Adolphus Thompson was the wiser. For some fifty seconds—it seemed far longer to little Mabel Moffatt—they swayed to and fro upon the threshold. Then they fell with a crash, and rolled down the steps on to the pavement. As they rolled over and over, there was the sharp and discordant sound of rending cloth. When they reached the pavement Adolphus was on top, with his two hands firmly clutching the gullet of the cab-runner, and his frock-coat split from waist to collar.

It was a fortunate thing that at this precise moment a policeman came upon the scene, because Adolphus was able to give the cab-runner in charge for assault and battery. He would certainly have lifted his hat to little Mabel Moffatt, who was overwhelming him with gratitude and commiseration, had it been upon his head. But it was not ; it was in the gutter. It

had been raining, and there was a good deal of muddy water in the gutter, too.

Adolphus Thompson may be pardoned if the note of conviction was not conspicuously present in his repeated assurances to little Mabel Moffatt that it was nothing, that it was quite a pleasure, that wrestling wasn't bad fun, but that it might be as well to learn the Japanese kind with an eye to future emergencies. He got away at last, and feeling that the state of his attire was scarcely up to the standard of Kensington Gardens, he determined to go home and repair damages.

He was a shy man sensitive and punctilious. He knew in his heart of hearts that the one thing that he could never forgive was ridicule. The object of his affections possessed, unhappily, a keen sense of the ludicrous. At the corner of the next street, owing to a miscalculation of time—as fate would have it—the two found themselves face to face.

Unaware of the full extent of the damage which his frock-coat had received, Adolphus knew that the condition of his hat was quite abnormal. He turned, with the instinct of the self-conscious, to fly. Then it was that the object of his affections beheld the total ruin of the frock-coat, and gave way to a fit of unseasonable merriment.

I do not see that anyone got much out of this occurrence. It is true that the cab-runner got a term of seclusion from his fellow-men, but he did not value it. As to Adolphus Thompson, and the object of his affections, it is feared among their friends that they are permanently estranged.

On the whole, little Mabel Moffatt got most. Adolphus Thompson is her hero. In the retirement of her rural home she hourly goes through the scene of that homeric struggle. If only some happy chance would bring him to her neighbourhood !

H. C. MINCHIN.



Petty Larceny.

(BY OUR SPECIAL KLEPTOMANIAC.)

[MOTTO.—"Wit is your birthright, therefore steal it where-soever you find it."—*Rigmarole Veda.*]

MEMBERS of women's clubs in Boston, U.S.A., must take their cocktails and gin-fizzes while seated. The ladies, on the other hand, are determined to stand up for the right to drink in any position they prefer.

MISTRESS "Well, Cooper, what is the weather to be like?"

Gardener. "Well, Mum, I dunno; but the paper do say 'Forecast'."

[CAPTAIN MACILWAINE suggests that men should wear beards out of regard for the memory of the late King.]

One haunting dread makes me afraid
To grow this crop of loyal beard.
Since I've been bald for many a day,
Will it be old red, or new grey?

PENELOPE has always been an original girl and would never do things just "because other people did them." When it came to making arrangements for her wedding, her dislike for the purely conventional showed itself as usual, and among other things she declared that she would have her own favourite hymns sung, or she would have none at all. But she could not understand why her friends laughed when she announced that one of them was to be "Fight the good fight!"

YOU must treat the public as you treat women; you must tell them nothing but what you know they would like to hear.—*Goethe*.

A SPELL that would diminish debt may sound like an absurdity in the twentieth century. Yet the Simplified Spelling Society propose to cut it down to "det."

RED TAPE again! We are informed that the request that mixed bathing should be allowed in the water which flows round the base of the Queen Victoria memorial has been refused.

MR. TAFT'S pacific proposals have set some of our poets rhyming. Peace has its terrors no less than war.

"Yes, Clarence," said the beautiful typist, patting the millionaire's scant grey hair, "I will marry you, but I have one request to make."

"Name it, my love," said the doting old man.

"Let me select," she replied, "my successor at this desk."

A GERMAN statistician has calculated that, roughly, there are 1,200,000,000,000 bees in the world. It is, of course, impossible to give the exact figures, as so many persons hide their bees in their bonnets.

JAPANESE patients, we are told, are never asked for fees. They pay, unasked, just what they can afford. That is, of course, after the deduction of funeral expenses.

THE Coronation is eclipsing everything this year. The Government expedition which went to the South Pacific to observe the eclipse of the sun only succeeded in obtaining some photographs of the Corona.

"NEARLY everybody in London seemed to be present at the ball which Mr. Ludwig Neumann gave for his nieces at the Ritz."—*Evening News*.

Then some of the six million must have gone uninvited.

WE are glad to see that the present occupant of the Woolsack has kept his wool on and declined the sack.

PROFESSOR SIEPER suggests that, with a view to bringing about a better understanding between the two countries, the study of the German language should be promoted in England. It is dangerous, of course, to generalise from a particular instance, but we know a small

boy who has just begun to struggle with the intricacies of the German language at school, and his feelings towards the country concerned grow daily more bitter.

"THE Church pronounced against polygamy, or, to continue the use of the good Anglo-Saxon word, 'bigamy.'"—*London Magazine*. It's jolly to think that there is always an Anglo-Saxon equivalent, even if it's not quite so forcible as the imported word.

It costs more to maintain a vice than a family.

"THERE is a period in a woman's life when she thinks of nothing but dress."

"What period is that?"

"From the cradle to the grave."

ST BOTOLPH'S COLLEGE at Oxford—I will not give its real name—is, to put it mildly, a fast college. The other night an undergraduate gave a champagne supper, and one of his intimates remonstrated with him on the needless extravagance of such a proceeding. "A bowl or two of punch would have done just as well," he said. "I daresay it would," retorted the devotee of the credit system, "but where was I to get the ready money for the lemons?"

IRREVERENT YOUTH "I suppose if they offered you one of those Veto Peerages you'd swallow the insult?"

Pompous Radical (his uncle by marriage): "I hope I should be prepared to make any sacrifice for my country's welfare, no matter what it cost me."

ALL GIRLS.

A PROTEST

SIR,—I wish as a man to record an injustice to men and to lodge a complaint against theatre-managers and dramatists—whichever of them it is that gives new plays their titles.

My grievance is that the impression conveyed by these titles is that only women are interesting on the stage. Go to any play you like and you will find that the men in it are as important as the women, and yet if the title is to be trusted, women, and only women are involved. How often does a man get into the title? I ask you. One did recently—in "The Man from Mexico"—and before that we had "A Man's Shadow" and "The Man from Blankley's," but how few and far between! Look at the plays or the moment in any newspaper. The first to catch the eye is "Quaker Girl." Girl, you observe. Why not Quaker Boy? Because (I am told) no one would then go to see it! True—but what an injustice to man, equal to any of the so-called injustices to women of which we hear so much—too much. Then "Peggy," then "Lady Patricia," then "Doll's House," then "Fanny's First Play" (why not "George's Last Play" for example?), then "Connie Kate," then "The Girl in the Train"—always girls, you notice. There are men in this train too—otherwise there would be no drama (there isn't very much anyway)—but do you suppose it ever occurred to the author or manager to name it after them? Never! And what had come before it? "The Girls of Gottenberg," "The Shop Girl," "The Balkan Princess," "The Dollar Princess," "The Merry Widow" (are widowers never merry, then?), "The Woman in the Case," and myriads more.

Girls, girls, girls—that is the rule; and the nauseous part of it is (as I must admit) that the rule was drawn up by men. There is no *esprit de corps*. That is what England wants—*esprit de corps*.

I am, yours, etc.,

AN INTERESTING MAN.



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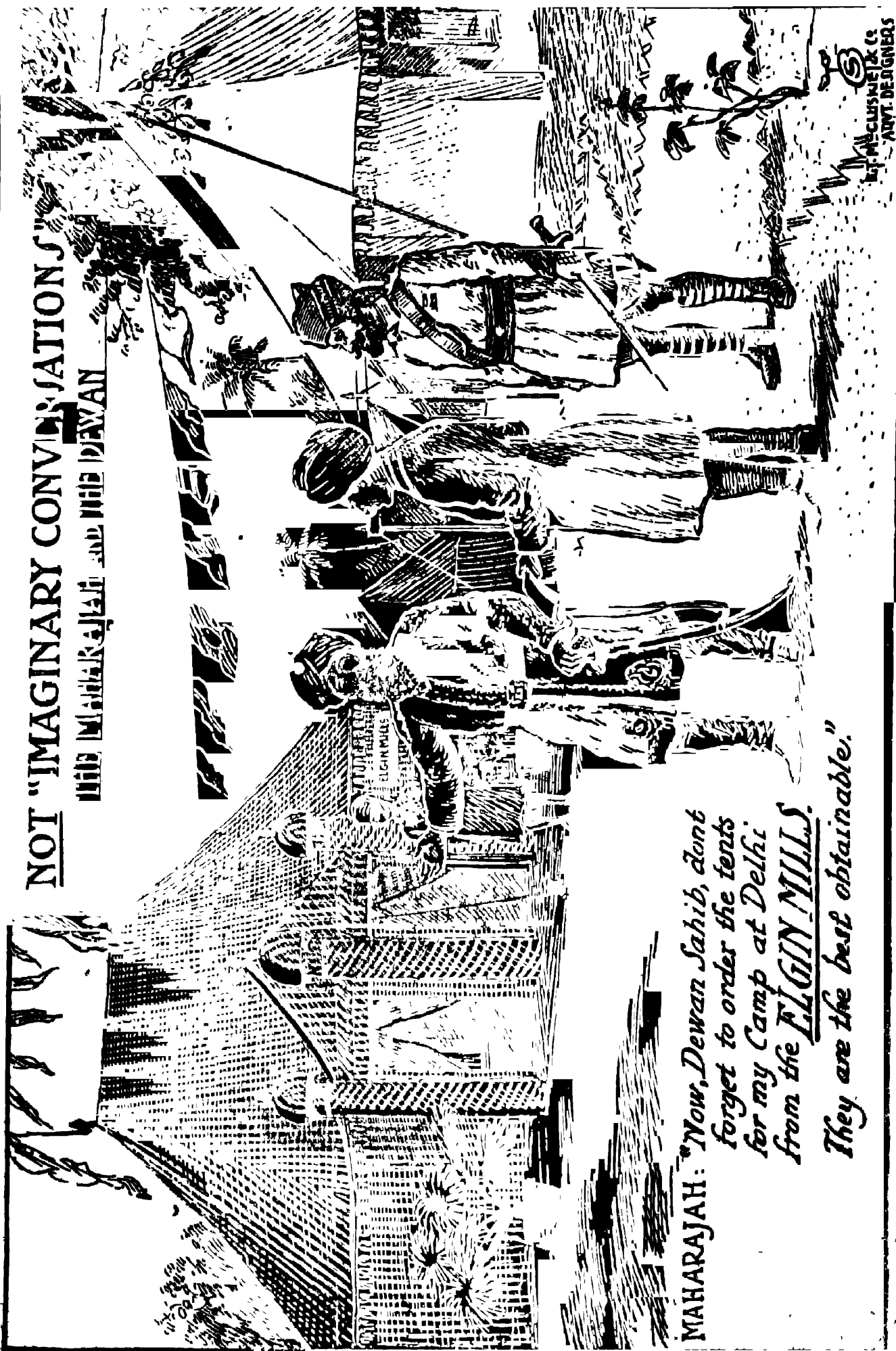
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The Comrade.

A Weekly Journal.

Edited by / Mohamed Ali.

Stand upright, speak thy thought, declare
The truth thou hast, that all may share
Be bold, proclaim it everywhere
They only live who dare!

—Morris.



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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is no idle talk that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of June at the reduced rate of Rs. 2 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months.

The Week.

Imperial Conference.

MR. FISHER moved a resolution regretting that the Dominions had not been consulted in reference to the Declaration of London and said that such consultation while not weakening the Motherland, would strengthen the Dominions and make them feel that they were sharers in everything done for the best interests of the Empire.

Mr. Asquith defended the Convention, explaining its advantages and answering objections.

Sir Edward Grey said the only thing to secure safety in war time was the supremacy of the British Navy. That being maintained the other points were of comparative insignificance. Consultation with the Dominions would have been difficult as they

had not been consulted about the Hague Conference and the Prize Court Convention. The Government, said Sir Edward, entirely agreed that the Dominions ought to be consulted. They would be consulted before the next Hague Conference and consulted automatically about everything arising therefrom. No complaint would be possible in future. There were, however, some cases of treaties where it would be exceedingly difficult to consult the Dominions, but so far as was possible the Government would do so.

Sir Wilfrid Laurier said that as regarded non-commercial treaties the consultation of the Dominions might be most embarrassing. The Imperial views and those of the Dominions might differ. The consultation of the Dominions on a matter possibly leading to war would imply the necessity of the Dominions taking part in the war. Sir Wilfrid said it would be better to trust entirely to the discretion of the Imperial Government. Canada supported the Declaration.

The Imperial Conference agreed to the resolution of Sir Joseph Ward that the Declaration of London should be ratified. The Australian Delegates, while concurring, abstained from voting.

In the House of Commons Mr. Lloyd asked if the Government would ask the opinion of the Imperial Conference as to the advisability of more direct representation of India at the next Conference. Mr. Asquith said he did not propose to do so. Representation by the Secretary of State for India met all reasonable requirements.

According to the official report of the Imperial Conference Mr. Fisher on Friday moved that it was advisable in the interests both of Great Britain and of the Dominions to support the efforts being made to favour British manufactures and shipping.

Mr. Pearce pointed out that in 1906 the Commonwealth proposed to give a preference to British manufactures brought in British ships manned by Britishers. The Royal Assent was withheld on the ground that the proposal conflicted with certain treaties. The Commonwealth thought it its duty to assist British shipping to compete with its subsidised rivals, and the Imperial Government might denounce the provisions of treaties preventing this. He admitted that ships carrying lascars were excluded from the preference, but the question might be discussed quite apart from that matter, which was not the ground for the rejection of the proposal.

Mr. Sydney Buxton said it was not merely a question of denouncing treaties. The matter must be considered in the light of British shipping throughout the world. Our trade elsewhere might be seriously affected.

Sir Wilfrid Laurier gave notice of a motion requesting the Imperial Government to negotiate with the countries in the question with a view to enabling the Dominions to withdraw from the operations of a Treaty without impairing that Treaty in respect to the rest of the Empire. Further discussion on the subject was postponed until the 16th instant.

On the discussion of the Navigation Laws, Mr. Pearce, Mr. Brodeur and Sir Joseph Ward urged that the Colonies should have greater powers in dealing with navigation matters. Sir J. Ward demanded emphatically liberty to deal with coloured crews. The Dominions should have power to prohibit the employment of Asiatics and other aliens wherever they deemed it advisable.

Mr. Buxton accepted a Resolution declaring the desirability of securing uniformity of treatment for British Shipping and preventing unfair competition from foreign subsidised ships and of promoting the employment of British seamen in British ships. The Resolution was carried unanimously.

Canada.

MR. FIELDING, Canadian Minister for Finance, writes to the papers deploring the dragging in of the Reciprocity Agreement with America into British party politics. Mr. Fielding reproves British statesmen for indulging in criticisms of a Dominion Government which were not justified by the facts and which in any case might have been left to the Opposition in the Dominion. Such attacks, says Mr. Fielding, do not tend to promote mutual confidence essential to Imperial unity. He corrects the statement made by Lord Selborne that this is the first time a part of the Empire will enjoy preferential treatment not shared by the rest and quotes five previous cases.

Indian Army.

MR. MONTAGU, Under Secretary for India, replying to Colonel Yate, said His Majesty's Government did not contemplate any reduction of the British forces in India, but was fully prepared to consider favourably any proposals the Indian Government might find it in their power to make for effecting such readjustments in native units, with a view to economy, as could be carried out without loss of efficiency to the army in India as a whole.

The *Times*, while expressing relief at the announcement that a reduction of the British Army in India is not contemplated, views with grave misgiving any attempt to cut down the army at all, whether British or Native, as the present is not the time to meddle with the safety of the Indian Empire. The *Times* is reluctant to accept the suggestion that the army which Lord Kitchener reorganised contains troops unsuitable for war, but, if a portion of the Native army is inefficient, the first duty of the authorities is to make it efficient. The suggested disbandment of the Native troops will not give satisfaction even to the Native politicians who will not welcome steps being taken to deprive their countrymen of a chance of an attractive career. We ought, the journal says, to induce more Indians to serve the King instead of shutting the door upon them. The *Times* recalls that the first Lord Hardinge ordered a wholesale disbandment of the Native Army, believing India to be tranquil for many years. In a few months the country was plunged in a fierce campaign. The *Standard* urges that in view of the serious risks involved any reductions in the expenditure on the Indian Army should be subjected to close scrutiny. Referring to Sir Fleetwood Wilson's statement that Sir O'Moore Creagh had expressed his intention to reduce unnecessary expenditure, the paper points out that Sir O'Moore had but recently succeeded a distinguished soldier whose aim during the previous seven years had been to get the utmost value for the money spent. Sir Charles Crosthwaite writing in the *Times* warns against the danger of leaving wide areas without garrisons. He says experience has taught him that trouble might arise in districts believed to be most peaceful. It was a corollary to Lord Kitchener's policy that each Local Government should raise a body of armed police sufficiently strong to deal with small emeutes and maintain order in default of the regulars. In any case, it was right that the Civil Government should dispose of such a force. But there was always the risk of leaving large portions to depend on a police not well disciplined and inadequately officered. Reductions in the Native Army could not be made without the abolition of the still remaining few smaller cantonments, consequently denuding still wider areas. As an argument against reduction in the army, the writer refers to

the annexation of Upper Burma without any addition to the army and to the fact that the boundary on the east and the north-east now marches for hundreds of miles with that of China who, he says, has begun to overlay and envelope the Indian Empire since the Tibet Expedition.

Morocco.

COLONEL GOUHAUD's column, assisted by General Dalbiez from Fez, reached Fez on 26th May after heavy fighting.

A telegram from Tangier states that the Sultan has asked for a garrison of five thousand men to be stationed at Fez and Mequinez in order to maintain order. The Sultan declares that the withdrawal of the French from Fez will be a signal for revolution.

The correspondent of the *Times* at Tangier wires that despite the assurances of immunity by the French and by the Maghzen, the fertile district of Lmta, outside Fez, was sacked and burned on the very eve of the relief of the city by a detachment of Fez garrison commanded by the officers of the French Mission. The correspondent adds that eighty women and children were publicly sold in the market. The Moors under British protection suffered severe losses. The Sultan appears to be actuated by a spirit of vindictive cruelty and the impression created among natives in Fez is almost indescribable.

The *Times* explains that the raid on Lmta was made in consequence of the barbarous cruelty of the inhabitants to the French couriers. The sale of women and children is positively denied.

On the arrival of General Moinier the Sultan dismissed his Vizier, El Glawi, whose speculations and tyranny have been notorious. Nevertheless it is thought likely that the tribesmen may resent his dismissal as an interference by an Infidel in Moorish affairs.

The Government of Spain has despatched a cruiser-transport, carrying two hundred Colonial infantry, to Larache as a result of threatened disturbances there.

General Moinier's column, while operating in the country round Fez, was attacked at Ras Elma on the 2nd instant by swarms of Moorish horsemen who charged in the face of heavy rifle and mitrailleuse fire to within one hundred yards of the French lines, only retiring when decimated. The fight lasted eight hours. The French lost a Surgeon-Major and three legionaries killed and thirteen wounded. The Moorish loss was heavy.

The German legation at Tangier has been instructed to investigate the circumstances of the expulsion of an expedition representing the Mannesmann mining interests from Debn by the French.

Turkey.

THE *Times* correspondent at Cettinge states that the Mirdites, the most powerful of the Albanian tribes, who have remained neutral up to the present, have attacked the Turkish garrison at Alessio, proclaimed Albanian autonomy and appointed a provisional Government.

Following on the several collisions on the Turco-Bulgarian frontier in which soldiers have been killed on both sides, it is semi-officially announced at Athens that a sharp fusillade has taken place between the soldiers on the Turco-Greek frontier as a result of which four Turkish soldiers were killed.

Forty kilos of dynamite and an apparatus for the manufacture of bombs have been discovered in the district of Koepruhis near the railway on the Sultan's route for his Macedonian tour. The Sultan has started on his tour of Macedonia sailing for Salonika in a battleship escorted by another battleship and two cruisers. He was given an enthusiastic send-off.

According to private letters received on Wednesday week from Yemen it is stated that the Mahdi of Asir, Syed Mahomed Bin Idrees, is now investing Abha, the head-quarters of the Government of Asir. It is believed that the Turkish garrisons are prepared to meet the Mahdi's attacks and are likely to hold their own. It is just reported that the Shereef of Mecca has started from Mecca with

10,000 men to relieve and co-operate with the Turks in crushing the Mahdi. News from Hodeidah dated 29th May show that a messenger from Sabyeah, the stronghold of Idrees, reports that the insurgents have captured Abha, the capital of Asir, which has a garrison of 3,000 Turks and three batteries with several big guns. The Grand Shereef of Mecca has sustained a reverse while on his way to relieve Abha. On the other hand, it is stated that Izzet Pasha has gained a complete success, the Yemen tribesmen submitting wholesale.

Jeddah.

JEDDAH has been declared clean of plague

U. S. A. Presidency.

PRESIDENT TAFT has been assured of Mr. Roosevelt's unqualified endorsement of his presidential campaign in 1912 and also that Mr. Roosevelt will on no account allow himself to be nominated

London Mosque.

AT THE annual meeting of the All-India Moslem League, Sir Eric Richards reported remarkable progress with the scheme for a mosque in London and expressed the hope that the mosque would be a standing mark of the importance and numerical strength of the Moslems of the Empire. He also trusted that it would be of especial benefit to Moslem students.

Referring to the problem of Indian students in England, Sir Eric questioned the necessity of their coming to England in order to be called to the Bar. If they were called to the Bar in India they would avoid great risks. He admitted, however, that the change could not be made in a hurry.

Mr. Amree Ali, dissenting from Sir Eric Richards insisted that a sojourn in England was of great educational value. It was the duty of Englishmen to encourage Indians coming to England and to bring students under wholesome English influences, rather than to leave them to drift in directions where they might imbibe ideas not altogether favourable to the permanence of the connection between India and England.

Moslem Representation.

THE United Provinces Government has addressed letters to all Commissioners of Divisions on the question of securing adequate representation of Muhammadans on District and Municipal Boards. It refers to the report of the Royal Decentralisation Commission which called attention to the necessity for this and to the danger of allowing undue predominance to any one class. The letter states that if on general grounds it is finally decided that separate electorates should be formed for Muhammadans it will be necessary to decide principles on which the amount of representation to be given them shall be fixed. It is suggested as the basis of discussion that if separate electorates are approved for Muhammadans they shall be half as much again as the proportion which Muhammadans bear to the total population in the area under consideration. Thus, in the case of a Municipality in which Muhammadans form eight per cent of the population it might be said that twelve per cent of the seats would be reserved for them. The letter goes on to say, if it is found that a tentative scheme for proper qualification for electors to District Boards will not give a sufficient number of Muhammadans it will be necessary to consider whether a special qualification for Muhammadans should be fixed as was done in the case of electorates to the Legislative Council. The further question is whether Muhammadans shall vote in general electorates as well as for their own special members. It is pointed out that the problem is not so much to prevent double voting as to secure adequate representation of an important interest. If the Muhammadans are entirely confined to their own special constituencies it is most probable that there will be no opportunity in the future of testing the question whether Muhammadans can secure adequate representation in a mixed electorate and their participation in this seems desirable for that reason also.

Moslem University.

WITH reference to the statement published on the authority of the Hon. the Raja of Mahmudabad, that the grant of a charter for the Moslem University had been sanctioned provisionally by the

Government of India, the Raja of Mahmudabad points out that he has been incorrectly reported. What he actually said at Moradabad and subsequently at Cawnpore was that if twenty-five lakhs of rupees were deposited in a bank, he felt sure that the Government would not refuse to grant a charter. It appears the speeches in question which were delivered in Urdu were incorrectly translated by the correspondents concerned.

Bengal Provincial Muhammadan Educational Conference.

A PUBLIC meeting of the Muhammadan residents of Calcutta was held in the Albert Hall on Sunday afternoon formally to invite the 6th Session of the Provincial Muhammadan Educational Conference, Bengal, to Calcutta. There was a fair and representative gathering. The following resolutions were passed—

(a) That the Provincial Muhammadan Educational Conference, Bengal, be invited to hold its 6th Session in Calcutta in October next

(b) That a reception Committee consisting of the following gentlemen, with powers to add to their number, be appointed to make necessary arrangements for the sitting of the Conference. Mr. Justice Sharfuddin, Nawab Sultan Alum, Mr. Ahmed Sharfuddin, Mr. Mohamed Ali, Moulvi Mujibur Rahman, Nawab A. F. M. Abdur Rahman, Mr. A. Rasul, the Hon. Moulvi Shamsul Huda, Mr. S. M. Sheriff, Nawab Syud Mahomed, Khan Bahadur Moulvi Mahomed Yusuff and others.

(c) That Mr. Justice Sharfuddin be appointed Chairman of the Reception Committee.

Western India Turf.

THE following press-note has been issued by the Government of Bombay—In order to prevent misunderstanding and misrepresentations as to their policy in regard to betting on race-courses, the Government desire to make it clear that they issued no orders. They merely intimated to the Stewards of the Western India Turf Club the conclusions at which they arrived after a prolonged consideration and enquiry. No action, executive or legislative, is contemplated until the reply of the Stewards have been received. In any case, it is not proposed to make any changes in the conditions of the forthcoming race meeting at Poona, nor to eliminate bookmakers until after the conclusions of the next year's Bombay meetings.

Commenting on the first racing communication of the Governor of Bombay to the Western India Turf Club, the *Standard* of the 6th instant says that Sir George Clarke's ultimatum was a dangerous exercise of despotic authority which was bound to arouse resentment. It is a fact that there has been an increase in the number of professional bookmakers. "All the more reason," says the *Standard*, "why the authorities should proceed cautiously." "If there is any real need for stringent reforms," the paper adds, "the Western India Turf Club might be trusted to carry them out without the unveiled threat of Government House. A Bill on the lines indicated might doubtless pass with the help of the official members, but it will not say much for the greater independence which is supposed to have been conferred on the councils." If the measure is disapproved by the public generally, the *Standard* adds, the measure could be enforced by exerting an authority no other Provincial Governor in India would think of claiming.

Calcutta Turf.

AN OLD Indian writing to the *Times* quotes the opinion of a well-known Indian gentleman as to the demoralising influence of the Calcutta Race Course upon the young Bengali and adds that all friends of India will welcome Sir George Clarke's action recently and wish that the Governors of other provinces may be strong enough to follow his example.

Afghanistan.

Two European Electrical Engineers passed through Peshawar en route for Kabul. The Amir is hoping by their aid to establish electric power installation for his factories where scarcity of fuel has been a serious difficulty for the past few years. There is apparently water power available within a short distance of Kabul.

TETE À TETE



We are sorry that there is again a lull in the work of collecting funds for the Hindu University and much precious time is being lost. We do not wish to imply that the questions which need settlement and are agitating this great community are unimportant. In fact, we know only too well how very important they are and that on their right solution depends the future stability of the proposed Hindu University. But while discussing them with an open mind, the promoters of the University should not forget that a speedy collection of funds is very necessary if they wish their efforts to bear fruit at the august Coronation of His Majesty. We shall be happy to hear news of a repetition of the triumph at Kheri, and would request the workers to send us full details of the funds promised and collected from time to time. We would suggest the issue of weekly bulletins, as we have done in the case of the sister University of Aligarh, and would place our columns at the disposal of the promoters of the Hindu University for the publication of such bulletins and other items of interest to the public. We urge the Hon. Pandit Madan Mohan Malaviya to gird up his loins and settle all doubts about the early foundation of the University by collecting the necessary funds. The difficulties in his way are not by any means insurmountable and we wish him to surmount them at an early date. But the work of collection must go on. Now is the time.

MR. W S IRWIN of Motihari wrote a letter to the *Pioneer* some time ago on the subject of police practices in Behar in which he brought to the notice of the authorities and the public how Madhuban Babu, one of the claimants to the Bettiah Raj, was being harassed. We do not wish to enter here into the merits of the Babu's grievance or the accuracy of Mr. Irwin's statements, but we cannot help deploring the attitude of our Anglo-Indian contemporary, the *Indian Planters Gazette*, which writes about this affair in the following manner—"Who ever heard of a pothar of this sort in the brave days of the past? Men worked when they worked and played when they played then, and had no time to waste in Court or in newspapers over zemindars' grievances. The camaraderie between all white men in the indigo districts, both planters and officials, was so complete that any man championing a matter that did not concern himself personally would instinctively have realised that he was running dead against public opinion. More fervour would have been spent over a point at the weighing scales after a race, and all disputes were settled with a breezy good nature and an absence of acrimony such as is not known at the present day." If "the brave days of the past" were indeed such as our contemporary would have us believe—and we fear we must concede that our contemporary's description of those days is only too accurate—we are glad we live in a changed present. If "more fervour would have been spent over a point at the weighing scales after a race" than on an injustice done to an Indian neighbour, and if "the camaraderie

between all white men in the indigo districts" was so exclusive that championing a just cause which did not concern a man personally was an offence against public opinion, we can well understand the feelings of our countrymen in those regions. A student of the political situation of to-day who wishes to discover the original germ of sedition and the mother-cell of disloyalty would be well advised in studying the views of the Anglo-Indian planters in "the brave days of the past." Every Indian must regret that a crop which was profitable enough to the cultivator is now past resurrection owing to the artificial indigo of Germany: but if the indigo planter has gone along with the indigo crop, there is at least some reason to believe that the discovery of German dyes was not an unmixed evil. What we are shocked to see is that the old spirit still survives and the mark of indigo has proved too indelible. We, however, hope that the organ of the planters is narrower in its sympathies than the planters themselves, for if they are equally narrow in their views we have reason to wonder how Government can rid the country of sedition. It is not by enacting Press Laws and Seditious Meetings Acts, by wholesale prosecutions in gang cases or letting off criminals who plead guilty, neither by the extension of representation in Councils, nor even by the admission of Indians into the higher branches of the administration, that the poisonous plant of sedition can be rooted out of the soil. It is rather by the recognition of the common humanity of white, brown and black that the germs of the disease would be destroyed. *Homo sum, nihil humani a me alienum puto* (I am a man, I consider nothing human to be alien to me) is a motto which should guide the Englishman in this country, whether he is an official, a merchant or a planter. It is only by living up to it that an extensive camaraderie can be established, and that alone can deal a death-blow to disloyalty.

Out of sheer curiosity we turned over the pages of the *Hindustan Review* for June to see how the Hon. Mr. Sinha ends what he had begun so merrily in the month of May. His review of journalism extends this month over the United Provinces, the Punjab, Bombay and Madras, and be it said for Mr. Sinha that he has been consistent throughout. The Congress organs are praised, the Anglo-Indian journals partly patronised and partly criticised, and the Moslem papers condemned outright. The poor *Punjabee*, which is often too candid to be courteous, is rebuked for occasional lapses from the high ideals of Mr. Sinha; but the exception only proves the rule, and—incidentally gives the critic an opportunity of redeeming his reputation for impartiality. We learn, however, that the Hon. Mr. Sinha is not only an expert in nomenclature but also an authority on classification. In the United Provinces there are four English papers, and Mr. Sinha has labelled each very neatly. The *Pioneer* is "Anglo-Indian," the *Indian Daily Telegraph* is "Anglo-Mussalman," the *Leader* is "Indo-Anglian," and the *Advocate* is "Indo-English." We waded through a wilderness of quotations and some original writing to discover if there was a single "Anglo-Hindu" or "Hindu" paper in any of the four provinces traversed by the Hon. Mr. Sinha. Though there are Hindu editors in galore, and there is a plethora of Hindu proprietors of newspapers, yet we failed to discover one to which Mr. Sinha had affixed the label "Hindu." Even the *Hindu* apparently bears a false name, for it too is "Indo-English." This is indeed as sad as it is surprising. To think that there should be no organ to voice the views and advocate the claims of the hundreds of millions who, because they do not belong to the insignificant minorities calling themselves Parsi or Christian, Jew or Moslem, *must* be Hindus. Had there been no "Hindu interests"—as there were, according to Mr. Sinha's school of politics, no "Moslem interests"—we would not have had occasion to deplore this terrible void in Indian journalism. But "Hindu interests" have been discovered at last to suit "Hindu Sabhas," and there can no longer be justification for this unfilled gap. We certainly think that the Census enumerator has not done his

duty fully. That successful missionary left the *Indian Daily Telegraph* still half Moslem, and, while thrusting upon us a faith in spite of our faithlessness, labelled not one of our contemporaries as "Hindu." Perhaps his shortcomings may yet be atoned for by another circular letter, this time demonstrating equally clearly the need of at least one "Hindu" paper when there are such a lot of *Moslems, Muhammadans and Mussalmans* to voice the views of "an essentially militant community."

WE PUBLISHED letters of Mrs. Sakhawat Hosain of 13, Walullah Lane, Calcutta, in earlier issues drawing public attention to the Girls' School which she had so generously and self-sacrificingly opened.

We hear from time to time of the success of her noble enterprise, and are glad that the Managing Committee of the Central and National Muhammadan Association in its monthly meeting in May expressed sympathy with the objects of the school, and circulated the letter of the Secretary of the school among its members for such support as they may individually be able to give it. The school needs a regular income of about Rs. 100 a month to supplement its resources as there is a growing demand for admission. Furniture is also needed, but the most urgent need is a covered omnibus to convey girls to school and back. A generous patron of the school has already given a horse, and funds are now being raised for the carriage and furniture. We trust our readers will not fail to appreciate Mrs. Sakhawat Hosain's zeal in the cause of her sisters' education, and that they will show it in a practical manner by freeing her from such petty financial cares. She—a woman—has done her duty. Will the men still lag behind—as usual?

WHEREAS a qualified doctor would study his case carefully and would not prescribe any physic before he was sure of his diagnosis of the ailment, the quack in England. would give a dozen nostrums and perhaps kill the patient before he discovered the malady. Everyone is an authority on the East, from the six weeks' expert to the five-year old administrator, except—the Oriental himself, and all sorts of nostrums are prescribed for the troubles of Persia and Turkey, Egypt and India. But if "the discontented Babu" wants Swaraj and is dubbed "an impatient idealist" for it, the phrase-makers of England should invent a phrase to designate those who show as much impatience in suggesting administrative short-cuts for a journey which must from its very nature be long and weary. Gag the Press, stop political meetings, increase the British garrison, debar Indians from high official appointments, shut up the schools, close the Legislative Councils; deprive municipalities of self-government, emasculate the High Courts, disrobe the lawyers, declare martial law, do any or all these, and, according to these impatient, quack, loyalty will once more be established throughout the land, and not a single "Babu" would remain discontented. We fear we must include the prescription of Sir Eric Richards in the same category. He seems to think that if Indian students ceased to go to England for the Bar all would be well with India. On the contrary, the Rt. Hon. Mr. Amir Ali thinks that the trouble will begin only just then. It is indeed a curious phenomenon when eminent Englishmen and Indians vie with each other in being out of love with their own nativity and disabling all the benefits of their own country. Though we must deplore—and we have often done so—a state of affairs in which, as Rosalind said, Indians have to sell their own lands to see other men's, and illustrate her aphorism, "to have seen much and to have nothing, is to have rich eyes and poor hands," we cannot agree with that sprightly damsel in wishing to have fools to make us merry rather than experience to make us sad. Educational arrangements in India are still far behind those of Europe. But even if they could compare favourably with the arrangements of

Western Universities and Polytechnical Institutes, we would still advise that Indians should visit Europe, and specially England, during the impressionable period of their life, so long as Providence in its wisdom and foresight has placed India in its present relationship with England. It is a pity that Englishmen make such a poor attempt to learn anything from India, except the technique of administration; but that makes it all the more necessary that Indians should learn much from England. Better teaching in the Colleges of England is no doubt an advantage. But far more beneficial is the training that Indian students get in these institutions and in English Society, and that not only on account of self-culture but also for the great advantage they derive by learning to understand English customs and manners, English modes of thought and action—in short, by learning to understand Englishmen and Englishwomen with whom they have to live and work in this country. If we could afford it, we would send every student to England if only for a short time. Even a short sojourn would be a liberal education in itself, and His Highness the Gaekwar spends considerable sums on sending not only scholars to European and American Universities for two or three years' study, but also young officers in his service for nine months' travel in England and on the Continent. It is true "the England-returned"—as he is called in absolute defiance of euphony, grammar and sense—becomes a more independent man than his stay-at-home companions. But independence is not always bumpiousness; and even bumpiousness is not necessarily worse than sycophancy and cringing servility. It is only a matter of the point of view. But if Sir Eric Richards' view was to prevail, it would only be fair to check the immigration of English barristers, professors, doctors, engineers and traders into India. And we shall still have the problem of the I.C.S. to deal with.

IT HAS often occurred to us whether those who come forward in India as champions of the women love their cause more, or hate the purdah system in a greater degree.

If they hated the purdah chiefly, and for its own sake, no fault could really be found with them, for their omissions are such that in recent times purdah has become a far greater misery than it ever was to the *purdahnashins*. But if they love the cause of their sisters more than they hate purdah, then we have a world of complaints to make against them. They know that, in spite of varying degrees of seclusion in different parts of the country, the majority of their sisters in the higher strata of society in India do not mix with or appear before men. And yet there are few purdah Schools and Colleges, few really competent lady doctors, no purdah Medical Schools staffed exclusively by lady teachers, no ladies' parks or theatres or ladies' wings in hotels, and not always a sufficiency of purdah accommodation in railway trains. It is not, therefore, difficult to judge of the hardships of purdah ladies in these days. No purpose can be served by arguing that such things did not exist in the past either. The fact is that, as in the case of travelling in the pre-railway day, arrangements were made by individuals for their own families and not collectively by companies and corporations. Individual requirements were studied and provided for. Houses were built on a plan suitable for purdah families. As the better class of the population was not so migratory as to-day, ladies of one family could easily associate with those of other families living in close proximity to them from generation to generation. Family schools for girls were numerous, and midwives were supposed to be sufficient for ordinary ailments. But to-day there is more travelling to be done, and individual arrangements are out of the question except for the very rich. Most people live in hired houses built on a general non-purdah plan. Large courtyards and walled gardens are rare. Men have to move from city to city and even province to province in search of livelihood, and their families go with them. The close intimacy between ladies of different families which existed in the olden days is not possible in the here-to-day-and-gone-to-morrow kind of life. A higher standard of

education now prevails, but governesses, even of the old type who taught in family schools, are rare. Midwives have dwindled in numbers and are far from efficient, while greater efficiency is required to-day in doctors than contented the people a few generations ago. The world has changed a good deal, but in spite of a growing freedom of movement in women, the purdah has not disappeared. It may disappear or it may not, and we shall not discuss here whether it should or it should not. But it is manifest that it exists to-day, and that hardly any of our arrangements are made in a manner indicating that we understood this fact. It may safely be said that whatever the views about purdah it will not go yet. And it is not wise to leave the *purdahnashins* wholly unprovided for, till the dawn of the Radicals' millenium, in the matter of schools, medical aid, sanitary surroundings and places of recreation. In Baroda, His Highness the Gaekwar has with his usual forththought, arranged that on Saturdays the Public Park should be closed for men and be open only to female visitors. A Saturday Club for ladies exists and is much appreciated by purdah ladies. In Gujrat, however, purdah is the exception, not the rule, and more was perhaps not required. But in Upper India and in Bengal where purdah is the rule we are surprised to find that not even this is done for the *purdahnashins*. It is gratifying to learn, however, that a week or two ago, the leading men of Delhi assembled at the house of the Commissioner of the Division to discuss the desirability of starting a Purdah Ladies' Club with a Park attached, to be named after the Queen-Empress. It is proposed to invite Her Majesty on the occasion of her visit to Delhi to a party. A Committee has been formed to suggest the best means by which the Club may be established. This is a move in the right direction, and we hope no self-respecting Municipality would be content without making a Ladies' Park within its limits, or at least reserving in its ordinary gardens two days in the week, if not three, for ladies only. We have outlined the needs of the *purdahnashins*, and hope Delhi will lead in the matter of making due provisions for a class of people which every one wishes to reform according to his own pet theories, but which few care to provide for according to its own wishes and needs.

THE Finance Member of the Syndicate of the M. A. O. College Trustees has published very opportunely a statement of the subscriptions collected and the donations given to the

Aligarh Finances. College under one head or another since the death of its founder in 1898, in addition to the statement of annual income, and a return showing the amounts in hand. We regret that the explanatory memorandum does not explain all the items and those who abhor figures or have hitherto been blissfully ignorant of Aligarh finances will not be able to understand the various statements readily. But they will at least realize from the totals given in his memorandum by Mr. Shaikh Abdullah that in the 12 years that intervened between the death of the founder and the year 1909-10, which is apparently the last year for which figures are available—though we do not know why the figures for 1910-11 should not now be available—the College received donations amounting to nearly Rs. 13½ lakhs, and that the balance in hand on the 31st of March 1910 was over Rs. 8¾ lakhs. No statement is given to show details of the expenditure of Rs. 4½ lakhs which are stated in the memorandum to have been spent during the 12 years, nor is it quite clear whether the balance is cash in hand available for future expenditure. But it may be guessed from the statement that "most of the expenditure forms part of the College capital in the shape of buildings" that such assets are not included in the amount stated to be the balance in hand. A striking feature of the statements is the multiplicity of funds started from time to time and then left languishing. Mr. Shaikh Abdullah states that out of all the contributions received the share of the richer men of the community, of Native States and the Government is 85 per cent. while the general public has contributed only 15 per cent. He rightly takes the poorer men to task for con-

tributing so little to the funds of an institution which mainly benefits them, but all would not be disposed to agree with him in rebuking such friends of the College as have complained of the lack of energy, persistence and business capacity of the managers of various funds. We do not know what basis of classification the Finance Member of the Syndicate has adopted to distinguish the richer men of the community from the poorer and for arriving at the percentage of the contributions of each. But presuming that his classification is correct, what practical lesson can we learn from the facts as stated by him? He himself has been in charge of one of the chief funds for raising the College to the standard of a University, namely the Sir Syed Memorial Fund, to which the poorer Mosalmans could have been invited to contribute. It seems from the figures given in his statement that during the last seven years no more than Rs. 32,640 were collected, and out of this amount Rs. 27,418 were collected only in the last two years, probably as the result of the benefactions at the Conference held at Amritsar. It is certainly sad to reflect that in the years 1903-04, 1904-05, and 1905-06, the sums collected for this fund amounted to Rs. 827, Rs. 260, and Rs. 881 respectively. Another fund with which the Finance Member has been directly connected for the last few years is the One Rupee Fund, which was meant for raising subscriptions from the poorer Mosalmans mainly. The figures given in the statement are a sad reading because they show that whereas Rs. 19,756 were collected in the year 1903-04, the collections in this fund in 1908-09 were only Rs. 1,873 and dwindled down in 1909-10 to the dismal figure of Rs. 917. If we are not mistaken, it was as the Secretary of this fund that, with reference to the suggestion of a deputation to be led by H. H. the Aga Khan, Mr. Shaikh Abdullah sent a circular letter to the vernacular Moslem Press denouncing those who did nothing but propose impracticable schemes and expected impossible successes, and announced that even if the H. H. the Aga Khan led such a deputation and it achieved the success expected from it, it would only result in the foundation of a Science College while the One Rupee Fund—for which he had been able to collect the sum of Rs. 917-13-2 that year—would result in the foundation of a University one day. We do not wish to rake up the past; but it appears from Mr. Shaikh Abdullah's rebuke administered to the public and to those who complained that the public was not appealed to in a fitting manner, nor allowed a voice in the affairs of the College, that even to-day, when unity should be the watchword and all bickerings and quarrels should be hushed, Mr. Abdullah is convinced that the only person who can do no wrong is himself and that the community in general and his critics in particular can never be rebuked too often. We shall, however, leave all this for the present, and turn to the main story told by the statements. Over and above the donations in cash, the permanent annual income of the College has been increased by no less than Rs. 44,329 which if capitalized at 3½ per cent constitutes a capital fund of another Rs. 13 lakhs. It is, therefore, clear that since the death of Sir Syed Ahmed, when the annual income of the College from all sources was no more than about Rs. 70,000, the College has secured a large capital of Rs. 26½ lakhs for the Moslem University. If the community collects Rs. 25 lakhs now, the Aligarh University would practically have a capital of more than half a crore, over and above a College such as Sir Syed Ahmed Khan left at his death in 1898. This is no small capital with which to begin a University with the nucleus of a College such as Aligarh was twelve years ago. But we hope the Mussalmans will not be content with subscribing Rs. 25 lakhs only. A University equipped in keeping with the needs as well as the traditions of the Muhammadans should have a capital of a crore of rupees as H. H. the Aga Khan had originally estimated at Delhi in 1902. The annual income of the College was a lakh at the time, and that together with the income from an endowment of a crore would have aggregated Rs. 4½ lakhs a year. The present income of the College exceeds two lakhs, and the Mussalmans should now make every effort to raise at least 50 lakhs so that the income of the University together with additional

income from fees due to increase in the numbers of students may be no less 4 lakhs a year. It is only with such an income that Denominational Universities could surpass Government Institutions in point of efficiency, which must be their goal.

WE HAVE been requested by the Chief Inspector of Mines to publish, in advance of his Annual Report, the following as the correct figures relating to the output of coal in British India during the year 1910 —

Bengal	...	10,777,306 tons
Central Provinces		220,437 "
Punjab		49,189 "
Eastern Bengal and Assam	...	207,094 "
Baluchistan	...	43,600 "
N. W. F. Province	...	90 "
TOTAL		11,387,716 tons



Verse.

In the Woodland.

I

ADOWN a merry woodland dell
A noble Prince came riding ;
And how, I ask, was he to tell
When Cupid was in hiding?

II

Upon a bank of hyacinth flowers
The Beggar Maid lay dreaming .
Like violets in dewdrop showers,
Her eyes she op'd, all gleaming !

III

Her cheeks were like the wild rose leaf ;
Her lips as cherries rosey ,
Her hair shone like a gold corn sheaf ,
Her throat a lily posey !

IV

The Prince forgot the crown he wore,
And all his great possessions ;
Forgot the royal name he bore,
The dignified processions.

V

He only knew the woodland dell—
The Beggar Maid was Queen there—
And how, I ask, was he to tell
That Cupid had just been there.

F. E. H.

The Comrade.

The Restoration of Oudh

THERE is an element of pathos in the agitation which with its still small voice asks for the restoration of Oudh to the descendants of the last king, who died in Calcutta in the year 1887. Were it not for this touch of pathos the vain effort of those who are advocating this measure would be ridiculous. After his promising action at the time of the Peasants' Revolt, Richard the Second was never an attractive figure in history except in the lines of Shakespeare at the time of his deposition, and it could be said of him that nothing during his reign became him so well as the ending of it. It is indeed pathetic to see this proud king humbled at last and exclaiming,

"O that I were as great

"As is my grief, or lesser than my name !

"Or that I could forget what I have been,

"Or not remember what I must be now."

Pater, writing about Shakespeare's Kings, says.—"No! Shakespeare's Kings are not, nor are meant to be, great men rather, little or quite ordinary humanity thrust upon greatness, with those pathetic results, the natural self-pity of the weak heightened in them into irresistible appeal to others, as the net result of their royal prerogative. It is that irony of kingship, the sense that it is in its happiness child's play, in its sorrows, after all, but children's grief, which gives its finer accent to all the changeable feeling of these wonderful speeches:—the great meekness of the graceful, wild creature, tamed at last"

No reflective mind could take the agitation about the restoration of Oudh seriously. If restorations became the order of day, the logical conclusion would be that Britons would take to their ships, the Mussalmans would go back to Central Asia and Arabia, except such as are the descendants of Hindu converts, who, with the Hindus, would return to Central Asia—or the Arctic home of the Aryans according to the theory of Mr Tilak—leaving the Bhils, Gonds, Santals as masters of India, unless perhaps the apes of the forests and other beasts also claimed a restoration of the land to its first inhabitants. It is too late in the day to demand a scrutiny into the rights of those who rule the world to-day, and it could serve no purpose to revive discussions about the justice of annexations, whether of Oudh or Nagpur or any other part of India. Nor do we think could the tax-payers in India be benefited by any restoration of British Indian territory to its former rulers. The old order changeth giving place to new, and it is not restorations of territory to old ruling families that would gratify the Indians of to-day. India is no more a collection of groups attached to dynasties. The ambitions of Indians are different, and they are far more legitimate than those of any particular dynasty of the old rulers of British Indian territories. No doubt all communities cannot yet be treated as of equal political importance in all affairs; but even the advocates of such communities must recognise that the future is for those who live in the present rather than those who died in the past. This is the law of evolution and nothing is gained by ignoring it.

But though we hold this view, we cannot deny that there is an irony of kingship which gives its finer accent to the otherwise laughter-exciting claims of those who like to see Oudh restored to the sons of Wajid Ali Shah. We are informed that far from being allowed to go to Lucknow, they cannot even leave Calcutta without the permission of the Local Government, while the sanction of the Government of India has to be sought if any of them desire to go outside the limits of Bengal. It is clear that these unfortunate people, who certainly are not as great as must be their grief, are not even allowed to be lesser than their name, nor to forget what they have been. In matters of this character it is the duty of

the public and the Press to presume that Government knows best how to deal with them, but we should have thought that a sufficiently long time had elapsed after the annexation of Oudh to remove all restrictions such as those to which we have referred. But if the Government thinks otherwise, it is only logical to conclude that the Government is equally conscious that the sons of Wajid Ali Shah cannot be expected to remember what they must be now.

Moreover, the very restrictions imposed by Government on their movements have narrowed the avenues of life for them and their children. They are not like other men, and it is hardly possible for them to improve their position or financial resources by their own efforts. The natural result is that without the education, not only such as befits a king's descendants, but also such as some at least among the middle class Indians receive, they have to bring up growing families on the same income which was allotted to them when they were in some cases mere children. They had applied for larger allowances than Rs. 500 a month, which each of the younger sons receives, to the Earl of Dufferin in 1888, and while, disclaiming legal rights, had pressed their moral claims on the Government, quoting in their petition from the minutes of General Low, for many years Resident at Lucknow, and of Lord Dalhousie. Not succeeding in their effort then, they applied next year to the Secretary of State for India, quoting largely from the report of Lieutenant-Colonel Prideaux, Agent to the Governor-General with the late King of Oudh, desiring that they should at least get the same allowances and other benefits as the members of the Mysore family. This effort was equally fruitless, and similar efforts were made during the Viceroyalties of the Marquis of Lansdowne and Lord Curzon. The results, however, were no better, and it is believed that they desire this time to approach His Majesty the King-Emperor. The eldest son, Prince Kamar Kadar, receives a stipend of Rs. 4,000 a month, and though this is a much larger sum than that which each of the other brothers gets, it cannot be regarded as an adequate provision for one who might have been a king to-day, were it not for the action of Lord Dalhousie.

But these are by no means the only people who can expect more generous treatment at the Coronation. The descendants of those who ruled at Delhi and were the masters of the Oudh King's ancestors are in many cases in a much worse condition than the sons of Wajid Ali Shah. Is it not time that the Government considered all these cases together and devised arrangements to secure for the scions of the Kings of Hindustan an education which could bring them up to the level of the respectable middle class at least? As the Quran says, "Thou honourest whom Thou likest, and degradest whom Thou likest, and in Thy hand is good." But it will be an act of graciousness in our King and Emperor if he ordered provisions to be made in a more suitable manner for the children of those on whose throne he sits in accordance with the will of God and the best wishes of his loyal subjects. It was customary in India to weigh its Kings in gold at the time of their coronations and to distribute the precious metal among the poor. The proposal to revive this ancient custom does not meet with the approval of the public, which has a juster and more thoughtful notion of charity. But we do not think even the democrats of modern India would object to the expenditure of a few lakhs a year more on the education of the children of those who are doubly poor—poor as men are ordinarily adjudged, and poorer because of the present expenditure which their position in the past entails, and because of the memory of happier things.

While making this appeal for the living and in some cases those yet unborn, shall we forget to bring to the notice of His Majesty the claims of the dead? The Hon. Maharajahdhiraj of Hurdwan who had very rightly asked for repairs to the *Somnathi* of Sivaji must be thanked for achieving thereby the object very dear to many millions in the Deccan and desirable to all. It will be duly repaired as an ancient monument within the meaning of the Act. He also took up our suggestion and appealed in his budget speech for a more suitable grave for the last King of Delhi, and we can

assure His Majesty that his gracious attention to this little matter would bind many millions of his subjects closer to him, his throne, his Government and his country. Such magnanimity will be in keeping with the traditions of British sovereignty, and well worthy of the happy and unique occasion of His Majesty's Coronation at Imperial Delhi.

Albania.

How many sided the troubles of Turkey are becomes easy to guess even from a scrutiny into the Albanian rising. Albania is not a single entity, for like the Ottoman Empire itself it, too, is a mosaic of races and religions. Muslims and Christians, Catholics and the Orthodox, those who use the Albanian language and the Arabic character and those who use the Albanian language and the Roman character, form a kind of political hash which could not be much to the taste of the Ottomanising Young Turks. The Roman Catholic Bishop of Scutari has declined to exert his influence in favour of peace, and according to a Vienna telegram from the *Times*' correspondent, it appears that if the Turks attempt to penetrate into the mountain parishes the clergy will head the resistance, cross in hand. On the frontier, Montenegro has been stirring the tribes, and when Turkey sends troops to prevent the mischief, the baby kingdom of the Black Mountains professes perfect innocence and finds in Russia a ready advocate of her cause. Italy, too, appeared at one time to be interested in the Albanian rising, and General Ricciotti Garibaldi was believed to be manning an international jihad. But the *Times* correspondent wires from Vienna that three Turkish torpedo boats have reached San Giovanni de Medua with orders to prevent the landing of foreign volunteers, while a number of Italian cruisers and destroyers have been for some weeks past engaged in patrolling the Adriatic coast of Italy to prevent the departure of Garibaldian Volunteers. The Rome correspondent, however, declares the rumour of the jihad to be baseless. Such an enterprise, he wires, finds no encouragement even from General Ricciotti Garibaldi, who is understood to be the chief sympathizer with the Albanian revolt. The Albanian agitator, Ivaney Bry, has been expelled from Italy in spite of the protests of the Albanian Committee. We hope all this is true; but it is not difficult to guess what the attitude of the Italians is even from the assertion of the *Times*' correspondent that their sympathy for the Albanian rebels is purely Platonic. In love affairs Byron has not much misjudged Plato, and if carefully judged he may not go quite scotfree in matters of warfare either. The *Times*' correspondent at Scutari, however, gave the lie direct to the Rome correspondent and wired that a sailing boat flying the Austrian flag landed near Stinzi 2,000 rifles from Italy which were successfully distributed among the Mirdites, and that several Italian revolutionists were among the Mirdites encouraging them to revolt. We see this confirmed in the result wired by Reuter this week.

But the most disquieting news is that conveyed by the Near East correspondent of the *Pioneer*, who condemns Hakki Pasha, the Grand Vizier, for being little more than Chief of the Secret Police of the Empire, having been guilty of discovering a plot which throws considerable light on the Albanian trouble. Some time ago there was a rising in the neighbourhood of Damascus, financed by a committee having its headquarters at Paris, in which the principal men were Izzet Pasha, himself a Damascene, and a certain Rashid Moutron Effendi, a Catholic Arab. That rising was soon suppressed, but it was immediately followed by the rebellion in Albania, and it leaked out that the arms supplied to the Albanians came from the same firm which had furnished arms to the Syrians. It further became known that Pangens Bey Aleku, an ex-Director of the Imperial Ottoman Bank, and for many years the go between the Palace and the Bank, was in the habit of visiting Izzet Pasha in London and then running over to Paris to Moutron Effendi. He was watched, and discovering this selected another route to Paris. It was essential for the Young Turks to obtain evidence how large sums for arms were supplied. They discovered that the arms were invariably

paid for in bank notes. The English notes being more easily traceable, it was found that certain notes which had been paid into a Vienna bank by the Skoda firm had been issued by the Bank of England to the Imperial Ottoman Bank. This was another clue. Working on these, the Young Turks watched Pangeris Bey through their agents when he left London for Southampton. He broke journey at Winchester and dined there. On reaching the steamer he discovered that his note case had disappeared. The next morning it was brought to the police station at Southampton by a workman, and it was found that although all the bank notes were intact, the cheque on the Imperial Ottoman Bank for fifteen thousand pounds, which was of no value to a thief but a perfect piece of evidence for the Young Turks in connecting the person who signed the cheque with the supply of arms to the Albanians, was missing. The *Pioneer's* correspondent condemns the Young Turks for following the tactics of the old régime in discovering their enemies, but sane people all the world over would admire their desire to take no action against any one on mere suspicion, and their persistence and skill in discovering who has been at the bottom of the troubles in Albania. The correspondent thinks that it is proved "beyond doubt that the risings in Albania and Syria are fostered by the *entourage* of the late Sultan."

This is most unfortunate, for one does not know where it may end. Field-Marshal Mahmud Shevkat Pasha has been staying for some weeks in Salonica, and the *Pioneer's* correspondent thinks that though he has gone there ostensibly to prepare for the visit of Sultan Mahomed V. to Macedonia, it is in reality to deal with a widespread conspiracy which exists for the purpose of upsetting the present régime. Beset by open enemies on its frontiers and Platonic foes amongst the Powers, troubled by the Christian communities within the Empire and even Muslims in the Yemen, Young Turkey had a Herculean task to perform. But the latest news of a conspiracy formed by the reactionaries is most disturbing, and those who love liberty, even though it be in Muslim lands, cannot help admiring the Young Turks for their persistence in dealing with their manifold troubles and perfecting at the same time an army, which after the reorganization of their Generalissimo, Mahmud Shevkat Pasha, may number a million and half in war time. The sympathies of all right minded men must be with the heroes of one of the most successful revolutions in the world.



Short Story.

A Modern Deity

"By Jove, you fellows, have you heard the news? Chowdry has been arrested on a charge of complicity in the last bomb outrage. He of all men! It's absolutely incredible. Why I was dining with the man only last night. One never can tell about these natives, but I could have staked my head that a steady conventional chap like Chowdry, who seemed to have never a thought about anything beside his cases and bridge, would never have mixed himself up in such fishy things as politics. But, as I said before you never can tell! Here boy, peg *lau*, I want a drink badly after this startler."

The men in the card room of the club all looked up eagerly as Manton burst in with this extraordinary piece of news. It was indeed a startler.

Dhiren Chowdry was a quiet staid barrister of some ten years' standing. He was liked by all, because of his quiet non-interfering ways, but beyond that and being an excellent bridge player there was nothing particularly interesting about him. He was a steady fellow who spent three-fourths of his time over his work. He did not care much for society—in fact, never went anywhere except to a few very intimate friends, and his only relaxation was a quiet rubber of an evening at the club. He was liked by most people, and spoken of generally as a nice quiet fellow, but no one gave

him a second thought beyond that. He did not care much for the society of women, considering the time wasted in the exchange of banalities with them might be more profitably spent in working up a brief. He was a man of very steady fixed principles and had achieved a certain position in his profession by dint of steady hard work alone.

"Isn't Mrs. Chowdry somewhat of a firebrand in these matters," said one of the men. "I remember going to tennis there one afternoon and somebody happened to say something disparaging about natives, and, by Jove, didn't she rub him down. She's awfully keen on politics even if her husband isn't."

"Yes, and she has the most extraordinary views on most subjects and she doesn't hesitate to air them."

"But in spite of all that, she's jolly decent, and one of the most interesting women I have met. As far as anarchists and bombs go, I know she does not approve of them, for I have heard her say so myself."

The rubber came to an end and the men all dispersed, still discussing the news that Manton had burst in with.

Sarola Chowdry sat alone in her pretty sitting room. She was absolutely bewildered by the events of the afternoon. In these times every Indian was prepared to have his house searched, and his private papers ransacked. But her husband, how could he be mixed up in any way with these affairs; he never took any interest whatsoever in politics, he never had time for anything but his work. How often had she tried to draw him into a discussion on the stirring events of the times to elicit his opinion, but he had never shown the faintest interest.

She got up and went across to his study. The papers were lying in hopeless disorder. They had been thoroughly ransacked by the police, but they had found nothing at all incriminating. They had taken nothing—only her husband.

The only evidence against him was the word of an approver. This man had mentioned her husband's name as one of the ring-leaders. He swore that on the afternoon when the bomb was given to the boy who had been caught her husband had been present, and that it was he who had handed the bomb to the boy.

When was all this supposed to have taken place? This was Friday, the bomb had been thrown on Tuesday evening; the very same afternoon it was handed to the boy. Why, how ridiculous a story! Her husband must have been in court at that time. He could not have been at the garden, where the approver swore he had seen him. It was perfectly ridiculous! He had only to say he was at the High Court—any number of people could testify to that. Why had he not told the police and not suffered the indignity of being taken by them?

Her heart grew lighter, however, for she felt certain that matters could be explained quite easily. Perhaps he had already given his explanation and was on his way home. A motor was heard coming up the drive. She hurried down. It must be, as she had thought. Her husband had explained and had been released. Yes, it was their own motor. As she ran to the door, a man stepped out of the car and came towards her.

"Where is Dhiren? Hasn't he got away yet? What a ridiculous mistake the police have made in arresting him! How could he have been at the garden that afternoon when he must have been in court? Have they released him Mr. Sen? When will he be back?"

Sarola led the way to the drawingroom as she spoke, and turned up the lights. As she turned to her visitor the light words died on her lips, her smiling face met no response. Mr. Sen stood looking at her gravely and pityingly.

"What is the matter?" she said in a low voice. "Why do you look so serious? Please tell me at once."

He did not reply immediately. After a minute's hesitation he said, "I am afraid Dhiren will not be able to come home to-night. There will be some little delay. As soon as he has given a satisfactory explanation, he will I hope—I mean I am sure he will do so—when he has seen you"—he hesitated again and seemed unable to continue his speech.

Sarola turned to him swiftly. Her quick brain grasped at once that he was hiding something from her—trying to break some news.

"Please tell me everything, straightaway," she said. "I can bear the truth, whatever it may be—but not suspense. Are they not going to release Dhiren? Surely he has only to tell them he was at court at the time he was supposed to be at the garden and all will be perfectly simple."

Jotin Sen drew a deep breath. "He was not at court that afternoon," he said in a low voice.

"Not at court!" repeated Sarola in astonishment. "Where was he then?"

"That's just what he won't say."

"Won't say! What do you mean? I don't understand!"

"He absolutely refuses to say where he was that afternoon. He left court after lunch in a ticca—but where he went and how he spent those hours from 3 to 6 he absolutely refuses to say."

Sarola put her hands to her head with a bewildered air. "I don't understand at all, he could not have been at this dreadful garden, he never would mix himself up with these people! Why doesn't he say where he was and clear up the whole matter?"

"We have all done our best to persuade him, but he is as obstinate as a mule! The only answer he gives is what does it matter if they deport me for a few months, there's no stigma in that. Mrs. Chowdry, I have come to you, to ask you if you can throw any light on the subject. Can you tell us where he was on that afternoon? Do you know anything of his movements?"

Sarola shook her head. "I had no notion until now that he was not at court as usual. I can't understand it at all. Its dreadful! And why won't he speak? Oh, Mr. Sen, please take me to him, perhaps he will tell me why he is behaving like this, perhaps he does not realise what it may mean. Is he shielding any one? But he doesn't know what this suspense means to me. Let me go to him."

Her voice broke and she turned away her head to control her feelings. Jotin Sen waited a minute and then said gently, "Yes, perhaps if you go to him, you may be able to persuade him to speak. It is useless trying to go to-night, but I shall get an order from the magistrate and take you early in the morning. I won't give way, Mrs. Chowdry. I am sure everything will be all right when you have seen him."

She held out her hand to him. All the joy, the buoyancy seemed to have left her. How full of hope she had been when he came, and how dark everything seemed now.

"Good night, Mr. Sen. I can't thank you for all your goodness. You know how deeply I feel it, but I can't"—her voice broke again and she turned away and slowly left the room. He stood there for a minute and watched her slender form going up the staircase and then turned to the door with a sigh.

"Poor girl! She doesn't realise what trouble is in store for her. If only that cursed fool would speak, but even then—" He shrugged his shoulders and walked down the drive rapidly.

Sarola made a pretence of eating dinner, but the food seemed to choke her. She felt sleep was impossible, and tried to occupy her mind with a book. But try as much as possible she could not control her thoughts. What was her husband doing at that minute? What hardships might he not be enduring. Was he thinking of her? Could he realise her anguish, her dread? Why would he not speak and what dreadful mystery underlay the whole affair? The thoughts crowded on her brain in fierce confusion, until she felt maddened. Throwing aside her book, she paced up and down the room. Her glance fell on the writing

table with the papers all heaped up in confusion just as they had been left by the police that afternoon. She mechanically began to sort and arrange them, putting the books and papers neatly back in their proper places. It took her some hours to do all this. As she finished and closed the drawers, she looked round the room. A piece of paper had fallen under the table and she stooped to pick it up and put it amongst the rest. A few words caught her eye, 'Tuesday afternoon at 4.' Unconsciously she read them. What significance did they bring to her? What had she been thinking about in connection with Tuesday afternoon? Why, that was the afternoon when her husband was supposed to be in the garden! Had this piece of paper any connection with it? She looked at the paper again. It was a letter. The notepaper had a familiar look. Where had she seen it? She picked it up, then hesitated. Dearly as she loved her husband, she had never read any of his private letters without his giving them to her expressly. She held that even husband and wife had no right to look into each other's letters—that even they were entitled to privacy. Would he mind her reading this letter? She could bear the suspense no longer. It might throw some light on his movements that day; it couldn't be anything that he would wish to hide from her. Even if he were shielding another, even if there were any secret that he did not wish to betray,—that he was guarding by his silence,—he would know that she would be trustworthy.

She took up the letter and unfolding it turned to the beginning. It was not a long letter—two sides of a dainty sheet of notepaper. She stood holding the letter in her hand as though turned to stone. Her eyes were looking straight in front of her, but they saw nothing: every vestige of colour had fled from her face—from her very life. How long she stood like this she did not know. She could not realise what the words on the paper meant. Then the meaning seemed to beat into her brain as with a hammer.

So this was the reason of his silence, this was what it meant? But what did it mean to her? The whole hideous situation seemed to stand out distinctly before her. The facts were perfectly clear, but she had no conception as to how she was to act on them. The letter in her hand would absolutely vindicate her husband of the crime of which he was accused. She had only to go to the magistrate with the letter; the slightest enquiry would establish its truth, and her husband would be acquitted. But after that—what was the future before them? Another thought came to her—could she betray the secret that her husband was keeping at such a cost to himself? It was not his own secret only. Was she justified in betraying it. And yet, how could she keep silence and let him be condemned for a crime of which he was innocent? She must save him. Mechanically she moved to the window and stood staring out. At length Sarola came to a decision. She went to her room and slipped on a long cloak which covered her dress entirely, and threw a lace scarf over her head. The house was quite silent, all the servants had retired, the road was absolutely deserted, and no one saw her leave the house.

Sarola walked swiftly down the road. After a few minutes she stopped in front of a pretty one-storied house. A light was burning in one of the rooms and a woman could be seen sitting at a table writing.

Sarola walked across the lawn on to the verandah and stepped into the room. At the sound of her footsteps the other woman looked up and gave an exclamation.

"Sarola! You here alone—at this time of the night—what is the matter? Is Dhiren—is any one ill?"

Sarola came close to the table. "Haven't you heard that Dhiren was arrested this afternoon on a charge of complicity in the bomb case? He was supposed to be at the garden when the bomb was given to the boy, and although he denies having been there, he refuses to say where he was on Tuesday at 4. Where he was on Tuesday at 4?"

The other woman started to her feet. "Tuesday at 4! Why, he——" she stopped, and after a pause continued in a scarcely

audible voice. "Why won't he say where he was? Surely he was at court."

"No," said Sarola, "he was not at court—and her finger tightened over something she held in her hand. Then her forced calm left her all of a sudden. "He is keeping silence because he fears that by speaking he may compromise—because—because—oh don't pretend to me, I know all—I know all. Look!" And she flung on the table a letter she had held crumpled up in her hand. The other woman snatched at the paper, and came forward almost defiantly.

"He loves me—he has always loved me! Yes, it is true he was with me."

There was dead silence for some minutes; then Sarola spoke again, the words cutting the silence.

"Then save him—send that letter to the Magistrate, and he will be released at once." She turned and left the house without another word, and returned to her lonely home.

It was nearly dawn. In a few hours he may be released—he may return to her. Could she bear to meet him now that she knew all—knew that he had never loved her—had loved this other woman—still loved her? What was there left in life for her? All her interest in life, her heart, her soul, had been bound up in her husband.

She sat in her room staring stupidly in front of her. Her brain seemed numbed and crushed out of all feeling, even imperceptible to pain. The day dragged wearily on. No news had come of her husband, and she hardly dared to send for news. The grief the anxiety she had felt at his arrest, all seemed swallowed up by the greater pain. Was it possible he had really never loved her? He was a quiet, undemonstrative man. She had often complained of his want of sympathy, of his coldness, but she had always reassured herself by saying that his nature was such, that outward expression of emotion was not natural to him. He had always taken so little interest in her life—in things that interested her—had left her so much to herself. She had excused this thinking that his work engrossed him, that he really loved her in his own quiet way. But what did all these thoughts matter now? The one fact that stood out clearly, was that he no longer loved her—he belonged to another woman. The legal bond between them Sarola held as nothing when the love which was the real bond had gone—and in spite of it all she loved him. Nothing could change her love, although it meant eternal pain to her.

There was only one thing for her to do. She must give him up. He would be happy, and she would find some happiness in that knowledge.

A clock struck ten. She had been sitting there for hours. Just then she heard a carriage come up the drive. She looked out, it was her husband. She waited motionless. After a few minutes she heard his footstep on the stairs, then he entered the room. She could find no words with which to greet him. He came up to her and bent down to kiss her. "Have you been very anxious about me, dear?" She turned her face away and avoided his caress. He took no notice and went on, "What a stupid mistake they made! Well, anyhow, all's well that ends well! I am glad to be back again and comfortable at home. It wasn't over-anxious last night I can tell you."

Sarola looked at him in silence. She could not understand him. He seemed to behave as if nothing had happened—as if all was usual between them. This pretence was intolerable, knowing all she knew now. "Why have you come back here?" she said in a hard, cold voice.

Dhiren looked at her. "Why, what's the matter with you, Sarola? Where should I come if not back to my own home? You don't seem very pleased to see me! What's upset you?"

"Have you seen her yet?"

"Her—whom do you mean?"

"Don't you think we might speak the truth to each other without any further pretence. There is no need of lies now. You

need not be afraid, I shall not stand in the way of your happiness. I would never have done that if you had told me all frankly. I found the letter you dropped. I took it to her, and she must have sent it to the Magistrate."

Dhiren looked annoyed and slightly confused. So Sarola had found out and she was naturally annoyed. He now understood how the letter had got to the Magistrate. He had wondered and had not been able to find out. What a fool he had been to leave it lying about? He hoped Sarola was not going to make a fuss over the matter. He must try his best to pacify her.

"Why, Sarola, I do believe you are jealous! Surely a sensible girl like you isn't going to make a fuss about this. No one will know anything about it. The Magistrate is a very decent chap and has let me off without making the matter public, and if you like I won't see her again. It would be just as well, to avoid talk and scandal, people are so confoundedly sharp at nosing out these things. Won't you forgive me, Sarola, and be friends once more?" And he again bent down to kiss her. Sarola moved away.

"I don't understand. I thought you loved her—you were willing to suffer imprisonment for her sake—to save her name. And now you talk of giving her up—that nothing matters because no one will know. Do you love her?"

"Well, even if I do," he answered sullenly, "it's no good. I must be very careful now or else people are sure to find out something, and there will be a pretty scandal. My whole future would be blasted. I knew there was no evidence against me, and I was bound to be let off. Whereas if I had told people where I was on Tuesday, there would have been no stopping the talk. Come, Sarola, don't be angry with me; I promise you I won't see her, again if you like. Be a sensible girl or else people will put two and two together and the whole story will come out."

"You tell me you love her, and yet want me to 'behave sensibly'—as you call it—to accept your pretence of love. If you have ceased to love me, there is no longer any bond between us—I have no claim on you. I have told you, I will not stand in the way of your happiness. If you really love her, your love should be strong enough to face a little scandal—to brave convention. What does society matter, or the talk of a few busybodies when it is a question of the happiness of three human beings—of their whole lives?"

"You are talking absurd nonsense, Sarola. No one can afford to despise society. If you take up this ridiculous attitude everyone will know the whole truth. My life will be spoilt, my professional career ruined. Then, again, think of the pain we shall cause those near and dear to us. I tell you I will give her up, but for Heaven's sake don't make a scandal. Come, Sarola, be a sensible girl and think it over calmly. After all I have not done anything worse than hundreds of other men! Surely you can forgive one lapse. If you really care for me, you will not spoil my whole life. You are over-wrought and over-excited now. When you have thought over everything calmly you will see I am right. And you need not be jealous, as I have told you. It's no good discussing any further, after all we are husband and wife and have got to live our lives together."

He stood silent for a minute, and then left the room. It was best to leave a woman to herself when she was like this, he thought. She was sure to come round after a bit. What nonsense to make an awful scandal over a matter like this. He was really behaving very decently in promising not to see her again—and he meant to keep his promise. He couldn't risk a repetition of these scenes, or anything coming out. He was fond of her, but it couldn't be helped. It would be madness—lunacy to do as Sarola suggested. Such were Dhiren's thoughts.

And Sarola? She sat thinking deeply—wondering if there were any truth, any reality in the world—wondering how many more lives were to be sacrificed on the altar of the god Convention.

CORRESPONDENCE



The Restoration of Oudh.

TO THE EDITOR OF "THE COMRADE"

SIR,

It is a secret—but I divulge it to you—that I used to write upon Indian topics, chiefly political, to a very esteemed and affectionate friend of mine in London, of European reputation and fame, who is, alas! now dead. He was a great and voluminous writer on a variety of subjects; and his contributions to the political literature, which appeared in the leading newspapers and magazines of England and Germany, contained, I am proud to say, copious extracts from my letters to him. By the way, for this and similar considerations shown to me I am exceedingly obliged to him.

Turning over my old cuttings, I came across a communication from his mighty and influential pen embodying large extracts from one of my letters addressed to him. It was published so long ago as September 1887. Amongst other matters it mentions the fact that "I venture upon more difficult ground by pleading in favor of the Ex-King of Oudh being allowed to govern Lucknow and his rule being permitted to extend, say for 12 miles around" "Surely" I continued, "to allow him to come to Lucknow is not a great matter. There is no danger, no question of rebellion. The people are too quiet, too loyal to think of such a thing" etc., etc. This was thrown out as a suggestion in 1887. It had as little chance as the one of restoring to the Pope the Government over Rome and a strip of the country reaching to the sea.

The proposal of the restoration of Oudh which is now made by Nawab Unsuuddawlah is a far more ambitious proposal. It is beyond the sphere of practical politics. It is simply impossible. But the suggestion that our gracious Emperor may be pleased, on the happy and august occasion of his Coronation-Durbar at Delhi, to confer some favor upon the Royal House of Oudh seems reasonable, for instance, the bestowal of the title of Nawab Wazir with a suitable pension upon some of its representatives.

It is only natural that on such a singularly happy and unique occasion we, as Indians, should expect such boons from our Gracious Emperor. The burden of my songs sung in this country and at Home is—do not make the coming Durbar a sham, a farce or a *tanuasha*. Something of a permanent character—and I have made elsewhere not a few suggestions—must be done, something which would bring closer the rulers and the ruled, something which may bind them in strong ties of sympathy and affection on the one hand, and true loyalty and devotion on the other.

HAMID ALI KHAN.

LUCKNOW.



Pauperism in India.

II.

THE two main religions of India are Hinduism and Islam. Both encourage charity and giving of alms. Charity in fact

is the essence of all religions. But indiscriminate charity and misplaced benevolence defeats its own end and Hindus and Muhammadans have been the greatest sinners in this respect.

A Hindu, strictly speaking, is bound by his religion to be charitable on three occasions. The alms he has to give in his lifetime are called *Shanta Dān*. He is liable to a second *Dān* at deathbed; and the third occasion is only after one has died, when the personal property used by the deceased is given away in alms. *Greh Dān* is made obligatory on the rich only at least once in their lifetime. Now, whatever be the nature of these *dāns* or alms, the point to be noted is that the recipient of these alms must be a Brahman, learned in Vedas and Shastras, wearing the sacred thread and *choti*, and bearing high moral character. This qualifying phrase has made the object of the *Dān* clear. The Brahman who spends his time in acquiring knowledge is in need of the wherewithal, and must be supported by the community to keep up his studies undisturbed. It is only meet, therefore, that such a deserving person be made an object of charity. From an economic point of view, too, money thus spent on learning or education is not a money thrown away. But there is difference between such a person and a Sannyasi. The latter belongs to a class of beggars who go about very scantily dressed and beg from door to door. Hindu Law makes no provision for Sannyasis on the ground that as they do not care to observe the rules of society, and have discarded the use of *janeu* (sacred thread), have shaved off the *choti*, and live naked, they cannot have any claim on society for their support. They may live on the roots of trees and leaves of plants.

There is nothing, thus, in the Hindu doctrine of *Dān* to justify the conduct of the Brahmans and others in taking up mendicancy as a profession. But the fungus growth of sentimentalism chokes up the fundamental principles of religion, and as a matter of fact mendicancy and beggary have received more impetus from the false doctrines and misinterpretations of religious sanctions than from the true dictates of religion itself. Among the Hindus, for instance, there have sprung up innumerable sects of religious mendicants all of whom affect to teach morality and claim to be worshipped on that account. Mr. J. N. Bhattacharjee in his book, "Hindu Castes and Sects," dealing with the subject in a very masterly manner, remarks.—

"It is a fashion nowadays to speak of the Hindu sect founders as so many religious reformers—

As if religion were intended

For nothing else but to be mended

Looked at in the light of sober commonsense and unbiassed judgment the net result of their so-called reformation is that they let loose on society an army of able-bodied beggars, with the most preposterous claims on the charity and the reverence of the laity. They teach their followers to sing songs which tend either to corrupt their morality or to make them indifferent to work for the production of wealth." These followers are required "to paint and brand their bodies in some particular manner and to show every possible honor to their spiritual guides and to the begging mendicants." At another place the same author says. "Many of the so-called religions of men tend more to corrupt their morality than to purify it. There are in fact some religions, as, for instance, those of the *Tantries*, *Kauls*, *Karta Bhajas*, *Birja Margis*, *Jaladhyas*, *Aghoris*, etc., which have perhaps not one redeeming feature in them and which tend only to make their followers wallow in the mire of abominations." It is thus that religious mendicancy amongst the Hindus has become a power in giving licenses to beg and the amount of mischief done by thus encouraging able-bodied men to neglect the proper sphere of life and live as drones on public charity is simply incalculable.

In Islam it is esteemed as a virtue of the highest order for a true believer to be charitable, but there are distinct orders against taking up mendicancy as a profession. Begging is strictly forbidden for all able-bodied persons, and it is enjoined on every

Mussalman to earn his bread by the sweat of his brow. "Verily the best things which ye eat are those which ye earn yourselves or which your children earn," says the prophet of Islam. "We have set apart nights for your rest and days for the earning of your bread," is the injunction the Holy Quran. Even in cases of calamity and distress a person is not permitted to resort to begging. "Look for help to patience," is the commandment for those who are in trouble. In addressing his followers on the state of penury the Prophet says, "Verily it is more meet for you to take a rope and a bundle of wood upon your back and sell it—in which case God guardeth your honor—than to beg of people whether they give you or not. If they do not give you your reputation suffereth and you return disappointed, and if they give you, it is worse than that, for it layeth you under an obligation." The words are simple and the command is explicit. A labourer is considered to be more honourable than is a beggar. Begging costs one's self respect and independence.

The founder of Islam was never tired of making his followers understand him. He always kept in view the practical rather than the doctrinal aspect of religion. The best test of a religion is whether or no it is true as a principle of life, and Islam more than any religion answers to this test. Many a story has been related to show the great value the Prophet attached to labour as against beggary. It is said, for instance, that once a man came a begging to the Prophet. He inquired if the beggar had any property whatever. The beggar said he had a carpet and a wooden cup, the one he used in covering himself the other for drinking water. "Fetch here the carpet and the bowl," said the Prophet. The articles having been produced in the presence of the Prophet, he sold them to the highest bidder for two silver pieces which he gave to the fakir, and said, "Buy food with one coin and a hatchet with the other, and bring the latter to me." And the fakir did as he was asked to do. The Prophet put a handle in the hatchet with his own hands, and said to the fakir, "Go and use this hatchet in cutting wood, and make your living by selling the same, and do not see me for a fortnight." And at the end of the fortnight returned the fakir with ten silver pieces, his earnings of the fortnight. The Prophet thus addressed him: "Better for you is this manual labour than appearing before God on the day of Resurrection with black spots on your face. For verily begging to an honest man is what blotches are to a face. Then he who wishes to guard his face against these blotches and marks let him not beg, unless that he asketh from his prince or under circumstances over which he has no control."

Nothing could be more explicit on the point. His advice was acted on by his Caliph. It is related of Omar that once a fakir knocked at the Caliph's door and asked for some bread as he was very hungry. Omar ordered the bread to be given. Soon after he met the fakir begging again in the street. The Caliph inquired, "Have you not been given anything," and on approaching found his bag full of all kinds of food much exceeding the need of the fakir. He pulled the bag off the hands of the fakir, placed its contents before the camels of the Ban-ul-mal—now knowing to whom to return the food—and had the vagrant flogged.

This is how Islam treated vagrants and mendicants. The only kind of charity imposed by Muhammadan law is Zakat, a tax of $2\frac{1}{2}$ per cent on all those Moslems who at the end of a year have a balance of over two hundred in their personal property and no debts to pay. The really destitute and disabled poor only can lay claim to a share in this; but the Syeds can do so under no circumstances. Begging is only permissible in the following circumstances.—

(1) When a man has reduced his circumstances to poverty through his kindness to someone else, as by standing a surety to a Moslem brother, (2) when a man loses all he has owing to unforeseen circumstances or what is called in law "act of God," (3) when one is on the point of starvation. In each case the needy can beg *only to meet his want, and over and above that is illegal and sinful.*

Thus it is clear from the above that Islam and its law permit no beggary of the kind that is prevalent nowadays. All that is allowed is to beg only to meet one's immediate wants and under circumstances over which one has no control. But with all this

sinful humanity will have its course and Moslem fakirs will live by begging because there is no Omar to take them to task and to have them whipped.

It is a common failing of mankind that they catch at a straw when they have no better support for the breach of a well established law. The sayings from the Quran and the injunctions of the Prophet were misconstrued into all kinds of meaning by grammatical quibbling, and the best of principles were changed into most abominable dogmas. Islam preached contentment and resignation, but the idle and the lazy mistook them for doing nothing and letting others work for them. Contentment means to have few wants, and resignation means to take things as they come. The wrong conceptions, of these otherwise very useful principles gave rise to asceticism and monasticism in Islam in the form of Sufism,—something which is directly opposed to the true teaching of the religion. The Sufis in course of time degenerated into ordinary paupers living on alms. It is mostly due to Sufism that the various sects of religious mendicancy in Islam have grown up. Like the Hindu gurus and mahants, the Mussalmans of India, too, now have their Murshids and Pirs—religious leaders and reformers, and what Mr. Battacharjee has said of the Hindu reformers of this kind is fully applicable to these Muhammadan Pirs.

Grave worship is another feature which is most detrimental to the religious as well as secular interests of Mussalmans. Hundreds of thousands are spent annually in keeping up this grave worship. It is perhaps the worst form of fetish-worship. It is all very well to keep alive the memory of a religious hero, or a saint for that matter, by annual gatherings at the place of his death, but what religious authority is there for making the hero's tomb a veritable object of worship? The hero may have been an iconoclast of his day, but as the irony of fate would have it the bricks and mortar that cover his body have been taken for an idol by his enthusiastic admirers and his shrine has become a regular temple. At such temples offerings amounting to very respectable sums are made annually, daily and hourly. These offerings are a very rich source of the income of the keepers of these shrines. Besides these there are endowments attached to every shrine.

If a reckoning be made of these offerings and endowments and the way in which they are spent one would be astonished to find what an enormous wealth is thrown away in an imaginary pursuit of religious zeal. It is not only that so much wealth is thrown away, but it is utilised in producing so many white ants of the national wealth. Why else these offerings and endowments? If for the upkeep of the mausoleum or the shrine, one could see that a much lesser amount of expenditure was needed for the repairs of the tomb and the building over it including the services of a guardian. The shrine at Ajmer alone has an income which could suffice to keep half the shrines in India in perfect order. Some of the chief shrines may be looked after by the Government just as other ancient buildings and mausoleums of kings and queens are being taken care of already. But it is an open secret that it is not keeping up the shrines but those dependant on these shrines that costs such tremendous sums to the community at large, and keeping them up right royally too. It requires no prophets to tell us that some of these shrine keepers are rolling in wealth and are suffering from all the ills that the possessor of the filthy lucre is heir to. O, for a Cromwell, the *malleus monachorum*!

But to revert to the main topic, it is to be noted that religious mendicancy and beggary in vogue in India are not based on the true religious teaching either of the Hindus or of the Muhammadans, and are certainly open to legislative restraints in a limited sense.

It may be admitted that by simply enumerating the causes that have made this curse of pauperism stick to India one can no more strike at the root of this evil than can medical research extricate the thousand and one ailments human flesh is heir to. Pauperism has existed, is existing, and shall exist as long as humanity is what it is. Only a society based on a Utopian scheme of mathematical calculations and flawlessly adjusted like so many parts of an automaton can be free from pauperism. What cannot be cured must be endured. But just as medical men helpless in stamping out plague are trying to meet the situation by devising

means to prevent the encroachments of the epidemic by segregation and inoculation so can society make an attempt at stemming the tide of pauperism.

MUSHTAK AHMAD ZAHIDIR.



Selection.

The Modern King.

WHEN Portugal the other day thought it worth while with plots and midnight marchings to make an end of kingship, the rest of the world which counts itself progressive viewed the movement with a certain patronising tolerance. It was no doubt a very trenchant and logical application of a theory which few of us would dispute. We none of us care to argue with the eighteenth century. If the ghost of Benjamin Franklin, or Anacharsis Clootz, were to challenge us to debate the abolition of kings in the Farringdon Memorial Hall, we may doubt whether a single practical politician would be found to accept his cartel. It would be left to Mr. Bernard Shaw to maintain that kingship is the incarnation of the modern socialistic spirit, or to Mr. Chesterton to argue that it is the perfect expression of the revolutionary idea. For the rest of us the whole argument rings distant and spectral, like the clatter of a harpsichord or the rhythm of a gavotte. From time to time, indeed, a Comtist pontiff may come forward, like the Bishop who provoked Matthew Arnold's railery by his anxiety to do something for the doctrine of the Trinity. Nothing, indeed, is lacking save that Oxford should become the home of the Republican cause. We have accepted the modern constitutional King as a survival which serves to remind us of the evolution through which we have travelled. But, indeed, the evolving democracy has found a positive use for its kings, and employs them as the instruments of its own advance. We have lived to discover in the Crown's Prerogative of creating Peers the cornerstone of our essential liberties.

There met on Tuesday in St. James's Park the two contrasted types of modern kingship. The Memorial to Queen Victoria celebrated the success of kingship in a settled and conservative land. If we are progressive, it is also true that progress has become with us a settled habit. If our Empire expands, it is by the unconscious and inevitable momentum of its own mass. Internal change and outward growth are alike with us a normal function. We add colonies to our possessions as an oak adds the yearly ring to its substance. The practical function which Queen Victoria fulfilled was primarily negative. Her letters show her as a formidable conservative force, at all events in the domain of foreign affairs, which she made peculiarly her own, opposing the policies of impulse and sympathy, advocating at every turn the wisdom of abstention and *laissez-faire*, making herself at every crisis the firm voice which upheld the legal reading of international obligations, and spoke for a certain fraternity among settled governments and legitimate dynasties, while vehemently opposing new and unauthorized movements, springing straight from the people, like the Italian Risorgimento. Her voice was the voice of an Empire which changes by habit and conquers by inertia. If the Kaiser has become perhaps the foremost personality of the civilised world, it is because he typifies the spirit of a new Empire, whose acts are the work of the conscious will, whose changes are the steps of a deliberate plan, whose expansions represent the tense efforts of a vigorous muscular system. Germany did not grow. It was made. It will not expand. It may annex. It is a people regimented and drilled for those calculated efforts of national volition which have found expression in this new-old type of sovereign. He is the inevitable culmination, the necessary leader, of a national life which is a sort of movement. To us the very word movement in its public sense involves something sectional and partial. The consciousness of the coming inevitable change stirs first in some set of cells in the organism. When everything required the emancipation of the working man, it was first the Chartists and then the Radicals, and at last the Tory Democrats, who made a "movement." When the whole structure of modern civilisation requires to-day the emancipation of women, it is the suffrage societies—

a little more conscious, a little more concentrated in their perception of the organic change—who make the "agitation."

But the "movement" of Germany is a marching in step. It is the whole process of a deliberately ordered education, an elaborately organised commerce, a restless but consecutive diplomacy, a quasi-official art, a legislative machine that obey bureaucratic direction. The patriotism of these islands is of necessity a somewhat sedentary sentiment. It requires no leader. It is content with a dignified figure-head. It is in its roots defensive, and, when it degenerates, its expression is apprehensive. It vulgarises itself in panics and alarms. The patriotism of Germany is the *esprit de corps* of a marching regiment, which is always under arms. In times of profound peace it is still stepping to the conquest of new spheres of trade, and preparing in its diplomacy for the acquisition of some "place in the sun." Its Kaiser is, perforce, a military leader, and an orator whose speeches are orders of the day.

It is a total misunderstanding which has classed this picturesque and paradoxical figure as a reactionary. His occasional medievalism, his rather boyish use of metaphors drawn from the romantic ages, may have courted this misconception. But he stands for a sort of progress interpreted in a narrowly nationalist sense. His progress is a movement forward for the sole benefit of a German race, regarded only as a race, close-knit and carefully uniformed. When history comes to measure what the Kaiser as an individual has contributed to the life of modern Germany, it will probably assess his influence rather higher than his contemporaries are tempted to do. We know that the concentration on the creation of a great Navy is primarily his work. We know that it is his ambition to be the creator of this Navy in the same sense in which his predecessors were the makers first of the Prussian and then of the German Army. We know, too, what disturbance and delay in their own natural evolution this departure of the Kaiser's has involved in the life of other peoples.

But even more important than this concrete tendency is the vaguer moral influence which the Kaiser has exerted on the habitual thinking of Germany. The rigid pose, the solemnity of drill, the immunity from humor and self-criticism, these have been dictated and imposed by a whole elaborate etiquette and a constant stream of suggestion. It is the chief miracle of human nature that crowds do not laugh when they see men marching in medieval uniforms down a modern street. It has been the Kaiser's wish to make public life a military parade. By the sheer repetition of grandiose anachronisms, the German public has been wearied out of laughter. The collective mind has been so drilled and educated by this barrack room existence that banality and philistinism have settled upon all its creative work. The Court painter, the Court poet, and the Court dramatists have achieved an ascendancy and an acceptance without a parallel in any other land. The noisy architecture, the robust music, are the expression of a mind determined to cultivate only the male side of life, and to turn the arts to the service of a material patriotism and a disciplined military spirit. Germany is an Empire to-day, and her choir of singing birds has become a brass band. It is not a decay of talent or a decline of spirit which has wrought this change. The race, with the Kaiser as its leader, has set itself largely to the artificial cultivation of the moods and gifts which assort with the ends it has willed. It has banned the critic, outlawed the pessimist, and set the artist to the composing of marches. The ideal of the nation in arms involves the closing of the paths which stray to speculation and the poetry of impulse, as surely as it involves the combating of feminism and Socialism. The Kaiser has achieved greatness and power, because he is the simple exponent of this conscious and strident virility. There are no nuisances in his mind, as there are no reticences in the architecture of Berlin. Without him this spirit would still have reigned. With him it achieves a crowned ascendancy and vocal dominion. History will recognise how powerfully his personality has contributed to the unity and concentrated purpose of a great people. He has vindicated the rights of personality on a throne. But he has also deepened the ultimate purpose of revolt. "A man cannot be in a passion with his Sovereign," said Dr. Johnson, after a conversation with George III., and we imagine that the same might be said of the last three English monarchs. But George III. was far from being a modern King.

—The Nation.



The Male Sati.

AJOY DASS had been badgered a good deal in the Bar Library by the Radicals who insisted on considering *Sati* to be nothing better than suicide, and had felt the full force of the argument that if wisely devotion was typified in the self-immolation of the widow, why should not the fidelity of the husband be demonstrated by the self-immolation of the widower. Ajoy Dass was the champion of Orthodoxy, but his three years in England, passed during the heat of the Suffragette controversy, had created in his mind vague notions of the equality of the sexes, and when his defence of the time-honoured institution of *Sati* drew upon him the retort that men should be no less devoted to their spouse than women, he felt that the coping-stone could be put on the fabric of his orthodox creed only by his advocating self-immolation for widowers as well.

These were his cogitations as he drove back from the High Court in his Office Jaun. But they were rudely disturbed as he met just round the corner in the Esplanade his bearer who came running to inform him that Mrs. Dass had become suddenly indisposed, and that the doctor who lived in the neighbourhood and had been called in immediately after the indisposition had declared it to be serious illness.

When he reached home he found another doctor, the best physician in Calcutta, in deep consultation with the Indian practitioner who had first been called in. The two gave him an awful shock, and when he learnt that his wife's life just then hung in the balance, poor Ajoy Dass could not help bursting into tears. In his own way he had loved his young wife dearly, though he had always in his married life regarded himself as the lord and master, and had taught his docile wife to love and obey her lord in spite of all that he himself may do. According to the instructions of the doctor, his wife was not to be disturbed, as her only chance lay in perfect quietness, and Ajoy unwillingly betook himself to his study.

Though he could not see his wife, he saw the doctors several times in the course of the night, and towards morning, when they regretfully told him that there was no hope of recovery, he broke down for a while, and could hardly be consoled even by his aunt who tried to comfort him by the usual common-places and the advice to show himself a man at such a juncture. After all, he was young, of a good position, and fairly rich, and could count upon securing as good a wife again

as the one he was losing. This last remark of his aunt jarred on him not a little, though—strange as it may seem—there occurred to him at the same time the thought of the fair Mirinalini, daughter of the attorney, Charu Chunder Sen, who, besides his great wealth, could secure him an excellent practice at the High Court, which, again, could lead in time to other successes in the official or non-official world. He struggled against the idea, for he was not a bad husband and was far too human to wish to get married again when his wife was actually on her death-bed. But struggle as he might, confused visions, in which Mirinalini, Charu Chunder, briefs, the High Court bench, and even membership of the Executive Council figured, floated before him.

It was morning now, and his next door neighbour, Nogen Lahiri, who had pooh-poohed his views on Orthodoxy on the previous day, came to borrow one of his law books. When the latter learnt of Mrs. Dass's hopeless condition, he expressed much feeling and speedily departed. But his arrival had disturbed Ajoy's train of thought, and instead of dreams of a second marriage and all that it could be expected to bring with it, he saw visions of the crackling funeral pyre where his wife was being burnt, and then of another figure rushing into the flames, which was no other than Mr. Ajoy Dass, M.A. with honours and gold medallist of the Calcutta University, of the Middle Temple barrister-at-law, defender of Orthodoxy and champion of the Suffragettes in India. This second vision so worked on his mind that his fertile imagination pictured the sequel to this strange event of a male *Sati*, a pilgrimage of people of all shades of belief to the scene of Ajoy's martyrdom, the place which had witnessed the sublime consummation of marital devotion, the supreme manifestation of nuptial love, a unique event fraught with the serious import of the triumph of mind over worldly circumstance, and having an inner spiritual meaning for the thinking portion of mankind. It grew so distinct that he could actually see his house strangely transformed into a shrine and his drawing-room mantelpiece converted into an altar. The arches of the corridors were covered with palm leaves, and inscriptions on the walls showed the place where Ajoy Dass fell a mass of flames to be converted soon after into a handful of ashes. One of the inscriptions ran:—"In memory of the extraordinary devotion to his wife. In the 14th century the ideal male *Sati*, being afraid of the loss of his wife, when 25 years of age sacrificed his life at her feet by burning himself on the 9th Joista 1317." On the improvised altar, draped in saffron coloured cloth,

stood his latest photograph in which Hoffmann had skilfully flattered him, surrounded by wreaths of jessamine, while in the useless chimney lay a mass of flowers. The *Sankirtan* parties with their cymbals and conches arrived one after another and invoked the deity to bless the house of the male *Sati* generation after generation. A stream of beggars could be seen wending their way to his doorsteps where provision had been made for feeding thousands. Amidst the din of cymbals and chanting of hymns, children of the locality flitted to and fro, and women stole in quietly to secure a pinch of the ashes, and to pray that the maids may marry husbands like Ajoy, and the matrons may convert their own lords and masters into angels like him.

Ajoy Dass rose from his easy chair with a start, for he was now decided in his mind. He went up to his writing table, pulled out a few sheets of sermon paper, and wrote this letter to Nogen Lahiri —

DEAR NOGEN,

When you get this I shall be no more in the land of the living.

You little thought that my championship of Orthodoxy and abhorrence of your Radical views was so sincere as you would now be compelled to believe. You thought that the orthodox compelled widows to immolate themselves in the good old days and now opposed their re-marriage because they demanded from wives a devotion and a sacrifice which they themselves were not prepared to return. You will now know how baseless your insinuations were. My own case would prove to you that not only was I sincere in yesterday's arguments but that the devotion which men of our highly spiritual character demand from their wives they are also prepared to show to them, and that the sacrifice which they expect from their spouses they are themselves prepared to make. No one after my example dare scoff at Orthodoxy as hard on women and complacent towards men. I can foresee how much you would repent, and how you will become the laughing-stock of the whole of the Bar Library. My friend, I pity you, for in life you will be subject to ridicule, and after death you will feel still more the punishment which your gross materialism is sure to bring on you. Reform in time and follow the example of

Your departing friend,

AJOY

Having written this letter, Ajoy went to the postal pillar just outside his gate and posted it. He then went to the servants' quarter, brought a tin of kerosine, and was just going to sprinkle the inflammable liquid on his clothes before lighting them when it occurred to him that it was not very heroic to die so suddenly without experiencing to the full the pangs of a slowly approaching death. Thereupon he lighted a lamp in his room, placed it on the floor between two chairs, and intended to lay himself down on the chairs, so as to burn himself slowly to death, and write in his diary a vivid account of his sufferings as he was dying. He had read of a suicide in which a scientist had immolated himself in this heroic manner, leaving a true and accurate account of his dying pangs for the sake of science and posterity. Could he not do the same for a wife and Orthodoxy?

After having made these arrangements, he laid himself flat on his stomach on the chairs, notebook and pencil in hand, and allowed the wick of the lamp first to burn his shirt and then the skin of his chest near the heart. He scribbled a line or two, but the process however scientific was too painful to be continued. His shirt flared up and he could not bear any longer to remain lying on the chairs. In fact, it was with considerable self-control that he restrained a shriek. He got up in a great confusion, and in doing so kicked one of the chairs, which upset the lamp, and, luckily for Ajoy, extinguished the wick. He rushed out of the room with the burning shirt, and his *dhori* soon caught the flame.

Just then there rose before him once more the vision of Mirinalini and her father, the briefs and the bench, and all the rest of it, and he shouted for help. As he entered the drawing-room, he was met by one of the doctors who had watched his wife throughout the night. The latter saw at a glance the peril in which Ajoy then was, though he could not guess at all how he came to be in such an awful plight. With considerable presence of mind he lifted from the drawing-room floor a Kashmir *namdah* and wrapped it round the burning man. He heaped a few more on him and held him down to the ground while he called out to the servants and sent for some medicines from the chemist near by. After a little time the medicines arrived and were applied on the blistered body of Ajoy. It was lucky indeed that the *dhori* and the shirt which he was wearing were of very flimsy muslin and in burning caused him less injury than a thicker material would have done.

Ajoy could not explain to the doctor very clearly how the "accident" occurred. But as the doctor suspected nothing he did not go deeper into the matter. What pleased Ajoy almost as much as his own escape was the news given him by the doctor that his wife's illness had taken a turn for the better and there was fair hope of recovery.

Mr. and Mrs. Dass now live happily together. Mr. Dass is no more the lord and master in the house, but only a submissive, shy husband who studies the least wish of his wife. He is the Secretary of the Social Reform Association, of which his friend Nogen Lahiri is a very turbulent member, who never misses an opportunity of chaffing the Secretary, and often refers to a mysterious letter. And, though it is hardly a relevant detail, it may be mentioned that Mr. Dass recovered from the Bengal Fire Insurance Company Rs. 17-11-9 as the price of a *dhori* and shirt burnt "accidentally."



Petty Larceny.

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[MOTTO—"Wit is your birthright, therefore steal it where-soever you find it."—*Rigmar le Veda*]

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"No, I thought 'e knew"

— — —

ORATOR "Who threw that egg? The man who threw that egg is a—"

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— — —

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— — —

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"You must have wished your persuasions had been less successful."

"Oh, I don't know. You see, I married the widow!"

— — —

It was reported at a meeting of the Hambledon (Surrey) Guardians that a married couple who had four boys had called two of them George and two John. The Government, which is anxious to encourage large families, is now said to realise the difficulties some persons have in thinking of fresh names for their offspring, and there is talk of issuing a list of the one hundred best names. The selection will be in the hands of Lord Avebury.

HOAX: "Has Neerdowell gone to Australia to settle?"

Joax: "No; he's gone to Australia to avoid settling."



NOTICE.

When writing to the Manager please quote your Register Number, but not C-506, which is the number of the paper in the Post Office.

We have received many complaints from subscribers about non-receipt of the paper and have forwarded them to the Postmaster-General, who is very kindly holding an inquiry. We would request our subscribers when they do not receive their paper to complain to the Postmaster-General of their Circle, and inform us also that a complaint has been made. The date of the missing issue should be given in every case. A postal complaint does not require a postage stamp, if the words "Postal Complaint" are written on the envelope. If our subscribers co-operate with us we hope to check this growing evil very soon. **THE MANAGER**

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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is no little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of June at the reduced rate of Rs. 3 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months.

The Week.

Imperial Conference.

AT THE meeting of the Imperial Conference on the 8th a discussion took place on a memorandum dealing with the proposed creation of an Advisory Standing Committee of the Imperial Conference to consider matters of common interest. The memorandum explains that as the Standing Committee will be advisory and not executive, it is unnecessary to confer the power to vote. It will deal only with matters concerning past and future Conferences or matters which seem to be appropriate between the Conferences. The Dominion Governments will be consulted regarding their willingness for the submission of questions to the Committee. Ordinary confidential communications between the Secretary of State and Governors-General, apart from Conference questions, will

continue as at present. It was explained that the Imperial Government did not desire to press the proposal through. If the Dominion representatives were willing Government believed it would be advantageous for securing efficiency. As regarded Secretariat and Conference, the Committee would be really subsidiary to the Conference meeting at more or less regular intervals for the transaction of business referred to it by the Secretary of State with the assent of the Dominion Governments. The memorandum mentioned that the Imperial Education Conference recommended such an Advisory Committee in connection with its objects.

Sir Wilfrid Laurier said he should view with serious apprehension the interference of anybody between the Home and Dominion Governments. The organisation of the Colonial Office had given ample satisfaction and matters should be left as they were.

Sir Joseph Ward, Mr. Fisher and Mr. Batchelor supported the proposal though suggesting minor amendments.

General Botha said he was unable to accept the proposal as it stood. He wholly favoured subsidiary Conferences attended by Overseas Ministers to consider special questions. The Secretary of State would do what was required as well as any Committee.

Mr. Malan said that the Committee would lower the status of the Dominions as compared with British for if it was advisory to the Secretary of State it would seem that the Conference itself was merely advisory to the Secretary of State. The day might come when different arrangements would be necessary but then they would have to be on the sound British principle of not government by officials but government by people elected by the people and responsible to them.

Mr. Harcourt said that the Government in no wise intended the proposal to be derogatory to the position of the Dominion Governments. It was clear, however, that there was not sufficient unanimity to make it worth while to proceed further. A suggestion was made to meet the desire of some of the Dominions and did not represent any conscious desire on the part of the Imperial Government. The present machinery had been sufficient for all Imperial purposes.

Sir Joseph Ward then returned to the charge, arguing at length in favour of the need of a permanent body. Questions of vital importance which had been considered by previous Conferences were still unsettled for want of machinery to thrash out details by the representatives of the different Dominions. He gave as suitable instances of matters for a Committee to deal with, questions of Income-tax, Death-duties and the Suez Canal. The opponents seemed to think that the proposal would help towards the establishment of an Imperial Council. The latter would be neither helped nor prejudiced thereby.

Mr. Harcourt undertook to give effect before the next Conference to all agreed questions decided by the Conference and its Committees.

General Botha said no Government would allow itself to be ruled by a Committee. The creation of such a Committee might lead rather to breaking down than building up. The action of Government in taking the Premiers into their confidence on all subjects was a step in the right direction. Along those lines work, although slow, would be sure.

Mr. Harcourt said that in view of the opinions expressed he withdrew his proposal.

The New Zealand resolution for the reconstitution of the Colonial Office was withdrawn for similar reasons. A resolution moved by Sir Joseph Ward in favour of an interchange of selected Civil Servants in order to acquire a knowledge of administrative work in other parts of the Empire was amended by the substitution of the word "visit" for "interchange" and was carried unanimously.

The Imperial Conference on Saturday, at which Mr. Burns was present, re-affirmed the resolution of 1907, that the Government of the Motherland should encourage emigration to the Dominions rather than to foreign countries. The Conference has also agreed that the Dominions should co-operate with the Imperial Government to enable the latter to deal more effectively with undesirable aliens who are returned to British ports.

According to the official report of the debate on the Imperial Court of Appeal at the Imperial Conference, the Australian delegates dwelt on the anomaly of having different Courts of Appeal for the United Kingdom and the rest of the Empire. A single court was another step towards Imperial Unity.

Lord Loreburn said that the *personnel* of the two courts was substantially identical. He did not know of a case where there was any conflict between their decisions. He suggested that each part of the Empire should formulate its wishes in regard to the tribunal it wanted, especially whether they desired British judges only, whether there should be a permanent judge from each Dominion, whether those judges should deal with all appeals from their respective Dominions. He suggested that the case of a particular Dominion should be heard consecutively at a time convenient for the attendance of the judge of that Dominion. With regard to the United Kingdom, the Government was not prepared to change the judicial *personnel* of the Lords. It was already possible to add any distinguished judge from the Dominions. If each Dominion would say what kind of Court it preferred the Imperial Government would do its utmost to meet their views. His idea was to add to the highest Court of Appeal for both the United Kingdom and the Dominions two English judges of the finest quality and make a quorum of five. The Court would sit successively in the House of Lords for appeals from the United Kingdom and in the Privy Council for appeals from Overseas.

Sir Joseph Ward thought it hardly practicable for New Zealand judges to come to England to deal only with New Zealand cases. He suggested having a permanent judge from each Dominion.

Mr. Malan said that South Africa was generally satisfied with the present practice but a deal sometimes depended on a name. If they had one Imperial Court perhaps in two divisions for the United Kingdom and for Dominions and India, the difficulty might be solved. South Africa would not send a resident judge.

Several delegates objected to the judges of other Dominions sitting on appeal from their Dominions in view of the different systems of law.

The Resolutions were withdrawn, and a resolution was adopted asking the Imperial Government to formulate its proposals and communicate them to the Dominions at the earliest possible moment.

During the debate in the Imperial Conference on the question of naturalisation, Mr. Winston Churchill said that any system of uniformity in regard to naturalisation must be based on the assent of Local Parliaments. He suggested that any person who possessed local naturalisation in any Dominion and who had resided for five years in any part of the Empire should be able to apply for a certificate of Imperial naturalisation.

The Dominions would be left free to grant local naturalisation on such terms as they thought fit. The validity and effectiveness of local laws regulating immigration, and differentiating between classes of British subjects would remain unaffected. Mr. Harcourt emphasised the fact that the acquisition of naturalisation elsewhere would not entitle a man to rights in South Africa from which he had been previously excluded by laws relating to colour or anything else. Mr. Churchill moved a resolution approving a scheme based on his proposals, and it was carried unanimously.

Opium.

THE House of Commons re-assembled on the 13th instant. Mr. Ashley asked whether the cost of meeting the loss on the opium revenue would fall on the British or the Indian taxpayer.

Mr. Asquith replied that at present the extent of the loss had not been determined. It would depend on contingencies, and it was impossible to foresee it accurately. Hitherto there had been no loss.

Unemployment Insurance.

MR. LLOYD GEORGE had a remarkable reception at Birmingham on the 10th when he explained his Insurance Bill to an audience of 3,000. There were 140,000 applications for tickets of admission to the meeting. The crowds cheered the Chancellor of the Exchequer along the route from the station to the Town Hall. Mr. Lloyd George compared the care devoted to a brewer's horse or to a piece of machinery with the neglect of workers. A sense of proprietorship in workers, he said, must be cultivated in the State, of which they were the greatest asset. He would treat a man receiving rents or ground rents for insanitary dwellings as a receiver of stolen property. If Great Britain were to be made worthy of the splendid empire of which she was the centre she must be cleansed of foul habitations.

Morocco.

FRENCH newspapers unanimously regret the Spanish landing at Larache. They consider that Spain's reason for that step was a mere pretext for a hasty and hostile action which may possibly compromise the peace of Europe. Spain has informed the Powers of the landing at Larache, and states that the Moorish administration will be retained. The Spanish Press hopes that the Powers will not oppose the disinterested mission which Spain is carrying out as her share of the Algeciras Act.

It is officially stated in Madrid that the French entered Mequinez after some fighting, in which heavy losses were sustained on both sides. Mulai Zain was made prisoner.

A telegram from Fez, dated the 5th instant, states that the Berbers attacked the French camp on the previous evening. They were repulsed by the artillery with heavy loss. On the following morning three columns marched out in the direction of Sefru and were ferociously attacked almost immediately by six thousand Berbers. They were dispersed by the artillery with heavy loss.

The Spanish troops which have been in harbour at Larache on boardships occupied the town on the 8th, apparently owing to a somewhat harmless Moorish raid upon Alcazar. Every Spanish advance under the impulsion of public opinion and of the military party in Spain causes anxiety to France, as tending to complicate the international situation and enable Germany to interpose with demands of her own. Five hundred Spanish troops occupied Alcazar on 10th June meeting with no resistance. On the contrary they were well received. The French newspapers continue to publish most lively protests against Spanish action and even foreshadow a temporary rupture of diplomatic relations. Various reports suggest that the so-called raid upon Alcazar was carried out by Spanish *protégés*. These reports are indignantly denied at Madrid. The occupation by the Spaniards of Larache and Alcazar has created a ferment in France and is denounced as upsetting every agreement and paving the way for the partition of Morocco. It is also calculated to cause in any circumstances a dangerous rising in Northern Morocco. The Moorish Government has protested against occupation of Alcazar. Two hundred more troops have sailed from Cadix for Larache to maintain communication with Alcazar.

Two Englishmen making their journey from Sefru to Fez were attacked by the Berbers. Their guide was killed. One of them took refuge in the mountains while the other succeeded in reaching Fez.

The French accounts of the affair in the district of Limta state that the French officers had left the Vizier's Mahalla when the ruthless chastisement of villagers began. They further state that it is untrue that there was an open sale of women and children outside Fez. A few small boys were sold in a clandestine manner, but afterwards when the facts were known they were restored to their families.

General Moinier has established a garrison of 1,500 at Mequinez Turkey.

The Turkish Government does not attach much importance to the attack by the Mirdites on Alessio. It is explained in Cetinje that the attack was made with the object of enabling a ship to land a cargo of munitions at the port of Giovanni Medua and that when this was effected the Mirdites withdrew.

In the Italian Chamber eleven Republicans have introduced a motion urging the Government to take the initiative in international action in Albania with a view to compelling Turkey to observe Article 22 of the Treaty of Berlin. Replying to criticisms on the Government's foreign policy, Marquis Di San Giuliano, Foreign Minister, said it was to Italy's interest to maintain the existing balance of power in the Adriatic. The best means of attaining this was the immutable alliance between Italy and Austria-Hungary, therefore Italy would not take any dangerous initiative as the Republicans suggested, with the object of compelling Turkey to observe Article 22 of the Treaty of Berlin in Albania.

The Austrian official paper *Fremdenblatt* warns Turkey to desist from unnecessary measures of ruthless repression in Albania, on whose loyalty, the paper says, the existence of European Turkey depends.

The Russian *Novoye Vremya* vehemently resents Austrian policy as displayed in an article appearing in the *Fremdenblatt* on the 8th instant. The *Novoye Vremya* says that the policy followed in the case of Bosnia and Herzegovina is being repeated with greater effrontery and is a brilliant move of diplomacy in defiance of international morality and law. The paper anticipates from the articles in *Fremdenblatt* that petitions will be presented to the Austro-Hungarian Cæsar from the real or fictitious representatives of Albania to protect their long-suffering population.

Foreign criticisms of the Government's policy in Albania, though at the outset they were resented as foreign intervention, have produced a strong impression. The Turkish newspapers are moderating their language and now favour the consideration of any reasonable demands put forward by the Albanians.

An affray has taken place at Chairi on the Turco-Greek Frontier. It is alleged that the Greeks fired on the Turks, mortally wounding one man. The Porte has protested to Greece.

The Sultan on the 8th arrived at Salonika. The town was decorated with flags and much enthusiasm was displayed.

The Sultan arrived at Uskub on the 11th and was loudly cheered. He was met at the station by deputations from the province including the Albanian Mayor. The train stopped at several stations between Salonika and Uskub and everywhere loyal demonstrations were made.

Telegrams from Vienna and Athens indicate that the end of the Albanian revolt is imminent. The Turks are prepared to grant an amnesty and make political concessions if the Albanians submit.

Persia.

A body of Persian soldiers attempted to take sanctuary in the British Consulate at Shiraz on account of non-receipt of their pay. The Consular guard prevented their entrance and shots were exchanged. One soldier was killed and two mortally wounded. One sepoy had a finger shattered. The Persians subsequently retired. The Persian commander has apologised for the conduct of his men.

Afghanistan.

The Amir has sent one of his Turkish officers to the cantonment where six companies of infantry are stationed.

Army Reduction.

FIELD MARSHAL SIR CHARLES BROWNLOW, writing to the *Times*, warmly endorses Sir Charles Crosthwaite's letter recently. He says it is necessary to keep the tribes on the North-West Frontier in check, but declares that the massing of the best fighting regiments of the same class and on their own soil is politically a mistake. Now that Russia is out of immediate reckoning, continues the writer, "it is possible that quite a third of the native regiments are not of the fighting material. Nevertheless, they have their uses."

Indian Cricket Team.

THE Indian cricket team played the first match of their tour at Oxford on the 2nd. The University won by eight wickets.

The Indian cricket team on the 7th played against South Wales at Cardiff. The Indians made 51 runs in the first innings and South Wales 205. On going in again, the Indians scored 233 runs, of which Meheromji made 75 and Mulla 98. South Wales made 83 runs for three wickets in the second innings and thus beat the Indian team by 7 wickets.

The Indian cricketers played a match against the M. C. C. at Lords on the 8th. The weather was glorious and the wicket perfect. The Prince of Wales and Prince George were present. The Indian team went in first and made 204, of which Mistri made 78 in eighty minutes. He gave a fine display of driving and knocked up sixteen 4's. The M. C. C. then went in and scored 223 for four wickets. The weather was dull and there was a small attendance at Lords on the second day when the match between the M. C. C. and the Indian cricketers was resumed. Marylebone in the first innings scored 468, of which E. Sewell made 129 and Weigall 103. In their second innings the Indian team made 96. The M. C. C. thus beat the Indian team by an innings and 168.

In the match at Cambridge between Cambridge University and the Indian cricketers, Cambridge went in first and made 434.

The Indians in their first innings made 183, of which Mistri scored 53. Lockhart, the googly bowler, took six wickets for 55.

The Indians followed on and made 180 in the second innings and thus were defeated by an innings and 71 runs.

In the second innings Mistri scored 39. Falcon took 5 wickets for 50.

The Congress.

THE *Leicester Mercury* states that Mr. Ramsay Macdonald has accepted the Presidency of the next National Congress.

A complimentary luncheon was given at Frascati's on 12th June to Sir William Wedderburn and Mr. Bhupendra Nath Basu, delegate of the Bengal Congress Committee and of the Indian Association, in recognition of the work they are doing to bring together different sections of the Indian people.

Sir Mancherjee Bhownagree presided. He dwelt on the way the Congress was once distrusted and how it was coming to be recognized as an agency which might be utilized as an advisory body to the Government.

Provincial Finance.

Last autumn the Government of India submitted to the Secretary of State proposals for carrying out in detail many of the suggestions of the Decentralisation Commission for raising the limit of the financial powers of Local Governments and granting them increased authority under the various financial codes. The reply of the Secretary of State has now been received and its tenor is in the main to sanction the proposals put forward by the Government of India. It is understood that a Resolution will shortly be issued, giving effect to His Lordship's orders.

Sir E. Baker.

It is taken as practically settled that Sir Edward Baker, Lieutenant-Governor of Bengal, is proceeding on leave next month owing to the serious illness of his second son. The question of his officiating successor is yet unsettled. The leave is to be for 4 months.

E. B. and Assam.

ALTHOUGH no official announcement is yet forthcoming, Sir Lancelot Hare, Lieutenant-Governor of Eastern Bengal and Assam, will retire from service shortly after Sir Edward Baker goes on leave.

TETE À TETE



SINCE the beginning of 1906, at least, there has been going on a frontier dispute between Turkey and Persia, the Turks claiming and occupying points alleged by the Persians to be on the Persian side of the mountains between Salmās and Margawar, west of Urmiya. In August 1907, Margawar was occupied by the Turks, and immediately afterwards 6,000 Turkish soldiers with artillery threatened, it is alleged, Urmiya itself, while a Persian force sent against the Kurds was defeated by the Ottoman troops. Questions of frontier demarcation are a source of great international irritation, and it is very difficult to say whether a particular point, specially in a mountainous region, is within or without a Power's territory. This can easily be understood by those who have had anything to do with survey work, for land disputes of this character continue for many years even in districts which have been fully surveyed. Boundary disputes between two Native States, or a Native State and the British Government, take much longer, and in the case of frontier disputes between two Powers the delays and the difficulties are similarly multiplied. Though such a dispute may be an ordinary occurrence, it was unfortunate that a disagreement between Turkey and Persia should exist. Russia certainly made capital out of it, and though she had troops of her own at Tabriz and Qazvin, and hungered after the whole of North Persia, she found occasion to taunt the Young Turks who sympathized with Persia, and after the Constantinople meeting of protest against the British Note last year, English journals followed suit and indulged in gibes and sneers. The Ottoman Government, however, did not fail to note the effect of such an outstanding difference, and Turkish Ministers showed some months ago that they were ready to come to terms and delimit the frontier. The English mail now brings the welcome news that an agreement seems to have been reached between the two Governments. There is to be a Boundary Conference at Constantinople which shall submit to the Hague Tribunal any points which it finds itself unable to settle. The decision of the Tribunal will be accepted as final. This is a most sensible course to adopt, and we trust the Conference of the two Powers would be able to settle all points without the necessity of going to Hague for the settlement of such small differences. What is needed is an Arbitration Treaty which should make war between Turkey and Persia an impossibility, and we are hopeful that this too will come about in the fulness of time. Whatever may have been the justice or the motives of the Turkish occupation of Margawar, we are certain that the presence of Turkish troops so near Tabriz had a wholesome effect on the Muscovite. It was this rather than the non-official sympathy of Young Turkey with rejuvenated Persia which moved Russia to taunt the Turks. Verily, there are wheels within wheels in international politics, for who could suspect that there lurked in Russian gibes any other motive than to see justice done to poor Persia?

WE do not know what end the *Pioneer's* London correspondent had in view in wiring that the Police are taking special pains to ascertain the names of all Indians and Russians who have taken seats to view the Coronation and the Royal processions. The Police have their duty to do, and on an occasion like this many innocent men are likely to come in for Police suspicion. But they would certainly resent it if they knew that the Police in any way suspected them, and the Police would also suffer by the publication of their secret suspicions. In this instance, the Police could not have gained by the light thrown on their actions by the *Pioneer's* correspondent, and we know that Indians would feel a good deal of justifiable resentment. Russia, too, is one of the three Powers included in the Triple Entente, and is not likely to receive very cordially the news that her subjects are selected for special suspicion on this occasion. Who could have gained by this reckless blundering—except the mischief-monger himself? His Majesty will soon be in India, where instead of a handful of Indians now in London he would be in the midst of three hundred millions of his loyal and devoted subjects. It is evident that His Majesty trusts his people, and who cares what the London Police or the *Pioneer's* London correspondent thinks? But the mischief of the mischief-monger is like the sting of the scorpion, which, according to the Persian poet, is not used of a set purpose to cause pain but in obedience to the dictates of its evil nature, and it is so much time wasted if we try to discover the motive for such mischief.

DR MORTON has done a service to lovers of Urdu and Persian literature by drawing their attention by means of a letter published in the *Pioneer* to the condition of Ghalib's grave. We learn for the first time that it is situated at Nizamuddin, Delhi, outside the general enclosure. It has a broken enclosure a wall of which is crumbling, and the debris has almost covered the reclining slab of sandstone. The headstone is of marble with an inscribed verse, which is also in danger of being buried. During the next rain or two it will entirely disappear, and Dr. Morton is right in saying that with it will go one more important landmark of Urdu literature. Dr. Morton's suggestion of raising a subscription to erect a suitable monument over the grave is excellent, and if no one else nearer Delhi will do it, we are ready to undertake the work ourselves. The Literary Section of the All-India Muhammadan Educational Conference, of which Mr. Aziz Mirza is now the Secretary, should interest itself in the matter. Mr. Hamid Ali Khan, who writes to the *Pioneer* offering his assistance, says that he visited the grave some years ago, and gives a translation of the Chronogram by Majrooh. We hope the grave was not in a neglected condition when he paid his homage to it, for in that case his eagerness to assist now will be seriously discounted. Poor Ghalib—a genius that could challenge comparison with the greatest poet of any age or country—had a hard struggle in his lifetime, and though his prophecy of being appreciated after his death is coming true, the lovers of Ghalib have hitherto done nothing to show their appreciation of his genius publicly. There is no good life of Ghalib, for Hali's *Yadgar*, though excellent in its own way, is neither worthy of Ghalib nor of Hali. There is no good edition of his poetry or prose, and new cheap editions are miracles of inaccuracy. There is no Ghalib Society, and no Ghalib Lectureship. And now that we have discovered his grave, we can only repeat his own regrets:—

موتے مرے ہم جو رسوا ہوئے کہوں نہ غرقِ دریا *

نہ کبھی جنازہ اوتھتا نہ کہیں مزارِ موت *

(If by dying we are shamed, why did we not die drown ourselves? Never would the bier have been carried, nor would there have been a grave anywhere!) Would none of our readers in or near Delhi visit this neglected memento of Mirza Nansah, Asadullah Khan, Ghalib, and send us an estimate of the cost of

urgent repairs which must immediately be carried out, pending the erection of a fitting memorial? This is so little to ask that we feel sure we shall not have to wait long for the fullest information. Would Urdu be served by merely quarrelling with the Nagri Pracharini Sabha and the Hindus?

THE administration of Mysore is certainly superior to that of many other Native States and His Highness the Maharaja is to be congratulated on the step he has taken in supplementing the Representative Assembly which meets annually by inaugurating an Advisory Council. But we fear much has yet to be done in Mysore in order to convert a government by officials into a government if not of the people, at least one controlled even partly by the people. Of course we recognize that speed is not so important as the direction in which the ship's head is turned, and that safety is very often compatible only with hastening slowly. But we are not quite clear about the functions of this new Council and all that distinguishes it from the older Assembly. Nor do we feel sure that we have grasped to the fullest extent the significance of the information supplied to the public that the new Council will have nothing to do with politics. In England, where only recently unemployment and invalidity insurance was brought on the legislative anvil, the exclusion of politics from the functions of the Council meant to advise the State in its administration will be wholly unintelligible; and even in India, where family endowments and inter-caste marriages are political topics to-day, this restriction will prove puzzling to many. On the 10th instant His Highness the Maharaja opened the proceedings in the first meeting of the Council, and while deploring the economic inefficiency of the people, invited their attention to the shocking contrast between the earning power in England, which was between Rs. 600—700 per head per annum and in India, where it did not exceed Rs. 30. His Highness said that "education is the sovereign remedy for all economic evils", and compared the proportion of the entire population who can read and write in the United Kingdom and Germany, where it is 90 per cent., and in Japan, where it is over 30 per cent., with that of Mysore, where it is only 5 per cent. His Highness also showed that whereas the death-rate in Mysore, as in the neighbouring British districts, is over 30 per 1,000 of the population, it is as low as 15 to 18 per 1,000 in England and Germany. These comparisons led His Highness to appeal to his people "to become skilled and capable and to train their children to become the same." His Highness very rightly said that "although we have lagged behind and are late in the field, the remedies are very clear. We have only to follow the methods and the example set by the peoples who have attained a high degree of economic efficiency. There is no royal road to success." Evidently these unexceptionable remarks have worried one of our local contemporaries, and caught it in a terribly bad mood. Says the *Englishman*: "It is common knowledge that the greatest advantage India possesses over all other countries is a plentiful supply of cheap labour, and if she becomes a great industrial and manufacturing country she will be in a position to compete with her industrial rivals—as long as she has cheap labour. Once the cost of Indian labour approaches that of Britain, the Continent, America and Australia, India will be wholly unable to compete with those countries. This," adds our contemporary in the plenitude of wisdom, "is a point which should never be lost sight of." A little further it refers to the Maharaja's advice about education and says that it is "an axiom of political economy applicable to European countries. In India the people have from time immemorial followed hereditary trades and professions. To spread Western education among these people would be to take them away from callings in which they are adepts to swell the ranks of the half educated, and therefore the number of useless or unemployed people. The evils of this system are now being realized in British India. The Native States of India have been happily free from such a condition of things; but if they follow the advice of the Maharaja

of Mysore they may find themselves in no better position than the Government of India. Education in India to be effective must be confined to the classes among whom learning or education is hereditary!" We must confess we have never before seen so many fallacies grouped together in such a small space. We do not know if our contemporary believes it can convince even a school-boy with such reasoning. We could hardly think it has convinced itself. Comment is superfluous, but we may say that if we are not much mistaken our contemporary intends to prove that the most prosperous country in the world is not one which has a high average of earning power but one in which labour is cheap, as in India, and where the average man earns the magnificent sum of rupees two and annas eight per month. This is a paradox which would have been quite worthy of a Chesterton had it not been wholly devoid of brilliance, besides being staled by usage in the columns of some Anglo-Indian journals like our Hare Street contemporary. Its other argument is equally stale, for we have been told only too often that what is the meat of Europe is the poison of Asia. We only wonder whether the logicians who use such arguments would be equally willing to accept the converse doctrine and swallow some of the poison of Asia as a substitute for the meat of Europe! If we understand our contemporary right, education should be confined only to the Brahmins amongst the Hindus, for among them alone learning has been hereditary. The rest must remain ignorant and depressed. But if the administration of Native States, which "have been happily free" from the evils which are rampant in British India, is so much admired by our contemporary, we should live in the hope of seeing it propose to the Government to parcel out British Indian territory and add the divisions to the Native States as a sovereign remedy against existing evils. Perhaps our contemporary has no objection to this proposal, and has less confidence in Government by provincial satraps assisted by Councils than in Government by Residents—resisted by Rajas!

REDUCTIONS are always painful things and nobody is ever in love with retrenchment. But economies are most distasteful when demanded in expenditure out of other people's money. Lord Haldane was roundly abused by the Tones when he reduced the Regular Army in England and substituted for it the cheaper Territorials. In those days when Mr Lloyd George had not presented his "revolutionary" Budget it was not the landed gentry that contributed so much to the revenues of the country, and economy was, therefore, very disagreeable. But Lord Haldane is no less human than the aristocrats who had abused him for his pruning. He would not scruple to use the same arguments and possibly the same language against Indian politicians and those who sympathise with them in their desire to reduce the heavy burden of military expenditure. It is true that we have the Burmese frontier to think of, and that China is no more the land of the lotus-eater. But if the Russian menace is really removed by the Anglo-Russian Convention—as the supporters of the Convention think—or by the joint fear of Germany—as we are led to believe—the Yellow Peril in Burma and on the Tibet and Assam borders cannot be thought of seriously for a moment as an adequate set-off. Russia was aggressive on her frontiers and all the more so when torn by anarchy at home. China, on the other hand, is still on the defensive, and there is no present indication that she is rapacious. She has enough land in her own country and her work is cut out for half a century. It is the consolidation of her vast Empire, and the exploitation of her great resources without the meddling foreigner. At any rate, China can be dealt a heavier blow by the British Navy than the Indian Army. It is also true that the Afghans on the border are no more the ignorant Pathans who tried to stop the havoc wrought by artillery by thrusting their heads against the cannon's mouth. What with the gun-running in the Gulf—from which they gained modern arms and the British, and latterly French, firms gained splendid profits—and

the sale of rifles made in Kabul to a population which knows no Arms Act, and which could not and would not be enasculated by disarmament, the Afghans are no more the easy prey that they were to our troops. But they do not wish to conquer India. They would be quite happy if left to fight among themselves and settle their quarrels in their own primitive fashion. And it is monstrous to say that the British garrison is needed for internal peace more to-day than it was fifty years ago. It is not by sword alone that England can remain in India and the troubles of the country can be more effectively settled with the help of the statesman's head and a good man's heart than the soldier's hand. A reduction of the Army in India is clearly necessary, and Lord Maldane would no doubt be better pleased if the reduction was effected in the Indian rather than in the British forces. But we fail to understand those of our Anglo-Indian contemporaries which show a distinct inclination to acquiesce in the reduction if it is in the Indian troops only. So far their argument was that a reduction in the number of troops would be dangerous. The argument of their opponents was that retrenchment needed a reduction. Now, so far as our information goes—and in a land where the Arms Act is in existence and educated Indians have no prospects in the Army an Indian must speak on military matters with much diffidence and subject to correction—the reduction of not less than three Indian soldiers would result in that economy which the reduction of one English soldier would produce. In the Appropriation Accounts of 1908-09 the European troops cost in pay Rs. 5,58,14,000 and in provisions Rs. 80,85,000 or a total of Rs. 6,38,99,000. The Indian troops cost in pay Rs. 5,68,84,000 and in provisions Rs. 15,50,000 or a total of Rs. 5,84,34,000. In other words the Indian troops which form more than two-thirds of all the forces cost less than the British troops which are less than a third. Other things being equal, the maximum of economy and the minimum of danger would result from the reduction of the British garrisons, and the minimum of economy and the maximum of danger from the reduction of Indian forces. Unless the advocates of bigger battalions are ready to stand confessed as insincere, they must ask for the former rather than the latter alternative. But it may be said that the Indian Army is not so reliable as the British garrison. Well, it is the same Army that ate the husks while it gave the rice to the British soldiers of Clive. It is also the same Army, it may be said, which mutined a hundred years later. But it is also true, and the British admit, that the mutiny was due to insensate blundering on the part of the military, and a good deal of indifference on the part of the civil authorities. At any rate, the mutiny was suppressed not only by British troops, but with the help of Indians of all classes, and we hope the policy of the present Government will prove still more successful than the policy of the Government of the East India Company had been in creating an active loyalty in the people of India. We must say we see no reason to doubt the loyalty of the Indian Army or of the Indian people as a whole, and we fear a reduction of the Indian forces alone would in a measure be actually resented by those that remain in the Army. They have fought bravely, and their loyalty has stood the strain of fighting against their co-religionists on the Afghan border. This is the time when the Indian troops expect concessions from their Sovereign, and we trust His Majesty would show his confidence in them by ordering at the time of his Coronation the creation of Military Schools on the model of Sandhurst for Cadets chosen from the families of old Army men in the first instance. Thus, educated Indians with martial instincts and predilections in favour of the Army could follow in the steps of their fathers and not take to less arduous civil occupations simply because they are more paying. We do not agree with our contemporary, the *Tribune*, that the disbanding of Indian troops would result in unemployment. After all, the Indian Army is none too well paid, and it is not the monetary gain so much as the instincts of the men, the traditions of their families, and their active loyalty that are the moving forces in inducing them to enlist. It is not unemployment that is the worst evil, but the consequences of discouraging

these moving forces which have built up one of the most splendid Armies of the world, and the still more mischievous consequences of any lurking distrust of that Army.

WE ARE certainly not very thankful to Reuter for the meagre news that the admirable Baron has been supplying to us about the doings of the Indian cricketers now in England. We could certainly do with a little less of

information about the pugilistic performances of the boxing champions of Europe and America, and now that racing and betting on races are evidently not in great favour, at least with one local Government, it would certainly not be disagreeable to India if we heard less about the odds on Sunstar and other favourites. We know that our cricketers have not covered themselves with glory on the green sward, but if Touchstone could feel proud of Audrey and say of her, "An ill-favoured thing, Sir, but mine own," we cannot help having a special regard for them and being desirous of knowing how each of them has done in the matches. It was certainly not an encouraging start which the team made at Oxford in losing the match by eight wickets. But they had hardly had a week's practice, and Oxford is this year a particularly strong team, having beaten only a few days before the encounter with the Indian XI such a powerful county as Kent by seven wickets. But the result of the second match was very disappointing. To be beaten by South Wales by the large margin of seven wickets is certainly a poor result, and when in the third match against the M. C. C. the team suffered a terrific collapse resulting in a defeat by an innings and 168 runs, we must say it became difficult to retain the confidence we had in our cricketers when they left Bombay. The match against Cambridge has not proved any more successful than the earlier contests. But there is some hope in the performances of Mistri, Mehromji and Mulla, who have put up good scores. The other batsmen are not inferior to any of these—except perhaps to Mistri—and if they return to their Indian form after a little more experience of English cricket, there is no reason why the batting results should be as poor as they have hitherto been. But we do not think our bowlers have found their proper pace and length, for the high scores of Cambridge and the M. C. C. do not tally with the skill and power that we have learnt to associate with the attack of Shafqat, Bulsara, Warden, Baloo and Salamuddin. A correspondent of the *Purs* wrote a graphic account of the team's progress at the nets at Lord's immediately after its arrival in London, and we were glad to learn that Salamuddin was appraised as a difficult bowler to play. Mr. Sewell in his letter to the *Times of India* confirms this estimate and think well of Syed Hasan's wicket-keeping also. We had not a little misgiving about the results, considering that the team left India quite a month too late, and had no chance of getting four or five weeks' practice at the nets and in scratch games. We are afraid the team will have to pay the penalty of this initial blunder not only in losing games that it may otherwise have won, but perhaps also in developing acute nerves which may persist much longer than they would ordinarily have done. Next week's mail would bring us some more particulars of the games played early in June, and we shall perhaps be able to judge better of the chances later on than we can to-day. All the same, we wish better luck to our sporting representatives. We must also express our gratitude for the hospitality that has been shown to our countrymen in England. As we said before, the Englishman is *par excellence* a sportsman, and if one wants to see him at his best he must go to a cricket match and see for himself what a grand fellow even a frigid Englishman can be.

WE COMMEND to the attention of all Englishmen in this country the following passage from the revised circular of the Education Committee of the London County Council addressed to the authorities of the Council's schools in regard to the procedure to be adopted on the occasion of the celebration of "Empire

Day" on 20th June. It refers to the manner in which the relations of England to India and the Crown Colonies are to be treated. "Our fellow-subjects in these lands are to be reckoned in tens of millions. They differ widely among themselves in race, language and religion; and it is highly important that in dealing with them we should abandon merely British prejudices. We must guard against the view that coloured races exist in order that they may be ruled by whites. Children are only too ready to conceive of our connection with Hindu and negro as a relation of proprietorship somewhat after the model of Crusoe and Friday. They should understand that Great Britain rules in such States not as a master over servants, but as a friend and experienced adviser. In these States, then, as in the self-governing Dominions, we can retain our rule only as long as we retain the love and esteem of the governed—only as long as our rule is a privilege and not an oppression. The native must never lose faith in the British ruler, in other words, the British ruler must never break faith with the native. Here, as elsewhere, the child has a personal interest, for the character of British rule will always be a reflection of British public opinion, and every child now at school will one day be a part of that collective voice." This advice is as necessary for most grow-ups in India as for the school children in London.

The *Times* gives an account of the wrestling match between the Indian wrestler Ahmed Baksh and de Riaz of Switzerland, which took place at the Crystal Palace on the 24th of May. Ahmed Baksh, who won the match "with consummate ease," gained the first fall in a little over a minute, getting an arm hold and pressing down his Swiss opponent who had no chance of escape. In the second bout de Riaz, although he was on the defensive throughout, showed much better form and thrice extricated himself from apparently hopeless positions. In the end he, however, fell a victim to a half nelson and a press down in a little over three minutes. The sporting reporter says that "evidently it will be difficult to find heavy weights good enough to beat these Indians who have the look of all-round athletes, possessing long elastic muscles, great pace and quickness of vision—qualities generally absent in the Continental wrestler who is a product of the gymnasium." He regrets that they do not grow big wrestlers in Lancashire "else one might look there for a man to beat them." We fear the writer has not had much experience of our bantams and other light-weights who are better skilled in wrestling than the heavy-weights. Unfortunately wrestling is not so popular in England or America as boxing or it would have been possible to send out a few light-weights from India to tackle Lancastrians. But we fear wrestling will die out unless the better classes take to Indian exercises and wrestling once more. It is nowadays considered *infra dig.* Even to take interest in professional wrestlers. Perhaps the boxers of Bombay and Poona will find it paying to turn their attention from racing to wrestling and then we shall see our dandies patronizing the *akharas* as they have patronized the turf hitherto.

Verse.

Our Troubles.

OUR troubles come so thick and fast,
And vainly do we fret and moan,
They test our faith, they test our trust,
So vainly do we weep and groan.
The storm will not outlast the morn,
Nor pouring rain outlast the noon,
Why should we feel ourselves forlorn
While there may be a change so soon?

B AHMED.

The Comrade.

Morocco.

THE English Mail brought this week the *Times* issue of the 26th May, which published a telegram from its Special Correspondent in Fez, dated 21st May. He wired that "General Moinier made history to-day when he rode up to the walls of Fez at the head of the relief force. It was a wonderful sight to see the inhabitants of this marvellous town trooping down to witness in startled silence the arrival of a foreign army which marched impressively under the great walls with bands playing and bayonets fixed. Fez has known no such event since the Turks came down upon it generations ago. For the moment Fez and the tribes are stupefied by the sudden raising of the veil by a European army, but it is not certain that this stupefaction will be long-lived." All this is unfortunately only too true. General Moinier has no doubt made history on the 21st of May, and he must be a foolish prophet who could say what the sequel of that history would be.

As the *Notion* says, "the French expedition to Fez turns out to have been, as we anticipated, a wanton machination formed on a baseless scare. There has been nothing quite to equal it in fundamental mendacity since Dr Jameson set out to rescue the women and children of Johannesburg from massacre by the Boers." The "startled silence" of the inhabitants of Fez is easily understood when we know that there was absolutely no necessity of the so-called relief. The French Colonial party, composed of groups of stock-brokers who deal in Moorish loans, and of armour-plate firms which belong to the *Union des Alpes*, has at last succeeded. There will be more forced loans on still higher interest, Moorish finances would be further involved; and the same risings and rebellion would continue with perhaps greater vigour. Hitherto some 15 million francs were required to pay the annual interest on loans; and as the revenue from Customs amounted to 12 millions only and there was a million and a half of other revenue—all hypothecated to creditors—these sources were insufficient to pay the full amount of the interest itself. No doubt by "good administration," which generally means much the same as the exactions of Mulai Hafiz and his minister, they will be made to yield the interest. But what of the Sultan and the needs of his Government? It was for these that irregular taxation, benevolences and special levies were resorted to, and so long as these needs remain the tyrannous exactions will have to remain, whether veiled or open. A French estimate of the Sultan's needs and the expenses of the troops which he had to maintain was 14 million francs a year. In other words, whereas the regular income was one the regular expenditure was two. If this does not mean bankruptcy and ruin we do not know what else does.

To-day the tribes may be stupefied by the sudden raising of the veil by a European army, but the *Times'* correspondent is right in saying that this stupefaction will be short-lived. The eyes of the populace will be opened only too soon, and the going away of the French army will not be so sudden as its incoming has been. According to the *Times*, "the chief object of France is to strengthen the position of Mulai Hafiz," and if this be accepted, there is little difficulty in accepting that "as an indispensable means to this end, she must provide him with a disciplined force strong enough to preserve some degree of public order." We may well believe that "the French have no intention of remaining in Fez any longer than may be absolutely necessary"; but who is to declare the period of time that is "absolutely necessary"? The *Times* agrees with the French in their determination not to return to the coast without visiting Mekinez in order to suppress the possibilities of fresh trouble caused by the presence there of Mulai Zain and inflicting upon Zaers the punishment for the murder of Lieutenant Marchand and his comrades, and, finally, making provisions for a

speedier return in future by establishing a series of posts on the route from Casablanca to Fez and setting up a telegraph line. Nor are the French content only with these steps. As the *Times* says, they will "doubtless insist that the Government which they uphold shall treat its subjects with some measure of elementary justice and humanity." He must indeed be the veriest political tyro who thinks all this could be done in a few months or without much bloodshed. The Tangier correspondent of the *Times* telegraphed on the 24th May that "one of the first acts of the Sultan will be the proclamation of a general amnesty for the past," that the rebel tribes appeared to be already informed that there will be no reprisals, and that Mulai Zain was similarly secure in his mind and in fact ought to expect commendation for his conduct in restoring and maintaining order at Mekinez and protecting the American missionaries there. All this notwithstanding, the latest news has shown that in the district of Lima ruthless brutality was resorted to, and even women and children sold openly outside Fez, that General Dalbiez is conducting punitive operations against the tribes, driving them into the mountains, and inflicting upon them heavy losses, and that the French entered Mekinez and made Mulai Zain a prisoner.

This does not look like peace. But what is far more ominous is that the German legation at Tangier has been instructed to investigate the circumstances of the expulsion from Debu by the French of an expedition representing German mining interests, and that Spain, which had despatched a cruiser-transport carrying 200 soldiers to Larache as the result of what were made out to be "threatened disturbances," landed the troops on account of what is reported as "a somewhat harmless Moorish raid upon Alcazar." France is not strong enough to denounce openly the latest move of Germany, but her Press is condemning Spain outright for taking a step which is regarded as a mere pretext for hostile action. Since then Alcazar has been occupied by 500 Spanish troops, and it can be judged how far European nations believe in the honesty of each other from the reports suggesting that the so-called raid upon Alcazar was carried out by Spanish proteges. Spain, of course, indignantly denies all this, and its Press hopes that the Powers will not oppose "the disinterested mission which Spain is carrying out as her share of the Algeciras Act." She has since sent more troops to Larache to maintain communication with Alcazar. Our own Government cannot certainly be accused of any sinister designs on Morocco, but two Englishmen who chose to make a journey from Sefru to Fez in these peaceful times are reported to have been attacked by Berbers, and though one of them took refuge in the mountains, while the other succeeded in reaching Fez in spite of the barbarous hordes, their guide was killed. We do not know whether this calamity is in any way less disastrous than the "somewhat harmless" raid of the Moors on Alcazar, or the expulsion of German miners from Debu. Here is excellent material for diplomacy to work upon, and in the last resort for the sons of Mars to settle.

We do not know if Morocco would prefer peace in the shape of a permanent French occupation or war between the nations of Europe. The *Times* may bless the successful arms of General Moinier, and congratulate its "French friends very heartily upon the complete and almost bloodless success of their advance upon Fez." But if France will do now what she did in regard to Ujda, the Beni Suassen district, and Casablanca, and having got to Fez will stay there and realize her traditional policy of *J'y suis, j'y reste*, we can foresee no end to the complications of France and her European neighbours, and an end of all hope of Moroccan reform from within. France may have taught Europe and America the lesson of liberty, but Tunis and Algeria are as great strangers to it as ever. Even in Egypt a liberal administrator like Sir Eldon Gorst comes forward with a piteous confession of failure in the experiment of self-government, while Turkey, which has not had the same advantage of direct contact with European methods of administration, has a parliamentary Government in full working order, and many Europeans even go so far as to suggest to her the grant of autonomy to her component parts.

Is there, then, any hope for Morocco under the heel of France? Having almost lost her liberty, Morocco may become reckless and welcome the wedge of internationalism which has been inserted so forcibly by Spain, and say with the poet,

Is it peace or war? Better war! loud war by land and by sea
War with a thousand battles, and shaking a hundred thrones.

The Moslem University.

AS THE date of His Majesty's intended visit to India draws nearer those who are working for his laying the foundation-stone of the Moslem University grow more and more anxious lest there should occur a hitch in the smooth progress of the movement. But when we consider the magnitude of the task of creating a University we do not so much feel anxious about the work that is yet to be done, as marvel at what has been accomplished in a few short months. It must be remembered that H. H. the Aga Khan's deputation took only six weeks, and what the Mussalmans had dreamed of for 40 years was almost accomplished in as many days. But money is not all. A proper constitution has to be provided for the University, and obviously it needs careful consideration and mature deliberation. The Constitution Committee was formed early in February, but could not meet before the middle of April. Fortunately, however, its late lamented Secretary and Dr. Ziauddin, who now fills his place, had prepared a draft which supplied an excellent working basis for the Committee. But only the main points were then settled, and a detailed draft had still to be prepared after an informal consultation between some of the members of the Committee and the representatives of the Government of India. The sudden death of Dr. Belgrami must have dislocated the work a good deal, but the Hon. Raja Ali Mahomed Khan, Nawab Viqar-ul-Mulk Bahadur and two other members of the Committee were able to meet some members of the Government of India in the last week of May to ascertain how far the Government agreed with the views of the Committee. Three weeks have elapsed since then, and considering that there were no material differences of opinion, the Secretary of the Committee should by this time have sent to the members the revised draft, so that in another week or two they could meet and finally discuss it.

We do not know what has caused all this delay, but whatever the cause, it is highly regrettable. Even members of the Committee are ignorant of much that passed between the deputation and the representatives of the Government. At this rate there is no chance of the public—whom the Committee represents—getting an early opportunity of discussing the constitution. Public patience has its limits and should not be taxed too much. If the community is invited to offer its opinion towards the end of July, there will not be sufficient time for a full discussion of all the questions, and as the collection of funds is in some measure dependent upon the satisfaction which the community may feel about the constitution, any delay in placing the final draft before it will mean delay in the realization of money. The vernacular Moslem Press has already commenced to express its views on the subject, and the silence of the Committee is likely to be misunderstood. But as we said in a recent issue, the public should not mistrust the Committee. No doubt it is not an elected body; but how could it be elected and by whom? All the same, it is composed of some of the best men in the community, and what is still more important, no set of views is without an exponent. Our esteemed contemporary, the *Vakil* of Amritsar, which has no party axe to grind, but is always anxious for the good of the Moslem community and tempers its most trenchant criticism with the fullest responsibility, has written a series of articles and notes on the subject of the constitution of the Moslem University. Its motive is unquestionable, and its desire to secure for the Mussalmans the utmost freedom in directing and controlling the University is generally shared. But if there is any criticism which we feel called upon to offer it is that our contemporary's criticism is not sufficiently

constructive. It very sensibly admits that no Mussulman would wish the University to have no connection at all with the Government. But it does not show exactly what relationship should exist between the two. It refers to the opinion of the late Justice Mahmood, who framed a scheme for the University in 1873, that "the management of this institution should be perfectly free from official control of Government beyond supervision." We had ourselves quoted this opinion in the issue of 15th April, and had shown how Sir James La Touche, as Lieutenant-Governor of the United Provinces, had expressed the same views in 1898. But the question has still to be considered, how best a supervision which is not control can be exercised?

The *Vakil* is of opinion that the Viceroy should be the Patron of the University ex-officio, just as the Lieutenant-Governor of the United Provinces is now the Patron of the College. Perhaps our contemporary has not devoted much care to a study of the powers of the Patron in the constitution of the Aligarh College. For the benefit of those who are not conversant with the details of that constitution we gave long extracts from the regulations of the Aligarh College bearing on that subject. If our contemporary would refer to our leading article on the subject in the issue of 29th April it would see that we agreed with its views in this matter, but with an important reservation. We would give to the Viceroy in the University the powers which the Patron enjoys in the College only if the University received an imperial grant in the same proportion to its other resources as the College now receives from the Local Government.

So far the constitution of the College can be an excellent guide, and we do not think that any body proposes to give to the Government higher powers in the "management" of the University than it enjoys in the case of the College. Where we have to think for ourselves and without any assistance from the constitution of the College is in the matter of the purely academic functions of the University. At present the Allahabad University is the despot whom Aligarh has to obey, and in that University the Lieutenant-Governor is almost all in all, as he has the nomination of all but 15 Senators out of a total of not less than 40 nor more than 75. Obviously the Moslem University could not accept the same arrangements, for, whereas the Government is responsible for the financial stability of the Allahabad University and the maintenance of most of its colleges, in the case of the Moslem University the responsibility would be wholly Moslem. In fact, in a University like this the academic functions, too, could have been exclusively entrusted to the Moslem managing body working through the agency of the teaching staff. But two circumstances have to be considered. In the first place, in view of its peculiar position in India, the Government cannot consistently with its duty to itself remain indifferent to the kind of instruction which is imparted in the educational institutions of India. For this purpose, we prefer the regular presence of certain nominees of the Government to a demoralizing system of espionage or the occasional attentions of the Police. At present the Allahabad University supervises the teaching in all affiliated Colleges, while it fixes the curriculum itself. With this supervision removed, Aligarh would have needed some other Government supervision, and, as we have said, we prefer the arrangements which would make the University immune from open or secret Police interference. As the Persian saying is,

آرا که حساب پاک است از محاسبه چه پاک—

(He whose account is clear cannot fear the audit.)

In the second place, in the present circumstances of the Mussulmans they cannot afford to do without the Government's recognition of the degrees of the Moslem University, and it is necessary to invite the Government to take part in fixing the curriculum, and to include among the examiners for the degree examinations a certain number of external examiners. We do not think that the Mussulmans would be conceding too much to the Government in authorising the Viceroy to nominate ten per cent. of the Fellows in a purely academic Senate. The Faculties, the registered graduates, and the nominees of the managing body would

still be in a very large majority, and the Government minority could only serve the purpose of keeping the Government well informed about the value of the University's teaching and degrees, and offering a certain amount of outside assistance which no University need be ashamed to receive.

While giving no power to the Government to dictate its own terms in the "management" of the University or in directing its academic progress, the Mussulmans must be prepared to allow the Government a veto on their actions. This, we admit, is not a small matter; but we are afraid that placed as the Mussulmans are they cannot expect to persuade the Government to divest itself of its inherent powers. After all, a Government which can give a charter can also take away a charter, and it is better that a particular action of the Moslem University should on occasions be vetoed rather than its very existence should be jeopardised. But, as we have said in an earlier issue, a power retained is not necessarily power to be used thoughtlessly or too often. We hope the Government's veto would be a thing as rare as the creation of peers in England to carry out the wishes of the people. These are safety-valves, and they serve their purpose best when the knowledge of their existence is sufficient to make their use unnecessary. Trust breeds trust, and we hope the Government and the Mussulmans would show their confidence in each other now and hereafter.

What we consider to be a greater necessity is that the teaching staff of the University should become more and more Moslem and Old Aligarhian. After all, it is not the managers of the University's property or the representatives of the Government that constitute the University. Its largest and most important constituent, after the undergraduates themselves, is the teaching staff, and reasons of economy, patriotism, and the desire to create an atmosphere of learning at Aligarh—which cannot be created by professors who retire to another country after they have just become ripe enough to bring a much-needed mellowness to a city of learning—all these persuade us to urge that steps should be taken at a very early date to secure Indian Mussulmans, and to a large extent Old Boys of Aligarh to take part with the English staff at present engaged in the College in teaching and moulding the character of its undergraduates. This is the work of time, and as the poet says,

سأبها باید که تا یک طفل خرد از لطف طبع *

عادل کامل شود یا شاعر شیرینی سخن *

(Years are needed before a little child through the excellence of its nature can become wise and accomplished, or a sweet-tongued poet). The best course that we can suggest is that out of the Old Boys of Aligarh and other exceptionally able Muslim graduates half a dozen persons should be selected and sent to England, and in one or two cases to America or Germany, to qualify for a professorship of the Muslim University. The College sends every year a graduate for this purpose to one of the English Universities, and there are already two or three scholars studying in England and Germany, either wholly or partly at the expense of the College. There are others who are studying at their own expense and one or two of them may care to return to Aligarh as a professor. But this will not be enough. Of course the financial consideration is important; but it is not impossible to collect funds for a year's study, say, for five scholars. Next year the University funds could be used for awarding these students' scholarships of £200 a year. If it is not possible to collect about Rs. 20,000 for the first year's scholarships and travelling expenses, then the Trustees of Aligarh should try to obtain a loan from the Duty Fund, or partly from the Duty, and partly from the Old Boys' Association and the Educational Conference. Perhaps His Highness the Aga Khan may pay in advance for several years the annual grant of Rs. 3,000 which he gives for this purpose. We invite the attention of the Trustees of the Aligarh College, and in particular of His Highness the Aga Khan and the Hon. Raja Sir Ali Mohamed Khan Sahab of Mahmudabad.

As regards the community in general, we urge again the desirability of paying up at least 25 lacs before the end of July. We regret to have to say that in several cases the Provincial Committees have not yet responded to the call of the Central Committee at Aligarh to furnish the weekly figures of subscriptions promised and realized. This work is of extreme importance and any slackness now may possibly end in losing the battle after having almost won it. Towards the end of a boat-race the cox of the boat calls upon the crew to "give her ten," so that victory may be assured. It is the leg-drive of these last ten strokes and the perfect swinging together of the oarsmen that distinguishes a good crew from a bad one. We call upon the Mussalmans to swing together, and just "give her ten"!

Moslem Representation on Local Bodies.

AN excellent repudiation of the Hon. Mr. Sinha's classification of journals in the United Provinces is furnished by the contrast between the silence of the *Indian Daily Telegraph* and the volubility of the *Leader* on the subject of Moslem representation on local bodies. The paper which Mr. Sinha year after year and at much expense of printer's ink insists on calling "Anglo-Mussulman" has not a word to say on the subject, while the "Indo-Anglian" daily of Allahabad has devoted between the 7th and the 15th instant no less than six leading articles to a condemnation of the acting Lieutenant Governor of the United Provinces and of the Mussalmans on account of the Hon. Mr. Burn's letter to the Commissioners inviting them to express their views on the question. The *Leader* considers that His Honour the Lieutenant-Governor "has not shown the power of statesmanship in raising the question gratuitously." It thinks that "nothing worse could have been done to kindle angry controversy afresh over the vexed questions of communal representation and separate electorates." And yet it was this very paper which differed from every well-known Indian politician—except the mover—when the Hon. Pandit Madan Mohan Malaviya kindled angry controversy afresh by moving his resolution in the last session of the Viceregal Council. Of course, it is a well-known party device to wish all questions to be closed wherein the settlement is in favour of the party and to rake up every old question in which the party may expect better luck in a second settlement. To our mind the action of the United Provinces Government is the logical conclusion of the beneficial reforms associated with the names of Lord Morley and Lord Minto, and the United Provinces Government is only trying to put the coping-stone on a still incomplete edifice. To be more accurate, while the fabric itself had been erected with due care, the foundation on which it rests was manifestly too weak to support it, and the building must be underpinned if it is not to be levelled with its foundation. Holding this view we do we shall only be repeating all the old arguments which have been used in favour of the reform of Councils, just as the opponents of Muslim claims are repeating to-day the arguments which have been sufficiently drilled into the ears of the public and the Government. In dealing, therefore, with this question we shall not cover the old ground by defending once more the creation of separate electorates and opposing the fallacious test of numbers in the matter of representation. We shall content ourselves with showing that a reform on the lines of Mr. Burn's letter is a necessary corollary of the Councils reform, and that these lines have already been accepted by the Government of India in a general way, the duty of Local Governments being merely to suggest modifications in details in accordance with varying local conditions.

The *Punjaber* says in its issue of 13th June that the United Provinces Government "have referred to the Government of India 'pledges' to the Muhammadans that they should have separate representation," and it asks in blank astonishment, "Where? Is it in the Legislative Council alone or is it in the Local and Municipal Boards also? Where is the specific document in which Lord Minto has given the 'pledge' to this favoured religious body, and where was the occasion in 1907 to include the Municipalities and Local Boards?

Neither did Lord Minto nor Lord Hardinge allude, when speaking on the painful subject of special representation, that the 'pledge' includes local self-administration also. We are almost sure that the historical 'pledge' given to the Muslims did not, and could not possibly, refer to the details of Local Self-Government which are guided by different principles." Now, if our indignant contemporary had abated a little of its vehemence and referred to the most important document in which Lord Minto expressed the views of his Government in reply to the Muslim Deputation at Simla, it would have seen much that would have brought it nearer to truth and accuracy. On the memorable 1st of October 1906, Lord Minto gave a "pledge" at Simla which is as emphatic as it is clear. The Mussalmans in their address had stated as follows:—

As Municipal and District Boards have to deal with important local interests, affecting to a great extent the health, comfort, educational needs and even the religious concerns of the inhabitants, we shall, we hope, be pardoned if we solicit for a moment your Excellency's attention to the position of Muhammadans thereon before passing to higher concerns. These institutions form, as it were, the initial rungs in the ladder of self-government, and it is here that the principle of representation is brought home intimately to the intelligence of the people. Yet the position of Muhammadans on these boards is not at present regulated by any guiding principle of general application, and practice varies in different localities. We would therefore respectfully suggest that local authority should in every case be required to declare the number of Hindus and Muhammadans entitled to seats on Municipal and District Boards, such proportion to be determined in accordance with the numerical strength, social status, local influence and special requirements of either community. Once their relative proportion is authoritatively determined we would suggest that either community should be allowed severally to return their own representatives as is the practice in many towns in the Punjab.

This was the "occasion", and we give below the words of the "historical pledge" itself which the *Punjaber* appears to be so anxious to discover. Said Lord Minto—

The pith of your address, as I understand it, is a claim, that in any system of representation, whether it affects a Municipality, a District Board, or a Legislative Council, in which it is proposed to introduce or increase an electoral organization, the Muhammadan community should be represented as a community. You point out that in many cases electoral bodies as now constituted cannot be expected to return a Muhammadan candidate, and that if by any chance they did so it could only be at the sacrifice of such a candidate's views to those of a majority opposed to his own community, whom he would in no way represent, and you justly claim that your position should be estimated not merely on your numerical strength, but in respect to the political importance of your community and the service it has rendered to the Empire. I AM ENTIRELY IN ACCORD WITH YOU. Please do not misunderstand me; I make no attempt to indicate by what means the representation of communities can be obtained, but I am as firmly convinced as I believe you to be that any electoral representation in India would be doomed to unobtrusive failure which aimed at granting a personal enfranchisement regardless of the beliefs and traditions of the communities composing the population of this continent. The great mass of the people of India have no knowledge of representative institutions. I agree with you, gentlemen, that the initial rungs in the ladder of self-government are to be found in the Municipal and District Boards and that it is in that direction that we must look for the gradual political education of the people.

We must apologize to our readers for giving such lengthy quotations from the Muslim address and the Viceroy's reply; but there is a class of people who have a proverbially short memory and it is necessary to correct them some times when they indulge in an unusually gross misrepresentation of facts. Our Lahore contemporary is evidently better versed in more recent Viceregal pronouncements, and in its issue of the 13th instant has given in a footnote the words of His Excellency Lord Hardinge with a great show of exactitude. We now invite the *Punjaber's* attention to those words, and, lest our contemporary with a convenient memory may again forget them, we beg leave to quote them here ourselves. Said Lord Hardinge in reply to the address of the Punjab Muslim League, "You may rest assured that PLEDGES ONCE GIVEN BY GOVERNMENT WILL NOT BE BROKEN!"

We do not feel the necessity of further arguments at this stage of the controversy, because we have shown in the above quotations what a clear and emphatic pledge had been given to the Mussalmans by Lord Minto in 1906, and even if his successor had not allayed the doubts and suspicions of the Mussalmans by giving his own word for it, we would never have suspected that a pledge given in 1906 would be broken in less than five years in 1911. The *Panjabee* wrote that it could not think that the United Provinces Government was justified in "holding the authority of the Government of India pledge to justify the perpetration of the second blunder." We are afraid that even our contemporary would now admit that it has gone wrong in its reckoning, for we are still dealing with the first "blunder" perpetrated by those two great benefactors of India, Lord Minto and Lord Morley.

As Lord Minto had said in 1906, he made no attempt to indicate by what means Moslem representation could be obtained, and it was not till three years afterwards that the means of giving adequate representation to the Mussalmans in the legislatures were finally settled. The question of Moslem representation in local bodies was deferred for a time as it was known that the Royal Decentralization Commission appointed in 1907 was to deal with the subject of local self-government. That Commission had to deal with the powers of the Government of India, the Local Governments, Divisional, District and Sub-divisional Officers and local bodies. It found that the Local Governments were anxious to obtain many of the powers till then retained by the Government of India itself, while not being over-anxious to part with the powers retained by their own Secretariats for which Commissioners and Collectors were clamouring. Similarly, it found that while these officers were dissatisfied with the Secretariat Rule, they were loth to part with their own powers in dealing with local bodies. It was a case of snatching all that could be got from the superior authority, and giving nothing to the authority below. Under these circumstances it was only just and right that the attention of the Commission should have been drawn to the fact that in the local bodies themselves there was a predominant party which, while anxious to secure as much freedom of action as possible and to reduce the control of the officials, was loth to share the powers it possessed or demanded with the minority which was crushed under its heel. This led to an almost unanimous opinion of the Commission that the interests of minorities should be secured by methods different to those which had till then been in force. The Commission wrote in paragraph 789 of its report that—

As regards the methods of election, we are in entire accord with the resolution of 1882, as to the impossibility of laying down any general system and the desirability of trying different schemes in different localities, including methods of proportional representation and elections by castes, occupations etc. Having regard to the different circumstances of different areas we think it essential that the system adopted in each should be such as to provide for the due representation of coherent communities, creeds and interests. It has always been recognized that it is the duty of the British administration to protect the interests of the various communities in India and to secure impartial treatment to all. Moreover, in the cognate matter of the selection of members for legislative councils the discussions which resulted in the passing of the India Councils Act of 1892 embodied the emphatic testimony, not merely of distinguished Anglo-Indian officials, but of British statesmen as to the necessity for securing special representation of Muhammadan and other minorities, and as to the danger of allowing undue predominance to any one caste.

In other words, a Commission appointed by His Majesty on the advice of so liberal a minister as Lord Morley, and composed of some of the most broad-minded official and non-official members, confirmed the testimony of distinguished Anglo-Indian officials and British statesmen, with only a half-hearted dissent of the late Mr. R. C. Dutt, who considered the system of Government nominations to help minorities a wise exercise of power, and could not say anything more against the views of his colleagues than that "separate election by castes and creeds is not known elsewhere in the British Empire," and that the people of India had generally been taught

"to ignore distinctions of caste and creed in civic life." With reference to this we can only regret that while the predominant majority is fully cognizant of the educative value of municipal elections and wishes to avail itself of them, one of its most distinguished members, now unfortunately no more, still considered the system of Government nominations sufficiently helpful for the minorities. Had the people of India learnt the lessons of British rule like apt pupils and in practice forgotten distinctions of caste and creed, there would have been no need of Government nominations to help minorities, which, unlike most minorities in other parts of the British Empire are less numerous communities outvoted for the simple reason of differing from the majority in caste or religious belief. This shows that the conditions of India are almost unparalleled anywhere else in the British Empire, and our evils being different, there need be no hesitation in providing remedies not known elsewhere in the British Empire so long as they suit the disease.



Dramatic Art.*

(Continued from "What is Art"?)

DRAMATIC ART is no exception to this rule. What the drama seeks to bring into the full light of day, is a profound reality which is hidden from us, often in our own interest, by the necessities of life. What is this reality? What are these necessities? All poetry expresses states of soul. But amongst these there are certain states, which arise especially from the contact of man with his fellows. These feelings are the most intense, as well as the most violent. Just as electricities call to each other and accumulate between the two condensing plates from which the spark emanates, so, by the mere juxtaposition of men, profound attractions and repulsions are generated—complete ruptures of equilibrium, in short that electrification of the soul which is passion. If man were to yield to his emotional nature, if there were no social or moral law, these explosions of violent feeling would be the ordinary thing in life. But it is expedient that these explosions should be suppressed. It is necessary that man should live in society and consequently bind himself by some law. And that which interest advises, reason commands: there is a duty, and it is our destiny to obey it. This twofold influence has created for the human race a superficial layer of feelings and ideas, which tend to become rigid, which aim at being common for all men at any rate, and which conceal, when they are powerless to extinguish, the internal fire of individual passions. The slow progress of humanity towards a more and more peaceful social life, has consolidated this layer little by little, as the life of our planet itself has been one long effort to cover with a cold and solid crust the fiery mass of metals in ebullition. But there are volcanic eruptions. And if, as mythology would have it, the earth were a living being, I think she would like, while resting, to dream of these brusque explosions, in which she suddenly realised herself to her utmost depths. It is a pleasure of this kind that the drama procures us. Under the humdrum tranquil life which society and reason have composed for us, it seeks to stir up within us something which luckily does not break out, but whose internal tension it makes us feel. It gives nature its revenge on society. Sometimes it goes straight to the point; it calls up from the depths to the surface, passions which make everything jump. At other times it strikes obliquely, as contemporary drama often does with a cleverness sometimes sophistical, it reveals to us the contradictions of society with itself; it exaggerates whatever artificiality there may be in the social law; and thus, in a roundabout manner, it makes us again touch the bottom, this time by dissolving the outer covering. But in both cases, whether it enfeebles society, or whether it reinforces nature, it pursues the same object, which is to disclose to us a much-hidden part of ourselves, that might be called the tragic

* Translated from Henri Bergson's "Le Rire."

element in our personality. We get this impression on leaving a fine play. We have been interested, not so much by what has been narrated about others, as by the glimpse that has been shown to us of ourselves, — a whole confused world of vague things, which would like to have been, and which, fortunately for us, have not been. It seems also as if an appeal had been launched within us to infinitely old atavistic memories—so deep-seated, so foreign to our actual life, that for some moments this life appears to be something unreal and conventional, to which one must serve apprenticeship anew. Thus it is only a deeper reality that the drama seeks underneath life's more useful acquisitions, and this art has the same object as all the others.

Hence it follows that art always bears upon the *the individual*. The painter fixes on canvas that which he has seen in a certain place, on a certain day, at a certain hour, with colours that will not be seen again. The poet sings a state of soul which was his, and his only, and which will never be again. The dramatist places before our eyes the unfolding of a soul, a living web of feelings and events, in short something which has happened once, never to be reproduced. In vain do we give these feelings general names; in any other soul they will not be at all the same. They are *individualised*. That is why above all they belong to art, because generalities, symbols, types even if you will, are the current coin of our daily perception. What then gives rise to the misunderstanding on this point?

The cause of this is that we have mixed up two very different things,—the generality of things, and that of the judgments we form about them. Because a feeling is generally recognised to be true, it does not follow that it is a general feeling. Nothing is more singular than the personality of Hamlet. If he resembles other men in certain aspects, it is certainly not on account of those that he interests us most. But he is universally accepted, universally held to be living. It is only in this sense that he is universally true. The same for all the other products of art. Each of them is singular, but if it carries the mark of genius, it will end by being accepted by the whole world. Why is it accepted? And if it is unique of its kind, by what sign does one recognise it to be true? We recognise it I think, by the very effort it makes us put forth to see sincerely in our turn. Sincerity is communicative. No doubt we shall not see again what the artist has seen,—at least not altogether the same; but if he has seen it for good and all, the effort he has made to remove the veil imposes itself on our imitative faculty. His work is an example which serves as a lesson to us. And the truth of the work is measured precisely by the efficacy of the lesson. Truth, then, carries within her a power of conviction, of conversion even, which is the sign by which she is recognised. The greater the work, and the deeper the truth caught sight of, the longer we may have to wait for the effect, but the more also will this effect tend to become universal. The universality then lies here in the effect produced, and not in the cause.

The aim of comedy is quite different. Here the generality lies in the work itself. Comedy paints characters that we have met, that we shall meet again on our way. It takes note of resemblances. It endeavours to place types before our eyes. It will even, if necessary, create new types. Therein it stands apart from all the other arts. . . . However paradoxical the assertion may appear, I do not think that the observation of other men is necessary to the tragic poet. In fact, we find at the outset, that very great poets have led a very retired, very humdrum life, without being given the opportunity of seeing around them the free play of the passions which they have faithfully depicted for us. But even supposing they had witnessed this spectacle, I don't know whether it would have mattered much to them. As a matter of fact, what interests us in the work of the poet, is the vision of certain very profound states of soul, or certain conflicts of our innermost nature. Now this vision cannot be seen from outside. Souls are impenetrable to each other. Externally we never perceive anything but certain signs of passion. We only interpret

them,—and that always defectively,—by analogy with what we have experienced ourselves. Our experience then is the essential thing, and we can only know thoroughly our own heart, if at all we come to know it. Does this mean that the poet has experienced what he describes, that he has gone through the situations of his characters, and lived all their inner life? Here again the biography of poets would give us the lie. Besides how can one suppose that the same man should have been Macbeth, Othello, Hamlet, King Lear, and so many more others? But perhaps one ought to distinguish here between the personality *one has*, and all those that *one might have had*. Our character is the effect of a choice which is being constantly renewed. There are points of bifurcation (or apparently so) all along the road, and we perceive many possible directions, although we can only follow one of them. The poetic imagination seems to me to consist precisely in retracing one's steps, and following to the end the directions perceived. I quite agree that Shakespeare was neither Macbeth, nor Hamlet, nor Othello, but he *might have been* these various personages, if circumstances on the one hand, and the consent of his will on the other, had brought to a state of violent eruption what was in him only an internal bias. It is a strange misconception of the *role* of the poetic imagination, to believe it composes its heroes with bits borrowed from right and left, as if to make a Harlequin's coat. Nothing living would come of that. Life does not recompose itself. It only allows itself to be perceived. The poetic imagination can only be a more complete vision of reality. If the personages created by the poet give us the impression of life, it is because they are the poet himself, the poet multiplied, the poet diving deep into himself with such a powerful effort of internal observation, that he seizes the actual in the real; he recovers within himself that which nature had left as an outline-sketch or mere plan, in order to make a complete work out of it.

Comedy springs from a totally different kind of observation. It is an external observation. However curious the comic poet may be about the ludicrous elements in human nature, I don't think he will go so far as to search for his own. Besides he would not find them—we are only ridiculous on that side of our personality which is hidden from our consciousness. This observation then will be exercised upon other men. But, from that very fact, it will assume a character of generality which it cannot possess when it is turned on one's own self. Because it will fix itself on the surface, and only reach the outer covering of persons, by which many of them come in contact with, and become capable of resembling, one another. It will go no further. And even if it could, it would not wish to do so, because it has nothing to gain by it. To penetrate too far into the personality, to connect the external effect with too intimate causes, would be to compromise and finally sacrifice all the laughable qualities of the effect. In order that we may be tempted to laugh at it, we must locate its cause in a middle region of the soul. Consequently the effect must appear to us at most as an average—as expressing an average of humanity. And like all averages, it will be obtained by the approximation of scattered data, by a comparison of analogous cases of which one expresses the quintessence, in short by a process of abstraction and generalization similar to that which the scientist brings to bear upon facts, in order to extract laws from them. In fact, here the method and object are of the same nature as in the inductive sciences, in the sense that the observation is always external, and the result always generalizable.

We come back thus, by a long *detour*, to the double conclusion which has been elicited during the course of our study. On the one hand a person is only ridiculous by reason of a disposition which resembles a distraction, by reason of something which lives on him without organizing itself with him, after the fashion of a parasite: that is why this disposition is observed from outside, and can also be corrected. But, on the other hand, this correction itself being the aim of laughter, it is necessary that it should fall upon the greatest possible number of people at one stroke. That is

why the observation of the comic instinctively seeks the general. It chooses amongst singularities those which are susceptible to reproduction, and which consequently are not indissolubly bound up with the individuality of a person, which are common singularities, so to speak. In bringing them upon the scene, it creates works which doubtless belong to art, inasmuch as they consciously only seek to please—but which stand out distinct from all other works of art by their general character, as also by the unconscious motive of correction and instruction. We have then a clear right to say that Comedy lies midway between art and life. In organizing laughter, it accepts social life as a natural environment, it even follows one of the impulses of social life. Herein it turns its back on art which is a break with society and a return to simple nature.

SRINATI INDIRA DEVI.



Short Story.

A Tale of the Rohillas.

IN A weak moment I had promised a Rohilla brother to write not only one but a series of Rohilla tales for the *Comrade*. It was easy enough to promise but quite another thing to keep it. Where was I—an incoherent, irresponsible chatterer—to raise a story worthy of that high class weekly. I was thinking seriously how best to keep or get out of the promise—preferably the latter—when I was roused by a "*Salaam alaikum, Sahab,*" and turning round I saw just the man who could help me.

Ghaffar Khan *Bhayya*—affectionately called by the whole of Ramnagar *Bhayya* (brother)—had just returned from Mecca and had called in to see me. He was looking rather oldish and tired. The land of Hejaz had dealt unkindly with him, for before his departure, only four months ago, he was as straight as an arrow and carried his 72 years very lightly.

Years ago when I was a tall, slim youngster at Aligarh, with no more serious occupation during the Long Vacations than to measure my chest and biceps every morning after an hour's hard exercise in the wrestling ground, I had seen him for the first time. I can never forget that scene of our first meeting. The floor of the best room in the big Dewan-khana was dug up, and turned into an *akhara*. We had finished our morning's bout and exercises, and were drying ourselves with the cool clean clay and rubbing each other's backs. In the open courtyard were my uncles, with a large number of sons, nephews and friends. We were roused from the sweet lethargy after the exercise by a hearty "*Salaam alaikum,*" and on turning round saw a tall, powerfully built man, dressed in a spotlessly white muslin "*angakha*" fitting closely on his athletic frame, tight white pyjamas turned up at the ankles, and plain Delhi "*Salim Shahi*" shoes. On his head he had a big light pink turban tied jauntily in the swagger Ramnagar fashion, while under his arm, wrapped in a scarf of the same colour, was a sword. He was dressed like all the smart men of Ramnagar in the eighties, when there was no Arms Act to worry people, and when practically every day one heard of friendly bouts ending in a little blood-letting. The man was six feet two inches in height, powerfully built, in the peak of condition with not an ounce of fat on him. He was not handsome, but his rugged features, laughing eyes, pleasant voice and a mixture of devil-may-care and hail-fellow well-met expression attracted you to him at once. You felt that you could trust him. Everyone had got up on hearing his voice, and I saw him rushing up to my uncles to touch their feet. But they did not allow him to do it. Everyone seemed to be happy and eager to embrace him. He thanked my uncles with a husky voice for all they had done for him in his troubles.

Apparently the presence of the heads of the family was a constraint on the younger people, for when they left a few minutes after, a regular pandemonium burst out. "Do tell us, *Bhayya*, how you passed your life in that royal palace? Who were your friends and companions? By Jove, you are looking fine and fit! They did not starve you there at any rate. Give us a song. Have you any new wrestling tricks to teach us? Let us see your sword. Is it a Damascus or Ispahan blade or our own *Bhayyasia*?" The resourceful Ghaffar Khan *Bhayya* was ready with answers to satisfy all. "Thank

you, Mians; it does one's heart good to see you all; but by Jove, you have grown during these last ten years. I had a fine time in the Royal Hotel. We had a set of our own—very exclusive. As for my health, look at me and don't ask questions; and here is the latest way of doing 'Dhobi Pat,' that wonderful trick to throw your adversary over. No Damascus or Ispahan blade for me. Give me my own trustworthy Ramnagar *Bhayyasia* and I will cut through a *bhains* (buffalo). And who wants the latest charbait?" Before we could answer, he sang in his powerful and pleasant voice the latest Pathan ballad, composed in the Ramnagar jail by a well-known cutthroat proud in the possession of a single optic,

شہرت ہے اس زمانے میں دل دیکھ جمعہ کالے کی

(The world is ringing with the fame of Jumma, the one-eyed.) We roared with laughter and joined in the chorus. He saw the clay covered lot also and came up to us. We welcomed and salaamed him. He singled me out of the rest—was it that the notorious Aligarh stamp marked me?—and said, "You must be the Chhote Mian's son that is going to be a great Mulla in English. Mulla or no Mulla, you look a Ramnagari. I do wish my master, your father, was alive to see you to-day. I suppose you don't remember him. Why, if I had not heard of you I could never have recognized in you the little boy whom I used to give rides on my back. Well, from to-morrow I am coming every morning to do '*kasrat*' with you. I must go home now to see the wife and kids."

It was exactly like him to come to his benefactors first and then go to see his own relations after ten years' separation. Ghaffar Khan *Bhayya* had been in our service for many years and was devoted to our house. We regarded him not as a retainer, but as a member of our own family and, to tell you the truth, in point of blood and breeding he was as good as any of us. Now, where had he come from? Dear readers, don't be shocked. He had just completed his ten years' term of imprisonment for what the world would call murder. Yes, the present-day world would call it murder and give him all kinds of ugly names, but there was not one man in Ramnagar who did not envy and admire the so-called murderer.

His coming in like this gave me my cue, and I said, "Now, Ghaffar Khan *Bhayya*. A friend not otherwise has chosen to starve himself with his eyes open, and of all things has become a journalist in India! He wants a story, I can't write one, now, you must help me. Better tell me how and why you went to jail thirty years ago. That would be fine." Ghaffar Khan *Bhayya* smiled the old smile again, and said, "I am an old man now, and must forget those mad days of youth. When in the sacred house of God in Mecca, I prayed to Him to forgive me for all the insane things I had done, and here you are reminding me again, and insisting on my recounting to you some of them. However, I can't refuse." The old man straightened himself and gave me the following story in his quaint, picturesque, expressive Urdu spoken in Ramnagar.

"In those early days nearly all the youths of Ramnagar were tark mad—mad, no vices. But then we had such high spirits that unless we were doing something outrageous we were not happy. You must have heard wild stories how Mahmud Khan in sheer light-heartedness jumped from the roof of a house three storeys high and nearly crippled himself for life, of Jangi Khan, that fearless mad-cap rider who jumped with his horse into a blind well, killing the poor brute—God knows how he escaped himself, of Kabir Khan, that queer shikari who used to shoot tigers and other big game on foot with a gun in one hand and a *hugga* in the other. When he saw the infuriated beast rushing up at him he used to offer him his *hugga* politely and then shoot him. Ours was the maddest set, and we waged war with all the *budmashees*, thieves and dacoits, and, occasionally to keep up practice, fought amongst ourselves. But we were a steady lot—all except one, and him we adored dearly and obeyed blindly. The Pirzada was our leader—brave, fearless, handsome, beautifully built, and with a heart of a lion. But this big heart of his was susceptible to the charms of the other sex and he had generously parcelled it out into small bits and distributed it all over the town. So far there was nothing very bad, but—one unfortunate day he met Nazirjan at a friend's wedding party, and that day finished both him and her.

"Well, Nazir was not an ordinary woman. I have travelled all over India, and in my 72 years seen many beautiful faces; but not one that could be a patch on hers. She was tall and graceful, with music in all her movements. As for her eyes, they were simply glorious. I wouldn't attempt to describe her, for I can't. Half of Rampagar was in love with her, and used to frequent her house, where in the evenings one met with all that were worth meeting. The babbling poet, the polished courtier, the learned maulvie, the ascetic pundit, the hard-worked official were all there, doing their best to amuse and please her. And above all—there was Nazir herself.

"True, she was a 'tawaif'—a dancing girl. But don't mistake her. She was not like the coarse, simpering ogling dancing girl of the present day who drinks whisky, smokes cigarettes, and in the evening puts on a powdered face that reminds one of a limekiln. They are not 'tawaifs', they belong to the other tribe and deserve the other name. Nazir had descended from a famous family of 'tawaifs' that for generations had sung before kings and kept company with them. In point of manners and wit she could hold her own against all those that frequented her salon. When she was still a little girl she was employed by the rich, well connected, proud and ill-natured Sahibzada, who was detested and feared by all.

"Well, it was a case of love at first sight between the Pirzada and Nazir. We knew what the consequences would be and were afraid. The Pirzada had collected all the scattered little bits of his heart from the beauties of the town, had patched it up only to put the whole at Nazir's feet, who, on her side, refused to accept any further the liberal stipend she received from her old patron, the Sahibzada. There were quarrels in the house of Nazir, where all the relations were angry at her throwing up a rich patron merely for the sake of a handsome face. We, too, were quarrelling with the Pirzada for neglecting us all, his old friends, for the sake of a pretty woman. And in the black heart of the Sahibzada there was jealousy and rage. But the two cared not for all the quarrels and rage in the world and were happy in each other's company. It was whispered that the Sahibzada was thirsting and plotting for revenge. The Pirzada heard the news, but did not care. I too heard and—cared. The Pirzada's aged mother, knowing of my love for her son, wanted me to promise to look after him, and I had promised. I watched him from the minute he went out of his house to the time he returned.

The Sahibzada being too cowardly to fight himself had hired assassins to do his dirty work, and one Ramzan night, when people were taking their Sahri (morning meal), one of them called out to the Pirzada to come out and see him. He suspected no treachery, and expecting to meet some friends came out unarmed, and was attacked by these braves. When he was down on the ground, the cowardly Sahibzada who was watching the whole scene came out of his hiding place and finished him. Before any body could come up the blackguards had bolted. Well, Sahib, I cannot tell you what I felt when I saw that beautiful body of my dearest friend thus cut to pieces. I was mad. The grief of the aged mother for her only son made me still worse. She sent for me inside the zenana—there could be no purdah on such a day. There in the centre was what remained of my friend, and round it was a circle of all the relations, men and women. The old mother caught hold of my shoulder, looked long into my face, and then spoke in a voice I shall never forget only these five words, "Ghaffa, give me my son!" Yes, I was mad, with the body of my friend before me, with the crowd of weeping men and women round me, with the hot scorching words of the distracted mother burning me through and through. Well, only the mother and I could not find a drop in our eyes to shed on the blood-stained body of him we had loved. But I took an oath that whatsoever may happen I would see justice done in this case.

The whole of Rampagar was present at the funeral prayers and escorted the body to the burial ground. This done, I devoted all my time to prove the guilt of the Sahibzada in the court. There was no lack of proof. People had seen him and his servants running away with blood-smeared swords; but then he had money and influence and these saved him in the Mufi's Court. But there was another and more trustworthy court where justice was sure and certain, and in it I alone was to be the advocate, the judge and the executioner. I gave up all my old friends, all old

pursuits. People saw me seldom. But when they did they thought there was something wrong with me. I suddenly became very gay, sported most extravagant fashions and clothes, kept low company, and in keeping with all the other tomfooleries carried two swords instead of one. The Sahibzada at first was afraid of me and would never venture out of his house alone, but when he saw me going about like this he became careless.

"I was watching for my opportunity and I had not long to wait. He had taken to riding and one day as he was passing through a mango grove I jumped in front of his horse, pulled him out of the saddle and lashed the beast so that it bolted. 'Come on, coward, and fight, you cannot escape from this court of justice; I will send you to hell to-day for the foul murder of my Pirzada. Come and take either of these swords.' He was white with fear; he begged and implored; he swore that he had nothing to do with the murder. But I was deaf. I slapped his face. I spat on him. 'Come, coward, take one of these swords and fight. You can't escape to-day. For if you don't, I swear I will kill you all the same, and my conscience will be clear of your murder.' He saw that there was no way out of it but to fight, besides, the insults I had heaped on him had done their work. He chose the right-hand sword and I gave it to him. He was a powerful man, Sahib, and by no means inferior to me in fencing. But I hadn't the least doubt about the result that day. I had the strength of ten giants and the cunning of ten devils. He fought with skill and at times pressed me hard. I was slightly wounded, but in the end overpowered him. Leaving his body there I went straight to the *kotwali* and surrendered myself.

Within half an hour the whole town was ringing with the news, and people said that after all justice was done. Of course, I was tried and would have received the extreme penalty of the law if it was not for the popular feeling in my favour. The powerful friends and relations of the Sahibzada tried their best, but then your 'big uncle' interceded and Sirar could not say 'no' to him. I was sent for ten years to the jail, and some day will I tell you how we fared there.

"And, *Bhanyya*, what happened to Nazir?" asked I.

"Well, Nazir's sorrow—though she was a dancing girl—was as great as our own. She went into purdah, gave away all her money in charity, and disappeared from her old surroundings. Only at the annual gatherings at the saintly shrines of Piran Khar and Ajmere one heard of a veiled woman coming in the early hours of the morning to the tombs of the saints to pour her heart out in music. Those who had once heard her said they had never heard the like of it before. I was curious and went. There in the centre of the crowd, catching hold of the silver bars round the saint's tomb, stood a woman in a white *burqa*, pouring out music that one heard only once in a lifetime. She was singing Ghalib's famous مرثیہ (elegy) on the death of his nephew.

لازم تھا کہ دیکھو میرا رستہ کوئی دن اور *

تہا گئے کیوں اب (ہو گئے) کوئی دن اور

نادان ہیں جو کہتے ہیں کہ کیوں جیتے ہو غالب *

مرے کی ہے قسمت میں تمنا کوئی دن اور

(You ought to have waited for me a few days more.)

Now that you have gone alone, you must wait alone a few days more.

Silly are the people, Ghalib, who say, 'Why do you live?'

My heart has got to yearn for death a few days more.)

"When she had finished, she walked out in solemn silence and no one dared to follow her. I alone knew who she was and followed. Seeing me she turned round haughtily and enquired what I wanted. The words and the music had touched me and I was sore at heart. I could only say, 'Nazir.' She came nearer, and then-recognized me in the dim moonlight.

"Is it you, *Bhanyya*? I am glad to see you; but why have you come? You give me pain. I tried to forget, but cannot. Day and night that one face is before me. Pray to God that I may either forget or join him soon. Good-bye.' And she walked away into the dark shadow of the trees."

"THE ALMOHAR BARBARIAN."



English Etiquette for Rajas and Raises

PREFACE.

I HAVE noticed with many regrets that there is no exhaustive and well-informed work on the English etiquette necessary for Rajas and Raises when paying their respects to English officials. As the subject of social intercourse is coming to the fore nowadays, it is very essential that such a desideratum should no longer exist.

It is given to very few mortals to enjoy the superb sensation of being towed by an A. D. C. in spotless uniform in a Government House. But there is a fairly large class of people in India who are honoured with flitting smiles from Chief Secretaries and hurried nods from Commissioners, while a much larger number is privileged to rest under the *peepal's* shade in the compounds of Joint Magistrates and D. S. P.'s; and scarcely any *Rais* exists in India whose *dahies* are not accepted by kind-hearted Station Masters, and Imperial spirited Permanent Way Inspectors.

It is plain, then, that some writer should take upon himself the duty of imparting to a large and eager public a thorough knowledge of the niceties of Anglo-Indian etiquette. It need not be stated in detail how many fortunes have been wrecked by regrettable incidents, slight in themselves but rich in black eyes and bleeding noses, not to speak of "foot-prints on the sands of honour." It will be idle to speculate how many more Khan Bahadurs and Rai Sahebs India would have had, and how many tender nephews and sons-in-law of our aunts' maternal second cousins would have been forced to be Goods Clerks and Judges' Courts witnesses, if a work as is now contemplated by me had been in existence earlier.

It is the custom of authors to acknowledge their indebtedness to those from whom they have received help. But mine is a thankless task because this great work owes its creation almost entirely to the author's own imagination. I have of course occasionally indented upon the rather unpleasant experiences of some of my acquaintances; but I should think they would prefer, oblivion to a public acknowledgement of their usefulness. It is hoped that this work will be appreciated by the Rajas and Raises for whom it is primarily intended. It will, no doubt, benefit in the end our *Attars* and *Banyas* also, who often need paper for their dainty little *buryas* of *Resha Khatmi* and bad cardemonis. At any rate, the author will be rewarded by the proud consciousness of duty done.

DEDICATION.

TO

ALL THOSE

WHO HAVE PASSED SLEEPLESS NIGHTS IN ANXIOUS SUSPENSE ABOUT THE NEXT MORNING'S INTERVIEW WITH POLITICAL OFFICERS,

ALL THOSE WHOSE WATER PAIRS

AND ARAB PONIES HAVE BEEN RIDDEN TO DEATH IN THE CAUSE OF "ADMINISTRATIVE EFFICIENCY";

ALL THOSE

WHO HAVE TREMBLED FOR THE SAFETY OF THE FAMILY HONOUR LEFT TO THE TENDER MERCIES OF SAILOR SKINNED TICKET COLLECTORS,

ALL THOSE WHO HAVE MOURNED

BECAUSE OF THE TERRIBLY INEXORABLE DICTUM, "THE ETHIOPIAN CANNOT CHANGE HIS SKIN",

ALL THOSE

WHO HAVE BEEN PACKED IN EVIL-SMELLING THIRD CLASS CARRIAGES BECAUSE THEY HAD FIRST CLASS TICKETS,

ALL THOSE WHO HAVE SUFFERED

THE PANGS OF AN AYAT'S COLDNESS OR A BEARER'S CONTEMPT

THIS BOOKLET

IS RESPECTFULLY DEDICATED BY THE AUTHOR



Petty Larceny.

(BY OUR SPECIAL KLEPTOMANIAC.)

[MOTTO—"Wit is your birthright, therefore steal it where-soever you find it."—*Rigmartle Veda.*]

"FINE day," observed a railway passenger to his *vis-à-vis*,

"Yes."

"I say it's a fine day."

"And I agreed with you" answered the other man, who was trying to read a newspaper.

"Be a lot of trouble with the crops, though, if the rainy weather comes along"

"Yes."

"It's all right, though, I think Whatever happens is all right."

"Yes."

"I say, that was a good game at billiards last night"

"Yes."

"I don't know anything about billiards myself, but I am told it's a fine game I'd rather see good football Wouldn't you?"

"Yes."

"Do you believe in the Suffragist movement?"

"Well——"

"Do you think they are right in their tactics?"

"Well——"

"Perhaps your wife is in sympathy with them?"

"Well——"

"Anything new in the paper this morning?"

"Yes. Man killed in a railway-carnage"

"How?"

"He was talked to death!"

"BILLSON and his wife went off for their honeymoon in a motor-car"

"Where did they spend their honeymoon?"

"It was a brand-new, large touring car the bride's father lent them for the occasion."

"Where did they spend their honeymoon?"

"Billson drove the car himself He didn't know anything about driving, but his wife trusted him"

"Where did you say they spent their honeymoon?"

"They whizzed along at about sixty miles an hour, and——"

"Yes; but where did they spend their honeymoon?"

"And Billson steered the car with one hand and held Mrs. Billson with the other."

"But what I want to know is, where did you say they spent their honeymoon?"

"In the hospital!"

A DISTINGUISHED scientist tells of a verbal encounter he had with a London cabby, in which, of course, he came off second best.

"I boarded a four-wheeler," said the professor, "and bade the Jehu drive to C——."

"He drove me at a snail's pace. Exasperated—for I was already late for luncheon—I put out my head and shouted—"

"Look here, cabby, we're not going to a funeral!"

"The cabby looked at me, took out his pipe, and frowned."

"No," he said, "and we ain't goin' to no bloomin' fire, neither."

"THIS wireless telegraphy reminds me of a groundless quarrel."

"What possible connection is there between the two?"

"It's practically having words over nothing"

LADY BOUNTIFUL: "Well, all I can say is, Jenkins, that if these people insist on building those horrid little cottages near my gates I shall leave the place."

Jenkins "Exactly what I told them at the meeting, your ladyship. I said: 'Do you want to drive away the goose that lays the golden eggs?'"

"HERE, boy," called an English commercial to newsboy in the Joint Station, Aberdeen, "run and get me a sandwich, and bring it along to the Deeside train as fast as you can."

The lad got twopence, and was about to start off when the commercial added: "Better have one for yourself when you are at it," and gave him another couple of coppers.

The train was just moving out of the station when the smart little fellow jumped on to the step of the carriage, munching a sandwich. Handing the commercial twopence, he remarked:—

"Here, maister, here's your twopence, they had only one"

MOTTO for the dining saloon of an ocean steamship: "Man wants but little here below, nor wants that little long."

WE AGREE with Dean Hannah that "there is nothing in life so easy as turning over a new leaf." But it is the keeping it turned that bothers us.

FUSSY LADY PATIENT "I was suffering so much, Doctor, that I wanted to die"

Doctor! "You did right to call me in, dear lady!"

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The Patent Military Hat Trunk is exceedingly strong, being made of steel with gun metal hinges.

The Patent Military Hat Trunk can be easily moved by a fatigue party of one N.C.O. (sergeant, if possible) and 19 men. The stores required are as follows—

1 20 ton "jack" lifting hydraulic.

6 planks, oak, 10 inches by 17 inches by 3 inches.

8 6-inch ground rollers, elm.

1 heavy gun tackle, a treble and double 9-inch block, with a fall of 3½-mch rope, 15 fathoms long.

1 crab capstan (when moving the trunk up an incline)

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The Patent Military Hat Trunk is an ideal receptacle for the mess silver, the band instruments, and the regimental trophies.

THE PATENT MILITARY HAT TRUNK.

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"I have persuaded my husband to let me use his fascinating trunk for my hats."—H. Delaney Knox (Mrs.).

"We wish you every success! A boon to trade. It undoubtedly fills a gap."—Manager, West-Eastern Railway.

THE PATENT MILITARY HAT TRUNK.

NOTICE.

Owing to the Army Council's recent issue of a new "Shako," the Patent Military Hat Trunk will necessarily have to be enlarged.



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When writing to the Manager please quote your Register Number, but not C-596, which is the number of the paper in the Post Office.

We have received many complaints from subscribers about non-receipt of the paper and have forwarded them to the Postmaster-General, who is very kindly holding an inquiry. We would request our subscribers when they do not receive their paper to complain to the Postmaster-General of their Circle, and inform us also that a complaint has been made. The date of the missing issue should be given in every case. A postal complaint does not require a postage stamp, if the words "Postal Complaint" are written on the envelope. If our subscribers co-operate with us we hope to check this growing evil very soon. **THE MANAGER.**

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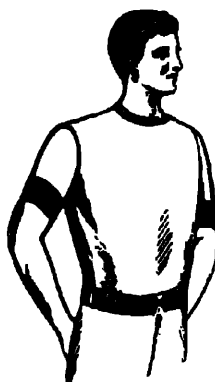
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Be bold, proclaim it everywhere.
They only live who dare!

—Morris.



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The Manager will be much obliged if those of our readers who have been receiving copies of this paper as specimens will kindly notify whether they wish to become subscribers or not. This is no little to ask that we feel sure they will comply with the Manager's request.

We are happy to say that we are now in a position to supply "The Comrade" to Muhammadan students who apply to us during the month of June at the reduced rate of Rs. 2 every three months paid in advance and to non-Moslem students at the still lower rate of Rs. 3 every six months

The Week.

Imperial Conference.

ACCORDING to the official report of Thursday afternoon's sitting, Sir Herbert Samuel said that the Imperial Government considered the speedy establishment of a chain of State-owned wireless stations throughout the Empire as most desirable, both strategically and commercially. The Government proposed to begin with six stations in England, and at Cyprus, Aden, Bombay, the Straits and Australia. From Australia they would be continued to New Zealand later, and South Africa would be connected *via* East Africa or West Africa, or both. It was suggested that Great Britain should bear the cost of the stations in England, Cyprus and Aden, India the cost of that at Bombay, and Australia and New Zealand the cost of

their stations. The cost of the Singapore station, which was mainly a link in the chain, would be divided. The working expenses and receipts of the whole scheme would be pooled. Sir D. P. Graaff supported the scheme. As soon as a station was erected at Aden, the Union Government would consider the question of providing the necessary link.

Sir Herbert Samuel said the Imperial Government was unable to support a proposed universal penny postage, owing to the cost. Sir D. P. Graaff also opposed the resolution on the subject, which was withdrawn. The resolution regarding an Imperial postal order was adopted.

At the Imperial Conference on Friday Sir Wilfrid Laurier moved a resolution requesting the Imperial Government to negotiate with Foreign Governments who have commercial treaties applying to the Dominions with a view to securing liberty for any Dominion to withdraw from the operation of a treaty without impairing that treaty with respect to the rest of the Empire. Sir Edward Grey accepted the resolution which was adopted.

A motion by Sir Wilfrid Laurier that a Royal Commission representing the Empire be appointed to enquire into the Empire's trade relations was adopted. Sir Wilfrid's motion was a substitute for the Commonwealth resolutions in favour of co-operation in commercial relations.

Mr. Harcourt proposed to add—"And by what methods, consistent with the existing fiscal policy of each part, the trade of each part with the others may be improved and extended." Mr. Fisher, Sir Joseph Ward, and General Botha concurred in the motion with the addendum.

Mr. Asquith said that Sir Wilfrid Laurier's was a practical proposition and would prepare the way for effective action at the next Conference. He emphasised that in matters of policy the United Kingdom and the Dominions must each remain masters in their own house and must pursue their own fiscal policy. The Commission would make a tour of the Empire and the Government would not spare any pains to secure the ablest representatives.

Mr. Fisher, Sir Joseph Ward, and Sir Wilfrid Laurier thought that the Dominions should contribute to the expenses. The addendum was adopted.

The text of Sir Wilfrid Laurier's motion for an Imperial Commission to enquire into the Empire's trade relations was as follows:—The Commission is to investigate and report on the natural resources of each part of the Empire and the development attained and attainable, together with facilities for production, manufacture, and distribution. It will also investigate and report on the trade

of each part with others and with the outside world, upon food and raw material, the requirements of each, and the sources thereof available; finally, to what extent, if any, trade between different parts is affected by existing legislation in each, beneficially or otherwise.

According to the official report of Friday afternoon's sitting of the Imperial Conference, General Botha urged that persons with small incomes resident in the Dominions should only pay the difference between British and Colonial income-taxes. This would stimulate investment of British Capital in the Empire. Mr. Lloyd George said that the abolition of double income-tax would involve a loss of two millions. It was impossible to face this, at any rate so soon after the great struggle of 1909-10. Mr. Lloyd George continuing said he would consider the matter and if it would not involve a large amount it might be arranged. He would ascertain its effect and communicate his decision later. Dealing with the death duties, Mr. Botha urged that the present system seriously interfered with the investment of British capital in South Africa. He suggested charging duties on companies only in the country in which they were registered. Mr. Lloyd George said the concession would cost two and a quarter millions. The existing system applied to thirty-five Colonies and was generally satisfactory, although it did not appear to work well in South Africa. But if the companies wanted to take advantage of the British market, it was only fair that they should pay for it.

Mr. Malan asked Mr. Lloyd George to consider Mr. Botha's suggestion in connection with the death duties as well as the income-tax. Mr. Lloyd George promised to do so but said it was rather a different matter.

The Imperial Conference held two sessions on the 19th. Sir Joseph Ward's resolution proposing that the self-governing Dominions should be entrusted with wider legislative powers in respect of British and Foreign shipping was carried, South Africa, Australia and New Zealand abstaining.

Sir Joseph Ward's proposal with reference to uniformity of the laws of the Empire concerning copyright and trademarks, immigration, etc., were referred to a commission. The resolution of the Imperial Government regarding the enforcement of commercial and arbitration awards in different parts of the Empire was carried.

According to the official report of the deliberations of the Imperial Conference, Lord Crewe stated that he could discover no complete solution of the problem of the treatment of natives in the Dominions. The Imperial Government recognized it was impossible to maintain the idea of absolutely free interchange of all subjects of the Crown. Also that in the United Kingdom it was easy to underrate the difficulties experienced by the Dominions whether Indians were to be regarded from the standpoint of national history, pride of descent, personal character or intellect. They had a real claim to consideration as subjects of the Crown and as men. He confidently submitted that the relations of India and the Empire might be materially improved by the cultivation of mutual understanding. The India Office and the Government of India would always do their best to explain to the people of India how the position stood with the Dominions. On the other hand, he thought they were entitled to ask the Ministers of the Dominions to make known how deep and widespread was the feeling on the subject in India. Lord Crewe suggested that it would be possible for the Dominions within the limits laid down for the admission of immigrants to make entrance for Indians easier and pleasanter. If it were to become known that within those limits Indians would receive a genuine welcome, a great deal might be done to effect better relations between India and the Dominions. The position could be improved if by force of sanction, caste and religion were invariably recognized. Lord Crewe appealed to the Dominions to inform public opinion as to the claims of Indians to considerate and friendly treatment as loyal fellow-subjects. It was rather a question of spirit and attitude than of legislation.

Sir Joseph Ward, moving his resolution, said New Zealanders were most friendly to Indians. The resolution aimed at the establishment of economic competition of coloured with British crews.

Mr. Malan (South Africa) declared it was not so much a question of labour as of self-preservation. In view of the overwhelming African population, it was impossible to allow the introduction of the Asiatic problem.

Lord Rosebery in an eloquent speech welcomed the Overseas Deputies at the luncheon offered by the Members of Parliament. He characterized the luncheon as a unique gathering of parliamentarians in the historic centre of the Empire. He did not believe that any Parliament in the world had yet reached its final shape, but they must remember that Parliaments were made for the people and not the people for Parliaments. They saw in the Imperial Conference the germs of a mightier council that would be the most august Parliament the world had ever seen. Lord Rosebery added he believed that owing to the external pressure of the world and other causes, one day we should find ourselves a Federated Empire.

Mr. Balfour, presiding at a luncheon at the Constitutional Club in honour of the Overseas Premiers, spoke with emphasis of the part the Premiers' visit was playing in building up something the world had never yet seen, namely, the coalition of free self-governing communities, which would still be parts of the greater whole, for their mutual interests.

Morocco.

A TELEGRAM from Fez dated the 10th instant states that General Moinier while on his march to Mequinez encountered a force of Berbers strongly posted. The advance guard was compelled to assist in getting the guns across a deep ravine, and this encouraged the enemy to deliver their attack, which was so fierce that the French would have been routed but for the artillery. The French captured three guns. General Moinier arriving at Mequinez on the 8th instant met Mulai Zain surrounded by his court. Mulai Zain shook hands and surrendered. He was informed that he would be handed over to Mulai Hafid, but meanwhile his safety would be guaranteed. The French casualties were slight.

The Sultan of Morocco has pardoned Mulai Zain, who was handed over to him on 8th instant by General Moinier.

The Spanish cruiser *Carlos Zuñiga* has arrived at Larache and landed 500 men. The Spanish official defence of action in Alcazar sets forth a long series of agitations and acts of murder and pillage.

M. Cruppi, interim Minister for War, replying to an interpellation on the subject of Morocco said:—"We shall create a Sherrefian army to carry out reforms, organize the police, restore the Sultan's authority and maintain commercial liberty. General Moinier will then return with his troops to the coast after chastising the murderers of the French soldiers last winter."

Turkey.

THE final contract for a *Dreadnought* of 21,500 tons has been signed by the Minister of Marine and a representative of Messrs. Armstrong, with the undertaking that a second *Dreadnought* shall be ordered when the Turkish Parliament votes the necessary credit.

An official *communiqué* granted ten days to the insurgent Malisoris in Albania to submit and surrender arms. They will be granted an amnesty if they obey. The Sultan will also grant £10,000 for the reconstruction of the houses destroyed during the operations.

In Government circles in Vienna pleasure is expressed at the more friendly disposition of the Porte towards the Albanians. It is hoped that the Albanians will respond in a proper spirit.

Telegrams report continued fighting between Turks and Albanians despite the amnesty.

The Sultan attended Selamlık on the historic plain of Kosovo in the presence of 150,000 Albanians. The scene was most impressive, 250 Mullahs mixing with the crowd and leading prayers. The

Grand Vizier in the name of His Majesty expressed confidence in the loyalty of the Albanians and regret at the bloodshed of last year, which had been the result of ignorance and evil counsels. The Grand Vizier announced the amnesty granted by the Sultan and exhorted the Albanians to abandon blood feuds, which were contrary to religion. He added that the Sultan had given £30,000 to liquidate outstanding blood debts.

Mosque of Omar.

THE Sheikhs of the Mosque of Omar in Jerusalem and other officials who are accused of abetting the British exploring party in their attempt to gain access to a certain spot by way of the Mosque have been sent to Beirut for trial before a special court.

Greece.

THE King has signed the revised constitution amidst general enthusiasm.

Chinese Railway.

THE prospectus has been issued of an Imperial Chinese loan of six millions sterling in five per cent. bonds at the price of 100½ for the construction of 1,124 miles of railway in the provinces of Hunan and Hupeh connecting the Canton-Hankow and Peking-Hankow lines. The subscriptions to the Chinese loan were closed in London and Berlin immediately.

Opium.

THE Foreign Office publishes the reports of Sir Alexander Hosie upon his recent investigations of poppy cultivation in China. He is satisfied that it has been suppressed in Szechuan and reduced by 75 per cent. in Yunnan.

Indian Police.

MR. MACCULLUM SCOTT and Mr. O'Grady asked a series of questions drawing attention to the methods of prosecution of the police in the Howrah, Nattore murder, 10th Jats and other recent cases, and asking whether enquiries would be instituted. The answers indicated that in some instances the Local Government was obtaining a report of the circumstances with a view to enquiry. Lord Crewe was communicating with the Indian Government with regard to procedure in such cases. The procedure in gang and dacoity cases and the use made of the evidence of informers was receiving the careful attention of the Government of the United Provinces. The Indian Government would then consider the subject in connection with the procedure in other provinces. It was not proposed to prosecute the informers in the Howrah and Jat cases for perjury.

The 10th Jat.

IN THE House of Commons, Mr. Wedgwood asked a question raising the case of Colonel Pressey of the 10th Jats, and asking for an enquiry with a view to reinstatement. In reply, it was stated that disciplinary action against Colonel Pressey and other officers was necessitated by the condition of the regiment and was not taken without a most careful consideration of the circumstances of the case, which Lord Crewe did not propose to reopen.

Bengal Cases.

THE *Times* discussing the verdict of the Dacca assessors, the murder of Mr. Ashe and the Howrah and Khulna cases asks the reasons for all this muddle. The journal says that the first is unquestionably the weakness and inefficiency of the Bengal High Court. The second is hostility between the courts and the police. The third is the evident determination of the Indian Government to have the country suitably whitewashed by the end of the year. This, the *Times* says, is a most dangerous and unwise course. No amount of excellent intention and praiseworthy desire to accomplish political window-dressing can take the place of a vigorous determination to rule with firmness and repress political crime.

Cambridge University.

AT THE conferring of Honorary Degrees on the Maharaja of Bikanir and the Aga Khan at Cambridge on the 14th, Doctor Sandys (Public Orator) described the former as acting on the

Roman rule, "Salus populi suprema lex." Dr. Sandys said that the Aga Khan had no territorial possession, his realm was in the heart of his adherents.

Entertained at lunch during his visit to the Cambridge University, the Maharaja of Bikanir replying to the Vice-Chancellor's toast said that Rajputs were more at home when indulging in warlike pursuits than with pen or with speech-making. Nevertheless he accepted the compliment they had paid him on behalf of the Princes of India who were staunch Imperialists and yielded to none in their loyalty to their beloved King Emperor. The cause of education and the welfare of our people, added his Highness, are very close to our hearts.

Indian Cricket Team.

WARWICKSHIRE beat the Indians by ten wickets at Edgbaston. The Indians completed their second innings for 185. Shivram made 91 and was then caught. He batted for three hours, and made a fine defence, knocking up a five and ten fours. Crawford took six wickets for 36. Warwickshire in the second innings made 65 for no wickets.

Owing to the rain at Manchester, little progress had been made with the match between the Indian cricketers and Lancashire. The Indians went in first and up to the present have scored 75 runs for seven wickets. Later news showed that the team was beaten.

Supreme Council.

IT is practically settled that the Supreme Legislative Council will meet at Simla in September for a brief autumn session. The nature of business to be brought before the Council must necessarily depend upon the progress of the several bills which are now under discussion. It is quite possible that the Insurance Bill will be taken up, but even that is unsettled, as the Secretary of State is consulting Board of Trade experts on the draft.

Tinnevely Outrage.

MR. ASHE, Collector of Tinnevely, was shot on the 17th at Manyachi Junction Station on the South Indian Railway by a Brahmin youth who kept himself concealed in the railway station closet. Mr. Ashe held the inquiry in the Tuticorin riot cases last year. He was badly hit and died on the way to Tinnevely. The assassin, who is said to be a Brahmin wakil, committed suicide on the spot.

Mymensingh Outrage.

INFORMATION has been received that a C. I. D. Sub-Inspector named Rajkumar Roy was shot dead at Mymensingh on the night of the 18th near a Bengal Police station. The deceased received the shot in his forehead. The trains from Mymensingh have been thoroughly searched. It is not yet known if any clue has been obtained as to the culprit. Further details received go to show that the deceased was about to enter the house after an evening stroll. Suresh Bahu, Court Sub-Inspector, was with him. Several bullets pierced his body and death was instantaneous. The District Magistrate with the Superintendent of Police hurried to the spot to hold an enquiry. It is said that the assailants were three in number. No trace of them has yet been found.

Coronation Honours (English).

LORD REAY (ex-Governor of Bombay) has been created a Knight of the Thistle. Viscount Kitchener of Khartoum has been created a Knight of St. Patrick. Earl Crewe has been made a Marquis. Lord Curzon of Kedleston has been created an Earl. Sir James Mackay (Member, India Council and ex-Chairman of the Chamber of Commerce, Calcutta) has been created a Baron of the United Kingdom. Professor Walter Raleigh (Professor of English Literature at Oxford and formerly Professor at the Aligarh College) has got a Knighthood. The following have got the G.C.B. — Sir Courtenay Peregrine Ilbert, General Sir A. Hunter, Lieutenant-General Sir Beauchamp Duff (Military Secretary, India Office). F. A. Hirtzel (Secretary, Police Department, India Office) gets a K.C.B. F. H. Lucas (Principal Secretary to the Secretary of State for India) becomes a Companion of the Bath. Sir Eldon Gorst (British Agent in Egypt) gets a G.C. M. G. K. G. Gupta (Member India Council) has been made a K.C.S.I.

TETE À TETE



ON 22ND JUNE George V. was crowned King of Great Britain and of the Dominions beyond the seas and The Coronation. Emperor of India. The historic Abbey of Westminster, where the unique ceremony

was performed, resplendent with wealth of colour and cloth of gold, with its brilliant throngs of courtiers, functionaries, soldiers and statesmen, ambassadors and envoys, princes and royalties, nobles and high dignitaries of State, must have rung with echoes of the immemorial times that had witnessed similar scenes within its walls. King George was crowned, and for one supreme moment the British race must have felt to a man the pulse of unity and been lifted to a plane of feeling where past, present and future merge into one long vision of effort, achievement, aspiration and give the race its eternal symbol. To a great imperial race, with a past as glorious as its present is assured and its future hopeful, moments like this have a sanctity all their own. They bring it face to face with its destiny. They brace and nerve it up for future effort. They repolish the edge of its purpose, blunted, it may be, through battling with circumstance, and send it forth joyously in quest of fresh achievements and vaster glories. The breast of every Briton must that day have swelled with pride and emotion when he mused over the great, varied and splendid achievements of his race, in commerce, in science, in art, in empire, and surveyed with peculiar gratification the beneficent work he has accomplished in breathing new life and vigour into the races brought under his tutelage. Empire means responsibility, and with all mistakes inseparable from human effort, the Briton has acquitted himself nobly in the discharge of this high and solemn trust. Millions of His Majesty's subjects in India are eagerly waiting for the opportunity when they will in personal homage testify to the deep sense of gratitude for the solid and lasting benefits they have derived from the connection of India with England. And though thousands of miles away from his island home, they, nevertheless, feel the solemnity of the occasion and pray for the safety and long life of the King and his consort whose consecration to their high and august offices is symbolical of the peace, justice and enlightened rule which Indians enjoy. This prayer goes forth in no conventional tones, for the King-Emperor has won a permanent niche in the heart of the Indian people by the noble note of sympathy he struck in his memorable speech at Guildhall. Face to face with an audience composed of the members of his own race and creed, the then Prince of Wales when giving an account of the picturesque and interesting experiences of his travels in the East, delivered his historic message of sympathy in terms that have resounded throughout the length and breadth of the Empire. They reveal a humanity that has gone straight to the heart, coming as they did from the heart. And the union of hearts that they have wrought will endure longer than the strongest chain even though the chain be of gold.

AFTER the adoption of strong measures and salutary legislation, diluted no doubt with a strong dose of conciliation in the teeth of the loud protests of "no d—m nonsense" school of journalism, it was devoutly hoped that the viper—the political assassin—will be

killed. But he has hardly yet been scotched, and has claimed two fresh victims in the persons of Mr. Ashe, Collector of Tinnevely in Madras and Sub-Inspector Raj Kumar Roy at Mymensingh in East Bengal. This brings up the total to 19 in the list of the outrages perpetrated or attempted by the "liberators of India" whose mission it is to seek their path through anarchy and blood to swaraj. It is useless to bewail the loss of useful public servants at this moment, although the heart of every true and sane Indian will go out in deep sympathy to the families of the victims. The urgent and most tormenting question—a question that would not wait—is "why is this possible." It is no use trying to wake up sleeping passions and rake up the angry controversies that the Morley-Minto regime strove hard to bury under a wise policy of "forget and forgive." But to a dispassionate student of the political situation in India, the whole question seems to be the result of misunderstanding tempered by malice. Reasonable hopes and aspirations thought by most educated Indians to be long deferred gave birth to unreasonable assumptions and developed a mood of fanaticism in minds scarcely fit to grasp the entire problem in all its bearings. The "foreign Feringhee," "the swaraj," "the Bande Mataram" are but the poses of that mood which found expression through "samites" bombs, picric acid, and pistols. "The Moderate politician," in many cases a gentleman of fluid faith and nimble views, was horrified to see the stern progeny of his indeterminate talk of the good old times when he played at "emperors and kings" amidst an admiring crowd of dupes and dotards. He now lays his hand on his heart and confesses to a sense of horror at the weird spectre he has raised. But the wonder is that he makes no attempt to lay that ghost to rest. It won't do to talk loyalty from the platform and the Press, and call for three cheers for the King-Emperor when an occasion offers. The assassin will walk abroad in the land as long as the communities from which he springs do not actively exert themselves to wipe him out of existence. He is here still—a moustroous cross on the normal course of affairs in this country—because he is at least feared and tolerated, if not actively or passively sympathised with. Let that nebulous assortment of good intentions, the Moderate, crystallize into a person of faith and fortitude, and either courageously disown him and put him down, or still more courageously embrace him as his brother in arms. To sit on the fence and watch in the hope of leaping down on the winning side in the end, and in the meantime to wink encouragement to either, is, to say the least of it, a clumsy subterfuge. India wants men with convictions and masters with sympathy. As we said before, it is only when horrible crimes like these shocks the people that remedies are suggested. But that is neither the time to suggest really useful remedies nor to consider them dispassionately. Just as there is no short cut to swaraj within or without the Empire, there is none to the elimination of sedition. The path of progress is long and wearisome, and the goal can only be won by Indians by developing self-knowledge, self-reverence and self-control; and while Indians should court the sympathy and esteem of the British, the latter should court the affection of the Indians, an emotional people, in order to convert a passive disaffection and at best a futile loyalty into an active friendliness which would be willing to take risks in safeguarding the lives of the British and ferreting out the political assassins. The Police is by no means as efficient as it should be, but no police in the world could succeed when the communities from which the anarchist is recruited are as apathetic and sullen as some are in India.

MR. KOPARGAM RAMAMURTI contributes a letter on the subject of the Special Marriage Bill and the Mussalmans, criticising our leading articles on the subject at a length which would have ordinarily

The Special Marriage Bill.

proved a bar to the publication of the letter. We, however, publish it *in toto* as we do not wish to appear desirous of choking criticism. Our correspondent would have been much more to the point if he had spared us the tirade against Mussalmans and their alleged anti-national and separatist tendencies. These accusations have been brought against the Mussalmans times out of number, but they have little relevance in this discussion. Besides, we fear it does not become one community to cast aspersions on another for its alleged narrowness when within its own supposed fold no two men can even touch a third. Mr. Kopargam Ramamurti cannot be

unfamiliar with the unparalleled degradation of the Panchamas in the Madras Presidency which has added the word "pariah" to the English vocabulary. Would he tell us of any community or country in the world which had seventy millions of untouchables? So long as a single human being exists in India whom the Hindus could not touch for reasons of caste, Mr. Ramamurti's aspersions against any other community would remain a parody of nationalism, a travesty of unity and a hollow mockery of patriotism. Instead of courting the co-operation of those who would readily lend a helping hand in any effort to demolish caste among Hindus, our correspondent has pitched into them for no other reason than that they feel no necessity of any change in their own matrimonial laws. It appears that his opposition to the Moslem is more intense than his love of reform in Hindu society, and so long as this remains we do not think he can succeed in his efforts at Social Reform. There has been a world of opposition to the Bill from the Hindu community itself, but Mr. Ramamurti evidently reserves his hostile criticism for the few friends outside rather than the many enemies in his own ranks. Our own attitude is perfectly clear. As we said before, the Bill is open to the suspicion that it is meant to swell the number of Hindus at a time when numbers are regarded as all-important in political matters, and this suspicion has grown in strength on account of the writings of some Hindus and Brahmos themselves. We have given more than one quotation from them in our articles, and Mr. Ramamurti could learn a good deal by referring to those quotations. So far as the Hindus are concerned we are in hearty sympathy with their desire to legalise inter-caste marriages and we do not know that any Mussalman, Parsee, Jew, or Christian could be opposed to this. But so far as we know, the bulk of the Parsees and the Christians do not desire any modification of their marriage laws even if the change is permissive. Mr. Ramamurti has dealt discursively and at great length with the attitude of the Parsees and the Christians. He refers to the *Oriental Review* which is edited by a Parsee gentleman of Bombay; but this journal writes in its issue of 14th June that "we very well understand the position of our Parsee and Muhammadan brethren if they do not show their full sympathy for this inter-marriage Bill," and we do not know whether this remark in any way justifies the assumption that the Parsees are in favour of allowing Parsees to contract marriages with non-Parsees under the Act. Nor has he shown anywhere that the Christians are in favour of permitting more inter-marriages between Christians and non-Christians. With regard to the Muhammadans, we know for certain that the Moslem community does not want, and is even opposed to, a permissive legislation which legalises the marriage of Moslems with non-Moslems beyond what the Moslem Law itself permits. The most significant and the most relevant part of the letter is at the end. Mr. Ramamurti says that "Act III of 1872 has had its own votaries in the past from the Muhammadan camp." He ignores only one thing, that the votary from the Muhammadan camp is no more a Moslem when he has made the declaration under the Act, even if a Hindu in some way remains a Hindu after declaring that he is not a Hindu at all. This is what comes of ignoring the bias of traditional ideas. A Hindu, according to Mr. Ramamurti, cannot be defined, whereas a Moslem is easily defined. In the one case the place of birth, parentage and racial origin are determining factors, while in the other the religious belief of the individual is the sole criterion. Once a Hindu always a Hindu, seems to be the general assumption of Hinduism. But a Mussalman ceases to be a Moslem the moment he ceases to regard God as one, Mahammad as his Prophet, and the commandments of the Quran as binding on him. The Bill as it stands would permit a person to reap all the benefits accruing from the membership of the Moslem community, while denying that matrimonial laws of the Quran are binding on him. This is the "special damage" which we took such pains to explain in more than one issue of our paper and we are astonished that our correspondent still persists in asking what it is. In Baroda, too, there is a Special Marriage Act; but His Highness the Gaekwar in trying to provide for those Hindus who believe in inter-caste marriages, has not

considered it necessary to interfere with the matrimonial laws of non-Hindus. Marriages between members of different religions are still regulated by the respective laws of those religions, and a declaration is still required from non-Hindus marrying under the Act that they do not profess any of the chief religions of India other than Hinduism. To this neither Parsees nor Christians nor Moslems would in any way be opposed. The only opposition would come from Hindu orthodoxy itself and who can say that it is not formidable? But the promoters of the Bill seem determined to court the opposition of every possible community, and the result of dashing one's head against a dozen brick walls is as a rule a deal of damage—to the head.

CALCUTTA journalists were loth to part with Mr. Digby, whose vigorous editorship of the *Indian Daily News* had been a notable feature of journalism in the metropolis. They met at the invitation of Mr. Bose and others to bid him, as one speaker called it, "*adieu* but not good-bye." Presentations were made and several speeches also. But one result of the meeting is hoped to prove of lasting benefit. When the Hon. Mr. S. Sinha had so kindly invited Calcutta journalists to a Press Dinner last March, the need of a permanent association was talked about, though the talk never rose above a whisper. On this occasion, however, all felt the necessity of such an organization, and it was fully discussed. All agreed that an association of this nature should be formed and European and Indian journalists all should join it. A provisional committee has been formed under the Chairmanship of Mr. Pat Lovett of the *Capital*, and Mr. S. C. Mukerji of the *Statesman* is the Secretary. We hope the Committee would soon meet to discuss and settle the lines on which the association should run. At this rate we shall soon be out of the Dark Ages of Calcutta journalism!

It is the fate of poor deluded humanity never to discover its good fortune till it has vanished and mankind has once more falls on evil days. It will be news indeed to the Government and the people of the United Provinces that the letter of the

Hon. Mr. Burns was a bolt from the blue, and that before it descended Hindus and Mussalmans had already settled down to their normal neighbourliness. But it must be so. The "premier Indo-English paper" of Oudh, the *Advocate*, says so, and our local contemporary, the *Bengalee*, goes into the witness-box to corroborate the statement, if necessary, on oath. Says the *Advocate*: "At a time when things were settling down to the normal stage there comes from the Olympian heights of Naini Tal a communication which instead of bringing the cool breeze of peace to the Hindus and Muhammadans who are busy in devising means for their social advancement stirs a section of the people to the core and re-kindles the fire of racial bitterness." The *Bengalee* adds to this its characteristic regrets. "It is, indeed, a pity that the Government of the U.P. should have issued this circular at a time when things were settling down, largely as a result of the Conference that was held immediately after the Congress." Leaving it to the men of science to discuss how the temperature of a breeze acts on "the fire of racial bitterness," we may say that perhaps at no period of time has the Hindu feeling been bitterer than after the abortive Conference held at Allahabad, when, at the invitation of Sir William Wedderburn, representatives of the Mussalmans undertook a long and tedious journey to Allahabad, and travelled at considerable expense by special train so as to arrive in time to suit the convenience of the Congress leaders. The Conference did not last beyond a couple of hours, and some of the Congress leaders were evidently so hopeful of the settlement of all outstanding differences between the two communities that they had booked their seats in the train that left the same morning—and travelled by it too. Will not our local contemporary step into the witness-box once more and corroborate our statement also?

Well, there is no harm "in peace while you wait." But how long did it last? And is it malice which suggests that "the bolt from the blue" did not come "from the Olympian heights of Naini Tal" but from Mount Meru where holier spirits rest in peace. Of course, it would be wholly untrue to whisper that a certain Hon. Pandit hurled it in the shape of a Resolution in the Viceroy's Legislative Council seeking to re-open a question that had been closed? Or that, thinking it was not enough, another Pandit of the United Provinces, repeated the performance during Easter at Bareilly? It is true that a Script Conference was held in the holy calm of those peaceful provinces, but it would be a sin to construe it as in any way antagonistic to the miserable jargon of Urdu which the Mlechrhas had imported from Arabistan, Turkistan, Faristan or any other "stan" except Hirdustan. What if this very centre of quiet and harmony, symbolised by the appropriate appellation of the United Provinces, was selected for the head quarters of the All-India Hindu Sabha which would promote communal interests the existence of which had hitherto been sedulously denied? That body is, of course, intended to teach the misguided, malevolent, militant Mussalmans how to work for communal interests in an ideal manner. This is a picture of transcendental calm, and were we asked to give it a title we would call it "Peace in her Vineyard." But Tennyson, in a mad mood, has added a "but" to it which runs the effect altogether "Peace in her Vineyard—Yes! but a company forges the wine." Would our worthy contemporaries never learn to call a spade a spade? We assure them that nobody is more heartily sick than ourselves of a sectarianism that seeks to separate the two great communities of India where they are united. But if we hate anything more than this sectarianism it is the sanctimoniousness of people who talk cant about the identity of Indian interests and the common citizenship of Hindus and Mussalmans when "the heart of the citizen is hissing in war on his own hearthstone." Such prattlers of peace do more harm than a dozen missionaries of militancy and unabashed separatism.

"Is it peace or war? (Civil war, as I think, and that of a kind
"The viler, as underhand, not openly bearing the sword."

It is indeed unfortunate that Sir Edward Baker should be going on leave during his term of office as Lieutenant-Governor, and everyone would grieve with him that the reason for this step is the serious illness of his son. But from a Service so talented as the I. C. S. it should not be difficult to select a successor. The only difficulty is that some of our contemporaries are likely to exercise a moral veto against the appointment because, says the *Amrita Bazar Patrika*, "with the exception of one or two there is not a Bengal officer, either in the Local or in the Supreme Council, who has not come into collision with the educated Bengalees." This is, indeed, serious. Why should not the referendum be utilized to select an acting Lieutenant-Governor, and only those be declared qualified to vote who are "educated Bengalees" and have collided with the candidates. If there is any hope it is in "the exception of one or two." Had there been no exceptions, the only alternative would have been to voice the pious wish of our contemporary that "if one such is appointed, we hope he will forget the past and begin life anew by holding the balance strictly even." But we forget. Our contemporary is not so averse to the appointment of a non-Bengal officer as people used to be when Sir Andrew Fraser was brought here from Nagpur by Lord Curzon. The *Amrita Bazar Patrika* says that "if the choice of His Excellency falls on a non-Bengal officer, we trust he will be one like Sir C. C. Bayley, the Lieutenant-Governor-designate of Eastern Bengal and Assam." We hope Sir C. C. Bayley will not be embarrassed by this compliment, and that the "educated Bengalees" of the colliding variety in Eastern Bengal will appreciate their good fortune and continue to do so for the full five years of their new Lieutenant-Governor's term of office. What did Mr. Asquith say? Ah, yes—"Wait and see!"

WE PUBLISH elsewhere a letter from a correspondent on the subject of the restoration of Oudh, in which our views are criticized in a somewhat satirical vein. We wrote neither with the purpose of strengthening nor that of weakening the cause of the Oudh family. We expressed our views on this

subject, as we do on others, without fear or favour. If any of our readers do not like them we can hardly help it. Every one is at liberty to have views of his own; and if any one chooses to publish them, our columns will not be closed to correspondence on this subject any more than they are to correspondence on other subjects. But we would earnestly urge on the Oudh family and those who wish it well the desirability of making suggestions that have a reasonable chance of success to-day. The restoration was reasonable enough 50 years ago; but if political aims can ever be time-barred, surely this one has exceeded the period of limitation by several decades. We may add that the device,

برگش بگیر تا به تپ را می شود

(Demand death that he may consent to fever), is not always successful. An extravagant demand is often likely to alienate the sympathies of those who may otherwise be moved to do some thing reasonable. Besides, an appeal *ad misericordiam* suits the temper of these times better than references to banking transactions of a century ago. And with all deference to the last King of Oudh and his descendants, friends, and admirers, we certainly think that comparison with the martyr of Kelbela is not only highly unachievable, but is an insult to the untarnished memory of one of the greatest heroes of the world.

THE University of Cambridge made a happy selection in conferring degrees *honoris causa* on H. H. the Honorary Degrees Aga Khan and H. H. the Maharaja of Bikaner. The latter, in an excellent little speech, in reply to the toast of his health proposed by the Vice-Chancellor at a lunch, said that the "Rajputs were more at home when indulging in warlike pursuits than with pen or with speech making." This is, indeed, very true, and the military traditions of Rajputana, with its heroism, fortitude, and chivalry can well make a Rajput proud of his ancestry. Schoolboys may still debate the proposition that the Pen is mightier than the Sword, but if the Sword requires for wielding it to some purpose a stout heart, dash and endurance, it is a weapon that should never be treated with contempt or indifference or allowed to rust. These qualities are as much needed in India to-day as in the best days of Senodias, Chauhan, and Rahtors. The struggle for existence is still the same. Only the methods of warfare are a little changed. Caste accentuated divisions so much that even virtues were separated and grouped into water-tight compartments. The intensive cultivation of them due to the specialization of caste perfected their votaries in those virtues, but the victory is not always with the specialist. The Rajputs need the cultivation of some of the virtues too long regarded as the special prerogatives of the Brahmin and the Vaish, and His Highness of Bikaner did well to declare that education was very close to his heart. H. H. the Maharaja of Kashmir inaugurated a movement for the foundation of a residential College for Rajputs, and we trust the Rajput Chiefs, who can easily afford it, will endow the proposed College liberally. It is a pity that the descendants of the ancient rulers of India and of the most important tributaries of the Moghal Empire have secured such a poor share in the benefits of the British convection when communities that at one time could not dream of rivalling them in political importance have come to the front with remarkable celerity. The lesson of this recent history is obvious. The qualities which made Rajputs a great race must be brought again into requisition, remembering that "peace hath her victories no less renowned than war." Dr. Sandys, the Public Orator of the Cambridge University, who introduced the receivers of honorary degrees, was exceedingly felicitous in the choice of a phrase for describing the other recipient of the degree, H. H. the Aga Khan. "He has no territorial possessions: his realm is in the heart of his adherents." His Highness's kingdom is indeed a vast one, and it is peculiar in one respect. It cannot be won by an enemy, no matter how bold and ambitious. The onslaughts of the foe can only make his rule firmer, because in his case also the well-being of his people is the highest law. We hope his example will be followed by the Chiefs of Rajputana and a great educational institution like Aligarh would infuse a new life in a community of such great memories.

The Comrade.

Indians and the Colonies.

WE do not know why the name of the Colonial Conference was changed into the Imperial Conference, for by virtue of its constitution the Conference excludes the Indian Empire from any official status at its deliberations, though a so-called representative of India has been permitted to be present on sufferance and occasionally to speak for India. "Thus," says "Asiaticus" in the *National Review*, "in a Conference which is designed to deal with Imperial issues, the greatest unit in the Empire has at present no recognized place." In 1907, Sir James (now Lord) Mackay represented the India Office, and his sole contribution during the fifteen meetings was a defence of the principles of Free Trade in India. Apart from this, India was hardly ever mentioned. Lord (then Mr.) Haldane spoke on the subject of Imperial defence and never alluded to India, though her forces could several times swallow up the armies of the Dominions, and it was the contingent sent by India which saved South Africa. "The climax," says "Asiaticus,"

was reached in a remarkable Memorandum entitled 'Military and Naval Expenditure of the British Empire, 1905-06' which was submitted to the Conference. India was entirely omitted from the Memorandum, although during the year under review she had spent £19,413,000 upon defence, as against £3,548,000 spent by the whole of the Dominions. In 1909, the Imperial Defence Conference met in London. Its object was 'to discuss general questions concerning the naval and military defence of the Empire.' No representative of India was invited to attend and in the official report of the proceedings the name of India was never mentioned at all. Yet it is generally admitted that the weightiest problem of Imperial Defence is the defence of India, by far the greatest market for British goods. It is also acknowledged that, without the help given by India, our standing army would probably be reduced, although *we could not really afford to expend a single regiment even if we lost India to-morrow.*"

"Asiaticus" in his article deals chiefly with the neglect of India in settling questions of military and naval defence or fiscal issues. But there is a question of far greater import, which is of greater moment in devising means for securing greater Imperial solidarity than schemes of Imperial defence or Imperial preference. "Asiaticus" may draw from the premisses stated above the same conclusion as the *Times* has recently drawn, that India as represented by its bureaucracy should be given administrative and fiscal autonomy, but there are other conclusions which follow more naturally from the above-mentioned arguments and facts. It does not, however, appear that even those who control the destinies of India have any wish to draw these conclusions. In reply to Mr. Lloyd in the House of Commons Mr. Asquith declared that he did not propose to ask the opinion of the Imperial Conference as to the advisability of more direct representation of India at the next Conference. According to him, "representation by the Secretary of State for India met all reasonable requirements." We fear our countrymen who had waited hitherto to see how the Marquis of Crewe would meet "all reasonable requirements" will not be satisfied by his Lordship's advocacy of Indian claims on the Empire of which they form such an overwhelming proportion. It seems that in speaking at the so-called Imperial Conference and creating a record in the way of a mention of the name of India in the present Conference, Lord Crewe represented the views of the *Times* rather than of India.

In its "Empire Day Supplement" a good deal of space was devoted to a review of the position of Indians in the British Colonies. But all that India has cherished so long was declared to be a myth, and that journal told the reader to rid his mind of all such "false prepossessions." It said—

Doubtless it is a fine ideal that the British Indian subjects of the King should be British citizens in the fullest sense, free to go where they will within the Empire, and to find their living as they will with no more restrictions than any Englishman. Doubtless it is unpleasant to remember that the Krüger Government's discrimination against British Asiatics was counted out by for an offence that helped to necessitate war. Doubtless it is capable of being represented as a

monstrous injustice that Sikhs and Pathans who served the British cause should be denied asylum by the very Government that some of them died to set up. Doubtless, again, it is a perturbing realization for the millions of India that the Government which they have believed all-powerful is powerless to save them from the exclusive legislation of the Dominions.

But against the natural ambitions of Indians outside India is brought forward an argument from conditions within the boundaries of India herself. Says the *Times*—

No one talks of injustice or disabilities because the very conditions of our Rule in India necessitate in practice a wide disparity of treatment between Europeans and Asiatics. In India the Law purports to regard both equally, yet even the Law discriminates in such matters as trial for offences and appointments to high office. Rules and regulations discriminate still further, for instance, in respect of the grant of arms or the differential rates of pay fixed for posts open to both races. Administrative practice tacitly distinguishes most of all. No one pretends that in its provision of hill stations, cantonments, and civil stations, railways, official houses, and medical and spiritual ministrations the Indian Government does not take thought more generously for its European than for its Indian subject."

All this is, unfortunately, only too true, and it is hopeless to expect that the Colonials would cease to regard us with what "Asiaticus" calls "scarcely veiled contempt," or would consider India as an integral part of the Empire, so long as our own Government treats us in the manner so frankly outlined by the *Times*. The Colonials' measure of respect for India and the Indians must be the Indian Government's measure of that respect, and they will not treat us better than that Government treats us itself. Any humiliating distinction made in this country would be made tenfold more humiliating in the Dominions beyond the seas, and foreign nations would not be slow to follow Colonial practice and adopt a scale of treatment still more humiliating to India. For, a British citizen, whose colour has been burnt in by the scorching Indian sun indelibly upon his face, could not command abroad the respect due to his merits and rank simply because in his own country and within the limits of his own Empire the pigment of his skin has been recognized as a stamp of inferiority. Could any admirer of *Pax Britannica* compare it with the Roman Empire in which the darkest member of that Empire could say, "*Civis Romanus sum*"?

Far from desiring a change in the conditions outlined in India itself, the *Times* considers that the white man is right in making up his mind that "his civilization is imperilled if brown men share it on equal footing," and that were this conviction to be altered it would "end the Empire altogether." We wonder whether the *Times* and people who share its views have altogether forgotten that part at least of the boasted civilization of the white man, which is imperilled if the brown men share it on equal footing, was founded by Jesus Christ, an Asiatic, and very probably a brown man himself. The *Times* advises the Government to "show itself capable of taking an Imperial survey, and instead of displaying a hypocritical sympathy with natural but mistaken aspirations that it has no intention whatever of really supporting, set itself to redress the soreness that it has tacitly done so much to cause." With part of this advice we are in hearty agreement. If the Government has been displaying a hypocritical sympathy and has had no intention whatever of really supporting what it regards as the mistaken aspirations of Indians, the sooner this tragical farce of sympathy is ended the better. India needs many things and many men. But above all she needs, in the words of the Poet, "one who can rule and dare not lie." According to the *Times*, "the Indian still understands and respects an order meant to be final. Once they realize that the decision is against them they will acquiesce." It is on these assumptions that the leading journal of the Empire advises the Imperial Government to pass an unrighteous and impolitic order excluding Indians from the Empire to which they are asked to be attached, and to treat it as final. It does not occur to this journal that such an act would be the best means of destroying the respect which the Indians feel for the orders of the Government, and to teach them the insidious lesson of disobedience and revolt.

All that the *Times* recommends are "those subsidiary measures of alleviation which commonsense has long demanded but which prejudice, suspicions and exasperations have refused." An improvement in the methods of identification, a permission of the immigration of a limited supply of teachers and maulvis, and the removal of restrictions on travelling through the Dominions in the case of Ruling Chiefs and notables is all that the *Times* is prepared to recommend in the interests of Imperial solidarity. It seems that Lord Crewe has studied India and its relations with the Colonies somewhat exclusively in the columns of the *Times'* Empire Day issue, for while asking for nothing more than "the subsidiary measures of alleviation" of the *Times*, his Lordship committed himself finally in saying that "the Imperial Government recognised that it was impossible to maintain the idea of absolutely free interchange of all subjects of the Crown." After referring to the standpoints of national history, pride of descent, personal character or intellect of the Indians, his Lordship only pleaded their cause *ad misericordiam*. He gave assurances that the India Office and the Government of India would always do their best to explain to the people of India how the position stood with the Dominions, and appealed to the ministers of the Dominions to make known how deep and widespread was the feeling on the subject in India. But even to this appeal there was no response from the Colonies, and the Secretary of State was himself as much humiliated as he had humiliated India. Only Mr. Malan of South Africa spoke, and he declared that "it was not so much a question of labour as of self-preservation. In view of the overwhelming African population it was impossible to allow the introduction of Asiatics."

We do not know what the overwhelming African population has to do with the immigration of some thousands of Asiatics, but we know that the desire of self-preservation which dictates the policy that South Africa and other Colonies are pursuing is a sign of a decadent spirit seeking to fortify itself in a position of isolation rather than an indication of the spirit of Empire builders. No empire was built in such a way, but one can thus be lost. Burke, perhaps the greatest political philosopher of any country, certainly the greatest that the British Empire ever produced, has not said in vain, "Little minds and great Empires go ill together."

Cowkilling.

THE question of cowkilling is one which is the cause of riots in India every year, and a good deal of bad blood has been created on this account between the two great communities of India. Some people who ask for compromise suggest that cowkilling should altogether be given up. This sort of "compromise" is well known to students of Indian politics, and it is on many similar questions that a lot of Daniels come to judgment. We wonder whether it has occurred to the prohibitionists to consider why cowkilling is practised in India. And yet this must be an easy matter to understand, and evidently the first to be considered in this connection. If the Mussalmans, the Christians, and other beef-eating communities ate beef simply to annoy the Hindus, no term of opprobrium would be strong enough to use for them. The question is whether it is so.

The question mostly crops up at the time of Bakar-Id. Although an animal sacrifice is enjoined by Islam, there is no special sacredness in sacrificing a cow, and if a Mussalman deliberately chooses a cow simply to wound the feelings of the Hindus, when he could well afford a more expensive substitute, we do not think that his sacrifice would be acceptable to his Maker. As every Mussalman knows, the sacrifice at Bakar-Id is meant to commemorate the intended sacrifice of Ishmael by Abraham, and if the cow is chosen not because it is dear to one's self but because it is sacred to the Hindus, the sacrifice loses its significance, and is more meritorious in the Hindus who tolerate it than in the Mussalmans who practise it. But in our own experience, we have not come across a single instance of a deliberate choice of the cow in preference to any other animal by any Mussalman of our acquaintance merely to wound Hindu feeling. It is true that some hare-brained people proposed to celebrate His Majesty the Amir's presence in Delhi at the Bakar-Id festival by sacrificing a larger number of cows than they would otherwise have done. The Amir could not encourage their mixing up a sacrifice to God with rejoicings on account of his visit, nor could he have tolerated a wanton affront to the Hindus.

He requested them to desist from it for these reasons, and it is a poor return for it to distort the motives of the Amir's action for purposes of securing a prohibition of cowkilling as some people are now doing.

At the Aligarh College, which a certain school of Indian politicians pretends to regard as the centre of an anti-Hindu propaganda, beef is never eaten, and once when on the morning of Bakar-Id Sir Syed Ahmed Khan came to know that some students were going to sacrifice a cow, he came at once to the College and took the animal away.

We can safely assert that beef-eating and the slaughter of cows at Bakar-Id are no more practised by Mussalmans to annoy Hindus than meat-eating and the sacrifice of buffaloes, sheep and goat by Maharrattas and other Hindus, including those of Bengal, are practised of set purpose to annoy the Jains or the Brahmins. The simple fact is that Mussalmans as a rule are meat-eaters, and when they cannot afford mutton or goat's meat, they take to beef. Efforts are being made to secure a prohibition of cowkilling, and a monster petition would be presented to His Majesty the King-Emperor, by a deputation which is to proceed to England in October, praying for a total prohibition of the slaughter of cows. Let us examine the petition in the light of these facts.

Those who are responsible for this agitation must be congratulated on their tactical ingenuity and resourcefulness. It is not a Hindu who comes forward as the champion of the cow, but a Parsee gentleman, a Mr. Jassawala of Jubblepore who came to our office in company with a Marwari a few months ago. It is also stated that at least two Mussalmans and two Parsees will take part in the deputation which is to consist of at most a dozen members. It may be noted, by the way, that the representation on this deputation is not to be in the same proportion as that of the population of Hindus to non-Hindus, which is significant. There is hardly a word in a fairly lengthy document about the religious feeling of the Hindus, and the solitary reference to such sentiment is ratified by the assertion that it, too, is based on economic considerations. It is only as an agriculturist that Mr. Jassawala speaks on behalf of the eight-tenths of India's teeming millions that depend for their daily sustenance on agriculture. Yet, strange as it may seem, it is a Parsee, the member of a rather microscopic minority in India's vast population, numbering less than a lakh of souls more than eight tenths of whom depend for their daily sustenance on commerce rather than agriculture, that is the leader of this movement.

The *Forwarder* in its issue of 19th June has well exposed the baselessness of his assumptions about the effect of beef-eating on agriculture and on the supply of milk and butter. We had asked Mr. Jassawala when he visited us to procure the figures of agricultural live stock in India, statistics of which are compiled by the Patwans for each village, and to show by comparison with earlier figures that there is a growing scarcity of cattle in the land. We had also drawn his attention to the rapid increase of railways which has released an increasing number of bullocks and buffaloes from carrying passengers and traffic for agricultural purposes. Men lie, but figures do not, and two hundred and fifty millions of people who live by agriculture and are alleged to suffer from the evil effects of cowkilling would have thanked Mr. Jassawala for the statistician's labour which would have lifted his argument from the plane of a brain-spun gossamer of reckless assumptions to the level of a solid reality. But for some reason or other he—and those behind him—have not deemed it fit to accept this suggestion, and the whole fabric of the long petition rests on the assumption that high prices of cows and oxen, and of milk, butter, and ghee, are sure indications of the scarcity of the bovine species. Such *sancta simplicitas* may be appropriate for a sacred cause, but when the motives and the reasoning are declared to be purely economic it is open to us to explain that prices have gone up all round, that the buffalo, which is not so often used for purposes of slaughter, is no cheaper, that the products of the she-buffalo have gone up in price just as much as those of the cow, and that so eminent an authority as the Hon. Mr. Gokhale suspects that the rise of prices is due to the currency policy of the Government. This being the case, it does not appear that the slaughter of 1,46,000 cows and bullocks slaughtered annually for the food of the British soldiers, and many more used for the food of Moslems and others, affect so very much the prices of agricultural live stock and of the products

of the cow. Howsoever the truth may be disguised by what the *Prince* frankly calls "the ingenuity of Hindu controversialists," it is clear that they are "just those of the Gow-Rakshini Sabhas which inflamed the minds of the people so unfortunately some years ago, and another outburst of missionary activity in this direction seems exceedingly likely to produce consequences of which Mr. Jassawala, as the loyal citizen he no doubt is, would have reason to repent hereafter." It is not because agriculture suffers that this monstrous petition is to be presented, but because most Hindus revere the cow as a religious duty, "purifying" themselves by the consumption of the "five products of the cow," and, perhaps, because Parsees of the old school also "purify" themselves by consuming one of the most impure of these products. No doubt to the Hindus beef eating is an abomination, but it must be remembered that to the non-Hindus the "purifications" mentioned above are equally disgusting. The best course to adopt in a matter like this is to go according to the clear logic of the Quranic injunction,

لَكُمْ دِينُكُمْ وَلِيَ دِينِى (To you your faith, to me mine)

When His Excellency Lord Hardinge replied to the deputation of the Bombay Muslim League on landing on Indian soil, Hindu papers proclaimed everywhere the unexceptionable sentiment expressed by the Viceroy that exceptional privileges or concessions to one community mean a special disability in the case of other communities. We trust the organisers of this monstrous petition will not so soon forget that noble sentiment, for the prohibition of cowkilling in order to satisfy Hindu orthodoxy, which is every day dwindling in numbers and prestige, would mean an enormous disability for non-Hindus who constitute more than a third of the population of India, even if the Depressed Classes are reckoned as Hindus for this purpose. Of course, Mr. Stead writes with the dogmatism of the dictator in journalism —

A month's reflection has confirmed me in the belief that in no other way could His Majesty so endear himself to his subjects in India as by forbidding all killing of cattle during his stay in the country, and by promising that after his departure the cattle-killing regulations of the great Akbar shall be strictly enforced. The justice and sound policy of humoring the religious beliefs of the Hindus has been recognised by Moslem rulers—why not by our Christian King? I shall return to this subject hereafter, but for the present I content myself with the remark that if the King cannot induce his Ministers to make this concession to his Hindu subjects, he had much better give up his proposed visit to India altogether and leave Lord Hardinge to welcome great Hindu princes to dinner to the appropriate strain of 'The Road Beef of Old England.'

But those who have given more than "a month's reflection" to this question and have more knowledge of India than can find its way into an English editorial sanctum through the channel of the Congress school of politics know that His Majesty would be welcomed in India by millions of his devoted subjects even if he refrained from pleasing some of them by inventing a disability in the case of others unknown and unheard of in any other part of the civilized world. We wonder whether our countrymen have no other blessings to ask for from our Emperor on the august occasion of his coronation than the restoration of thriving provinces to effete dynasties, the release of cutthroats and "political" criminals, or the encouragement of what some would be disposed to call ancient superstitions. If they have nothing better to ask, then India must have certainly reached the millennium. The Vedas, the most sacred writings of the Hindus, contain commandments for the sacrifice of cows and bullocks to various gods and goddesses, but Hinduism has often moulted its skin, and what was a sacred religious injunction has now become an equally sacred religious prohibition. The question is, can the changing commandments and prohibitions of one religion be made binding on the followers of other creeds through the agency of a neutral Government. And if cowkilling is to be forbidden, then why not the destruction of other animals as well? The Jains regard all animal food with abhorrence, and we have no hesitation in saying that their doctrine of regarding all life as sacred is far more consistent than the prohibition of cowkilling in Hinduism coupled with the permission for a majority of Hindus to slaughter other animals for food purposes and the commandment to sacrifice them in the name of religion. Maharattas sacrifice buffaloes and sheep at Dussera in large quantities, and the devotees of Kali in the two Bengals sacrifice thousands of buffaloes—which also provide milk and

ghee, and are useful in agriculture—in the Pujahs, and hundreds of thousands of goats at all times of the year. Indeed, when we learn that some Hindu remindars in Bengal who openly eat beef and yet punish their Mussalman tenants for cowkilling, we lose much of the respect for the propaganda with which we start. It is evidently more anti-Muslim than pro-cow. We know the results of the efforts of the Gow-Rakshini Sabhas at least. More men must have been killed or wounded through the affrays consequent on the efforts of the Sabhas than the cows that were saved. And, for our part, we still regard man as the nobler animal.

Some time ago a question was asked in the House of Commons about the prohibition of cowkilling in Kashmir. When it is known that Muhammadans number no less than 95 per cent. in the State, the prohibition shows that it is not only minorities and cows that need protection. This simple question has made many of our Hindu contemporaries extremely indignant, and the *Amrita Bazar Patrika* has gone so far as to argue that no injury has evidently been done to the Mussalmans of Kashmir, because some Muhammadan States themselves forbid the slaughter of cows. That there are some such States we are willing to take from our contemporary, and all honour to them for the motives of their prohibition. We wish they were remembered on the only too numerous occasions when Mussalmans are condemned wholesale as bigoted and intolerant. We may give the instance of Junagadh and other Muhammadan States of Kathiawar where no sort of meat can be carried openly through the bazar, and no one is allowed to go to the vegetable market *after* having purchased meat. We also know of Rampur, where the slaughter of cows is absolutely forbidden throughout the State as long as a Hindu Prince is His Highness' guest, and knowing as we do that beef is the staple food of the Pathans in Rampur, we are in a position to understand the sacrifice involved in the prohibition. We wonder whether the sale of liquor is forbidden in any Hindu State when a Muhammadan Prince is the guest of a Hindu ruler. We hope there are many such, for the consumption of liquor often leads to immorality and crime which cannot be said of beef-eating. The action of the Amir during his visit to Delhi is too well known to need mention. But all these facts go to show the real character of the Mussalmans rather than to afford any argument to the prohibitionists. The argument of the *Patrika* would, we fear, disincite many Mussalmans from conceding even an inch for fear that an ell may be demanded the next moment. This is not as it should be.

So far as Kashmir is concerned, it ought to be called as much a Muhammadan State as a Hindu State, if not more. Mr. Blunt writes in *India Under Ripon* that "in talking to Lord Ripon I mentioned my disappointment at his having made no allusion to the fact of the Nizam being the Head of the Muhammadans in India, but he said, 'We didn't dare do that. We had to remember that though a Muhammadan Prince, he has many more Hindu than Muhammadan subjects.'" According to this reasoning one certainly expects more from Kashmir for its Muhammadan inhabitants than has yet been shown by its Hindu rulers. The *Patrika* is convinced that "if H. H. the Maharajah of Kashmir is loved by his Hindu subjects, he is no less loved by the Muhammadans, for the simple reason that he holds the balance even in his treatment of both the races." We wish we had either the information or the facile faith of our contemporary, for we know that in the matter of education Muhammadans have been neglected to a very large extent, as is clearly evidenced by the annual resolutions of the All-India Muhammadan Educational Conference about Kashmir. If in spite of this the Muhammadans love His Highness, we have every reason to be proud of their goodheartedness, and earnestly appeal to His Highness to remember this in looking after the education of his Muhammadan subjects and in filling offices in his administration. The prohibition of cowkilling to satisfy merely 5 per cent. of the population merits an equally generous treatment of the remaining 95 per cent. We are not quite sure that Muhammadans are treated as considerably as they ought to be in some of the Hindu States, and so far as our knowledge goes, the case of the Gadadha Mosque in the State of Bhavnagar is still pending, and that simple remedy suggested by the *Patrika*, of holding the balance even, cries loudly for a trial.

CORRESPONDENCE



The Restoration of Oudh.

TO THE EDITOR OF "THE COMRADE."

SIR,

I read your leading article on the above question in your issue of 10th June with deep interest. The members of the Royal family of Oudh must feel very thankful to you for your kindly putting in a word or two for them. But in my opinion instead of supporting their cause you have weakened it by damming it with faint sympathy. You have only played with the subject but have not discussed it. Being an artist you are struck more with the pathos of the situation than with the reality of the plight in which those poor are. You draw a fanciful parallel between Shakespear's Richard II and the fallen house of Wajid Ali Shah and pay very little attention to the facts of the case. You say that the idea of the restoration is ridiculous. Well! was not Mysore restored to the rightful Raja and has it not proved a successful experiment and a statesmanlike act? Only the other day, another restoration took place. I am referring, of course, to the restoration of the Principality of Benares to the present representative of Chait Singh. Everybody, even Englishmen themselves, admit that Wajid Ali Shah and his sons deserved a better treatment than that meted out to them. Ever since Clive and Shuja ud Daulah met at the confluence of the Ganges and Jumna and shook the hands of friendship, and ever since Warren Hastings and the said Nabob Wazir exchanged their head-gears ratifying thereby the vows of friendship mutually taken, the rulers of Oudh had been not only the faithful friends but also the useful bankers of the English. The relations between the two allies grew more cordial and intimate till the consummation was reached and Ghazid-Din Hyder was exalted to the dignity of Kingship. But about 36 years later, the English, strangely enough changed their mind and deposed Wajid Ali Shah. The latter could have died like the martyr Humayun, many of his retainers being ready to give up their lives for him. But no! He remained faithful to his friendship with the English. He would not break his engagements even at the cost of his kingdom. When the official communication that he was to be deposed was made to him, he said calmly in so many words, "The English Governor-General is my brother. We are two bodies but one soul. Our interests are the same. My kingdom is his. Let him take it if he likes." In this highly dignified manner Wajid Ali Shah submitted to the will of God and the English. I say, Mr Editor, was not the situation full of pathos?

S. M. A. RASOOL.

The Special Marriage Bill and the Mussalmans.

TO THE EDITOR OF "THE COMRADE."

SIR,

My attention has been drawn to your editorial on the above subject in your issue of the 20th May last, and I crave the hospitality of your columns for a few thoughts of mine on the position you have taken up in regard to Mr. Basu's Bill.

In an earlier issue you seem to have condemned that Bill as a ruse on the part of the Hindus to swell their numbers for political purposes in this Census year by claiming the Brahmos as their own. It is well known, however—and I made it clear long before in the articles in the *Indian Social Reformer* which you have reviewed—that the Government for its own reasons and without any reference to the wishes of the Hindus, and even "in spite of the expressed desire of many Brahmos to the contrary, persisted in including Brahmos, during the Census of 1901 and 1911, among the Hindus" (*vide* Pandit Sitanath Tatwabhushan's "*Philosophy of Brahmoism*," page 353, and Babu Lalit Mohun Das's paper on the Special Marriage Bill in the *Indian Messenger* of 11th May, 1911, pages 223-4). There was thus no need for any such ruse as you imagined in Mr. Basu's Special Marriage Amendment Bill. In your issue of the 20th May, however, you oppose the Bill on the ground that neither the Parsis nor Christians have wanted it and that it is opposed to the dictates of the Sacred Law of Islam.

Of course there are always two arguments that may be urged against any new legislation, one being that it is not needed, and the second that it is mischievous in its scope and consequences. As for the first contention, its force is vastly discounted in the case of a merely permissive measure like the one under consideration. The opponent is automatically put out of court, as it were, by the obvious fact that the proposed law is not intended for such as he and that he is under no obligation to avail himself of its provisions if he does not choose to do so. You have made an assertion to the effect that "it is the freedom to force others that is aimed at." I wish you had taken the trouble to explain how you arrived at that conclusion. In every civilized country it has been the acknowledged duty of the State to provide legal facilities for the union of the sexes without imposing any religious or racial test, affirmative or negative, to bar their freedom. The State refuses to sanction only such unions as are either immoral or opposed to public policy. It will, I am sure, be generally conceded that the marriage contemplated by Mr. Basu's Bill cannot be viewed by the British Government in this unfavourable light. The obvious duty of our Government will therefore be not to set about calculating how many of its subjects can manage very well without its help or how many have a positive dislike to transgress the bounds set by their social or religious customs, but to see if there is not a really earnest and intelligent demand for such legislation in this country, however feeble and insignificant it may appear "to the naked eye of the statistician," as Sir Roland Wilson put it while pleading for just such a measure to give effect to the views of the Rt. Hon. Syed Amir Ali. Even if it be found that there are not more than half a dozen, nay, a single couple, in the whole country, who are in need of an enabling legislation in this respect, there is no reason why the State should deny them this simple human and civic right until all the teeming millions of this vast continent came to take a more catholic view of the religion of their neighbours and their own, and a more patriotic view of their responsibilities as members of a common Empire.

But, as a matter of fact, Mr. Basu's Bill, as I have already once pointed out, is based on the needs of a large, respectable and progressive class of people in every part of the country. It is no doubt true that Hindus form the bulk of its supporters at present. Hindu patriots like Mr. Justice Ranade and Kesub Chunder Sen have always delighted to proclaim the establishment of British rule in India as a divine dispensation, chiefly because they found in it an assurance, a pledge as it were, that, under its protecting aegis, all the warring elements that had distracted the peace and weakened the power of India in the past will merge and unite in ties of kinship and common interest and evolve a new people which will be proud of all that is best, great and pure in the traditions of every component part, and yet be so transfused with the idea of its oneness as a whole that it will subordinate every personal or racial consideration to the interests of the nation and raise its love for India to the position of a national creed. Well, it is no wonder that the warmest admirers and most strenuous adherents of

Mr. Basu's Bill hail from the Hindu fold. They have perhaps discerned quicker, and on a larger scale than other communities, that to ask a man to repudiate his religion and every other religion of the civilized world as a penalty for venturing beyond the narrow marriage limits imposed by unwisdom and priestcraft, is to compel him unreasonably to cut himself away from all that is holy and inspiring in his country's past and in the history of the human race, and to place a dead wall in the path of Indian progress and Indian nationality.

But the Hindu does not stand alone in his patriotism or in his need for a liberal civil marriage law. The name that has been universally honoured by all creeds and castes throughout India for over a generation as that of the foremost patriot of our time belongs to a Parsee whom India delights to call its Grand Old Man. The great intellectual and industrial leaders of the Parsee community, like Sir Pherozshaw Mehta, B. M. Malabari, Dinshaw Eduljee Wacha, the late Jamsetji N. Tata, and his worthy son, Mr. Ratan Tata, are all Indians to the core and inspired by truly national ideas. It is no doubt true that there is a class of Parsees who are for building a stone wall round the Zoroastrian fold to keep off strangers from entering its charmed circle. But this does not mean that an enterprising and living race like the Parsees have been successfully immured in a hide-bound caste sentiment or that they have surrendered the ordinary civic right of following the bent of their heart in choosing their mates. On the other hand, the remarkable law suit decided by the Bombay High Court in which the question of the status of foreigners, *Ju'dins*, converted to the Zoroastrian faith was thrashed out, and from which no doubt you gather the anti-*Ju'din* feeling you refer to of the Parsees, established beyond doubt the existence of a large, powerful and wealthy section of Parsees who resent the degeneration of their community into a caste or tribal organization, and are determined to break down the barriers at all costs. There a Parsee millionaire wedded a fair daughter of France who accepted the Zoroastrian faith. A Rajput lady also had similarly been converted to that creed. The Trustees of the properties and funds of the Parsee Panchayat disapproved of these conversions and publicly notified that they will not allow these two ladies to participate in the benefits of the funds and institutions under their management. Seven leading Parsee gentlemen thereupon sued the Trustees for a declaration among other things that the converts were entitled to the use of those properties. In the words of Mr Justice Beaman "Here we have wealthy and representative men of the Parsee community coming forward to fight for the right—a right which may fairly be treated as an abstract right—of all converts, present and future, to share in certain public charities. They spend money like water to have this question thoroughly thrashed out, they retain the most eminent men at the Bar, everything which human ingenuity can do is done to make out the strongest possible case for the converts" (I L. R., 35 Bombay, p. 562). The conduct of the defendant Trustees may be taken for what it is worth. But the great fight made by the seven plaintiffs and their party, none of whom except the sixth plaintiff had any personal interest in the matter, clearly discloses the powerful leaven at work and the liberalizing forces that have to be reckoned with in estimating the welcome Mr Basu's Bill is likely to receive at the hands of the Parsee community. Even the anti-*Ju'din* defendants readily admitted that conversion was not only permitted but enjoined by their religion, and that the children of a Parsee by an alien mother become Parsees and are entitled to the benefits of the Trust properties if they profess the Zoroastrian faith. This is certainly a state of affairs to which Mr. Basu's Bill will lend additional support. But even granting that anti-*Ju'din* feeling among the orthodox Parsees is very stringent in its exclusion of alien Zoroastrians from the Parsee fold, and supposing also that they are very intolerant of matrimonial alliances outside the Parsi community as narrowly defined by them, what does follow? The Parsee Marriage Act, which applies only

when both parties are Parsees and not merely Zoroastrian by faith, becomes practically a dead letter to the progressive section of Parsis whose earnestness, strength and enterprise have been so vividly brought home to the orthodox through the above suit, and such of them as cannot brook to be restrained within caste barriers in affairs of the heart will be driven to seek relief by some other honourable method short of renouncing their religion. Mr. Basu's Bill provides them with just such a method. Only a few years ago a devoted Parsee girl passed through severe ordeals in order to espouse the hand of a Hindu youth. The Parsee Marriage Act was of no avail to her, and the marriage had to be solemnized under Act III of 1872. The public is sure to hear more of such intermarriages after the cruel sacrifice demanded by the latter Act is dispensed with. The *Oriental Review* and the *Parsee* have done a distinct service to their community and to the country by the cordial support which they have extended to Mr Basu's Bill in spite of the Hon Mr Dadabhoy.

Our Christian brethren have, as you rightly point out, a matrimonial law of their own in Act XV of 1872, but it is not clear what is exactly meant by the further remark that "there seems to be no desire on their part for any alteration such as the Bill would effect." Mr. Basu's Bill, it is well known, is not intended to effect any alteration in Act XV of 1872. But it is worthy of note that most of the intercommunal marriages registered under Act III of 1812 in the past have been between Hindus and Christians. And there is no reason to believe that either of the parties ever considered it an essential or sacred duty to repudiate their respective faiths before marriage, or that they would have felt it as a grievance if the Government had not insisted on their making an unambiguous declaration. In Christian England and in the Christian West generally the passing of a civil marriage law was not thought incompatible with the existence of the ordinary law governing marriage through Christian churches. That the Christian community of India have not raised any objection to the proposed amendment to Act III of 1872 is sufficient proof, if proof were needed, that their interests are not affected thereby and that they require no champions to take up the cudgels in their name to obstruct the passing of the Bill. Nay, we may go further and affirm that their attitude is one of cordial sympathy towards this measure as can be judged from the following "Christian view of Mr Basu's Bill" reproduced in the *Indian Social Reformer* of 14th May—

"All lovers of reform in India will hail with delight and gratitude the Amended Marriage Act which the Hon. Mr. Basu has obtained leave to introduce in the Imperial Legislative Council. . . . To those who like to look a little farther, the amended Act, if carried in the Council, as we believe it will be unanimously, or at least by a large majority, will be a most important factor in the forming of a united Indian nation."

The Muhammadan position, however, is somewhat puzzling and is certainly calculated to give an anxious time to the supporters of the Bill. The country is unfortunately passing through a period of transition when impelled by long pent-up political aspirations the newly-awakened intelligence and self-consciousness of some of our Moslem brethren is working itself out on a vigorous separatist propaganda which, if it is to become a permanent feature of Indian public life, bodes no good to the best interests of the country. The genius of some of them too does not seem to easily lend itself to the growth of a patriotism correlated to the soil which has given them birth. Their patriotism is apt to begin only where their religion begins and end exactly where their religion ends, and the sentiment is enthusiastically fostered that the duty of the Indian Mussalman is to sympathise and fraternise with his co-religionist in the wilds of Morocco or Algeria than with his next-door neighbour, his non-Moslem fellow-countryman in India, with whom, in ninety cases out of a hundred, according to Townsend, he is at one

in blood and race. Add to this the notion, which is being sedulously inculcated by some of the educated Moslem journals, that the Muhammadan inhabitants of Modern India are the representatives of a sovereign people who once conquered and held sway over India for eight centuries, and as such a race apart and superior to their non-Mussalman fellow-subjects—and we are brought face to face with a problem of the highest imperial importance which may well be the despair of all lovers of Indian amity and progress.

But leaving aside these exclusive political and racial ideas which colour the thoughts and, consciously or unconsciously, inspire the opposition of some of our Moslem friends to Mr Basu's Bill, we shall examine the arguments you have urged in the course of your editorial. Of course, as in the case of other communities it is no argument to say that the Moslem community does not want an amendment of Act III of 1872. If you are right in your firm conviction that none of the present day Mussalmans wish to throw what you regard as the essential laws of Islam overboard, why then you can afford to snap your fingers at Mr. Basu's Bill and let it pass! It has no real temptation for the Mussalman and it makes no pretence that it can tempt him. It does not call to any one by name nor is it its purpose to force itself on anybody. But it cannot be denied that Act III of 1872 has had its own votaries in the past from the Muhammadan camp, as a list of the marriages registered under the Act will show, and more will be welcome to use it if they like after the amendment has removed the one sore grievance that had hitherto marred its value. The question therefore simply is whether, regard being had to the anxious desire of those who have in the past availed themselves of the provisions of Act III of 1872 and of many another of His Majesty's Indian subjects who complain that they are precluded from taking advantage of that Act by reason of its undue interference with their religious convictions, the Muhammadan community, or any other for the matter of that, has any right to oppose the measure without proving "special damage" to itself.

KOPARGAM RAMAMURTHI,

Secretary, Ganjam Hindu
Social Reform Association

BERHAMPOR.



Short Story.

A Question of Identity.

THE Biggest Traveller in India grinned significantly at the conclusion of the Stranger's tale. The Other Man passed his hands vigorously across his eyes and asked whether the preamble to the story was finished. The Stranger looked dazed and defiant.

The Biggest Traveller folded his hands across his breast and looked reminiscent. The Stranger opened his mouth slowly and deliberately, but shut it with an expressive clasp and set about to use the more formidable power of his eyes.

"I remember a case somewhat similar to the one just related," said the Biggest Traveller. "but it is, what is termed, a fact story."

"Mine," said the Stranger, "happened in our own family."

"Exactly, my dear sir, exactly. But—but—don't you know, the very essence of probability brings to our mind an idea of degree. Yours is an ancestral tale and—"

"Your family is as old as the hills, dating back, as it does," interposed the Other Man with a dreamy twinkle in his eye, "to the time of the De:—, of Rowe and Hawkins."

"The episode that I am going to relate is a living-generation one and the person who played the leading part in it is yet living. His name is Forsyth, an old school chum of mine. This was how it happened.

"Forsyth, at the time that I am speaking of, was staying at Calcutta. Happening to be there myself one evening, I went to see him. I found him sitting out in the lawn, listless and moody and staring vacancy out of countenance.

"'Hello,' I said after the usual exchanges of civility towards each other and incivility towards the weather, 'what fiend has possessed you now?'

"'Oh, it's nothing at all, merely one of my moods,' he replied with a ghastly caricature of a smile.

"'This, indeed, is a change! Are you—are you aspiring to dazzle the society belles by these Byronic fits?'

"At this a faint insinuation of a laugh lit up his face. I thought that I had succeeded in redeeming him from the blue devils. I prepared my next step, that which should make my success abiding. With a bran-new, volcanic joke I looked at his face before letting it off. He was back again to his fit of aimless staring.

"I felt discouraged. I looked at my watch and muttered something about an engagement.

"'Oh, don't go yet,' he entreated, 'I'm feeling very, very lonely and altogether upset about—well, I don't know what to call it.'

"I resolved to stay, as also registering a mental resolution of making my visit enjoyable. With a view to this latter end I tried him with the latest *Punch* humour. That failing, I spoke in unmasculine terms about the suffragettes, first having elicited the information from my friend that he had no other visitors or relatives, of any description whatsoever, in the house. He gave a sigh and said that he did not like the look of things. Neither did I. But, then, a brilliant inspiration flashed across my mind—I would give him some society gossip. That would excite the curiosity and interest of any man short of a grave-hunting archaeologist. With a bland smile, of great volume in proportion and significance, I said

"'Yesterday at the club I heard of Anne Laverne. Oh it was a delicious piece of—'

"'Oh, bother your Annes and talk sense for once in your life,' was the hasty interposition.

"My feelings were too deep even for thought, yet a certain vague, sub-conscious state of mentality assured me that some men are born merely to upset our great theories about men and things. The application of my theory, about the relation between Evolution and the Eve in Man, had failed.

"'Do you believe,' he suddenly asked, with not the slightest abatement in the darkening of his facial bearing, 'in presentiments?'

"I slowly awoke from my reverie. My feelings were too deep even then for words. So I kept quiet.

"'You would not have jeered at me if you did,' he continued. 'Believe me, old man, I feel some vague sort of foreboding. What it is or whence it comes, I can't say. You will, no doubt, call it all fancy. Would to God it is that and no more?'

"He was always shrewd at guesses. He had exactly anticipated what I would say.

"'Here probably,' I said, as the waiter handed a letter to his master, 'is your Nemesis.'

"'You may laugh,' he persisted, tearing open the cover and looking at the contents.

"It was a dull evening at its best. I looked about me and heard the soft, plaintive farewell murmur of nature to the red glaring orb in the west, and saw a few black, flitting, trailing specks in the sky,—the redeeming elements of the monotony of sight and sound in the prospect around me.

"'Read that,' said Forsyth, throwing the letter to me. He was calm, but I noticed a certain quiver in his tone. I glanced through the note. It was an intimation, from his sister at Barrackpore, of the serious illness of a little two-year old daughter of hers.

"'Good God!' he ejaculated after a short silence, there seems to be a blight upon everything, yes, everything that I care for. Poor little Lorna. I loved her so.'

"I tried to console him by pointing out that as yet there was no cause for despair and that she might still recover. But it was of no avail. He tried, indeed, to view things cheerfully, but despondency had him for its own.

"At his earnest request I stayed with him that night. My bed-room adjoined his and ever at a late hour I could hear him pace about in his room with appalling regularity. It was a hot and sultry night. I looked out of the window. The starlit heaven glowed above—there was no motion save of its throbbing. The trees, in the distance, stood like ghosts of bygone days. A few red lights flickered here and there.

"I went back to bed and at last fell asleep, dreaming all the time a host of weird dreams. I do not recollect how long I had slept, but the fact is vivid in my mind that I awoke suddenly with a deafening crash ringing in my ears. I rushed out of my room and into the next. The light was burning and near the window lay Forsyth. A small table was upset and broken pieces of china glittered here and there. I examined him carefully. He had fallen in a faint and the small table had prevented a dangerous concussion of the brain. As it was, I managed to bring him back to his senses with little trouble. He opened his eyes and looked about him like a madman. He pressed his hands against his breast and with his whole body struggled to get out of my control.

"'I must, I must,' he almost shouted, 'go just now to Barrackpore. Let me go. You do not know what it means to me.' A heartrending cry, the cry of a strong man, rent the air and died away in a plaintive wail. I did all I could to soothe him and finally succeeded in putting him to sleep just as the clock struck three. I sat by his bedside and tried to think. What could this have been due to? Had he received another message and a worse one? I could not find anything on the dressing-table or amongst the debris on the floor. After a while he awoke. He seemed to be composed.

"'I was standing near the window,' he explained, 'being unable to sleep. All my thoughts were on the poor child and my sister. I do not know how long I was there, but suddenly from over the roof and across the lawn passed a shadow, and the next moment, my God, on my outstretched hands there lay a little baby. I clasped it to my breast and smothered it with kisses. The shadow recrossed the lawn and with it the little thing vanished from my arms—yes, vanished as mysteriously as it had come. You know the rest.'

"This, indeed, was matter for thought. Was it real or merely the result of morbid introspection? I did not know what to believe except that for strict veracity and want of imagination there was no one to equal Forsyth.

"'I must go to Barrackpore immediately at daylight. Ah, it must all be over by now.'

"By an early train he left Calcutta asking me to wait till about mid day, by which time he would either be back or wire to me. After breakfast I was sitting in the hall smoking a meditative pipe, when suddenly Forsyth turned up. He looked a changed man. He was swinging a stick in his hand and his gait was light and easy. A joyous, ear-to-ear smile was on his face and he almost verged on the point of garrulity.

"'It's all right, old man,' he said. 'It's all right. She's as well as ever, that is to say, she is pronounced out of danger. Oh, I am thankful, indeed, I am.'

"We tried to speculate about last night's affair. I believed that it was altogether a subjective matter. But Forsyth was convinced of its reality and said that it was a sign, not of impending woe, but of divine mercy towards human suffering. He had interpreted it falsely.

"'God is good', said he, and his eyes spoke a volume of thanks.

"'Sahib, a *tar khabbar*.' We looked back and saw a *Chaprassi* with a telegram in his hand.

"'Now, what is this, Imdad Din? Have I not told thee to cease from bothering me with official messages at this hour?'

"'Huzoor will see that this be a *jaruri khabbar*', was the laconic reply.

"'Oh, bother you. Let me have it.' He opened the cover carelessly and gazed into the contents. The next moment with a groan of concentrated misery, he fell back into his chair, and clasped his head with his hands, as if to steady his wits. I was taken aback. What was this now? Had the little girl a relapse or was she dead?

"'Look,' he said, 'look at this.' I took the paper and read therein the news of the sudden death of a little grandchild of his at Lahore at 2 o'clock in the morning of the same day."

The Biggest Traveller in India stopped. The look of defiance on the Stranger's face had given place to one of half credulity. The Other Man smiled—a smile of great wisdom.

N. C. LEHARRY.

Selection.

A Word for the Turks.

I. Albania.

THE antipathy to constitutional methods which exists in many places argues no love of the old *régime*, though it constitutes the chief difficulty of the Government in its relations with the Moslems of the empire. Innovations in Asia Minor must come, if they are to be accepted—not as the offspring of new principles, but as fresh manifestations of the wisdom of Providence, the Electoral Law must conform to the Sheriat, and modern legislation to the traditions of Mahomet. The problem is hard to solve in Asia Minor, but even there the friction is less concentrated than in Europe. For, in Anatolia the Turk is undisputed master, the maelstrom of ideals is on this side of the Bosphorus, and here the difficulties are not the less stubborn because they are not always supported by logic.

For here history fights with politics, dreams with facts, and ghosts struggle with realities in a geographical, ethnological, and religious cauldron. One does not expect a foundling, ignorant of his paternity, to look for the inspiration of his life to an ancestral hypothesis. Yet Greeks, who until a few years ago have always spoken Bulgarian, when they are persuaded that their forefathers were Hellenes, become fanatical Hellenic propagandists. Bulgarians who have lived in ethnological ignorance and bliss, give themselves up to a wholehearted enthusiasm, which often takes the shape of homicide, when they realise that they are not Bulgarians but Greek. Kutzo-Vlachs, who talk three languages of the Peninsula and spend the greater part of their lives in wandering, turn from vagrants into martyrs for a Cause which certainly is lost, and which possibly never existed. The Albanians, relying upon an astonishing philology, assert that they are the lineal descendants of the Ancient Greeks. "Who was the Goddess of Athens?" one of them once asked me; "who but Aphrodite? The name which is but the corruption of our Albanian words '*afer dita*' (near to the Dawn)." A friend of his used another argument that was not less ingenious: "When a bishop [*ἐπίσκοπος*] is invested with his insignia of office," he said, "he received a stick [*crozier*], and at the proper moment he says, '*Episkopeon*,' which is the Albanian for 'Give me the stick.'"

It is this attractive and romantic race that offers the strongest resistance to the Young Turkish scheme of Reform. For the Albanians have always looked upon themselves as a people apart, and deserving a different treatment to that accorded to the other races of the Empire. They prize their independence above all things, and insist upon an extravagant consideration. It has been their habit to settle their own affairs with sword, knife, and gun, and, resenting all interference, they look back with affection to the good old times when their vanity was flattered, and like savage hermits they were left completely to themselves.

Not many years ago, when Abdul Hamid was Sultan, the "Tigers" of Dibra revolted. After much bloodshed and the bombardment of a mosque, the Porte decided to treat with the insurgents, and inquired into their grievances. There were two complaints: firstly, it was alleged that the Hukyumet (Government), in opposition to the wishes of the people, was building a road to Dibra, and secondly, the Turkish judges resident in the town had actually condemned free Albanians for the breach of laws of which they knew (and cared) nothing. A compromise was suggested by the rebel leaders and accepted by the Government. The construction of the roads was abandoned, and though the judges were allowed to continue to dwell in Dibra, they were in future to judge no man in that free country. This was carrying tact to a greater length than the Young Turks are prepared to do.

I was in the north of Albania after the Revolution, and rode across Southern Albania from Salonika to the Adriatic after the counter revolution, and found that the causes which had stirred the anger of the Arnauts (Albanians) were different. The Southern question is more easily disposed of, as the people there are of a lighter character than the Ghegs and the Christians of Malessiya and Scutari. In the south the Moslems were discontented because they believed that their country had been neglected, which, I think, was true,—as some of the leaders of the counter revolution came from those districts, which the Government consequently looked upon with distrust; while the Christian grievance was that the reforms were insincere, and that if they were sincere they would make a stronger Turkey, to the detriment of Greek ambitions, though this last reason could only be elicited by the most tactless and merciless questioning.

Four reasons for the irritation in the north were conscription, the question of the schools, the payment of taxes, and the making of roads. The officials of the new *régime*, Turkish and Albanian, thought that with a lenient system, gradually introduced, military service might be made popular as well as compulsory. The Albanians are very intelligent and they hoped that they could be induced to see the advantages of comfortable barracks, and that their love of feuds would give them an interest in manoeuvres, while they asserted that the various tribes could be reconciled to wearing uniforms if these uniforms resembled the native dress of the mountaineers. Those expectations were falsified. Conscription is still unpopular. Were not the Albanians as volunteers paid and petted like no other soldiers under the Hamidian Government? Is the great worth of their past service to go unrecognised? Not while the *firm* runs on hospitality exists in Albania, say they.

I argued with individuals at some length upon the question of taxation, but was not able to persuade them it was not a curse. After some hours in conversation with an intelligent innkeeper near Ipek, when I had explained that a national exchequer needed funds, and that it was only by taxation that national improvements could be achieved, he said to me in the words of a Turkish proverb: "Sir, with courtesy I say it to you, you may talk, but you cannot put words into a bag,"—and so expressed his contempt for economic logic as compared with a tangible advantage that lies in immunity from taxation. This sentiment was greeted with loud applause by his compatriot.

The education question, though trivial in itself, is very serious from the effects that it has produced. The national grievance is that the Albanian language is to be suppressed in the schools. It is not easy to say exactly what the Albanian language is, as the north has so many dialects, and these vary so much from the tongue spoken by the Tosks that it may be said to be another speech. It is only recently that a Committee has decided what the Albanian script was to be, and it is not clear whether this Committee is representative of a people mostly illiterate.

When I was in Scutari, where I stayed some time ago before riding to Prisrend, I found that the Christians were certain of one thing: that their language is safer under Ottoman rule than it would be under the Government of any foreign Power. This, however,

does not make the question less acute. The fact is, that Eastern nationalities fight for grammar as the Western Europeans are prepared to fight for free speech. Lives were lost in Athens when the New Testament was translated from the Ancient Greek into Romaic; and the Albanians, who are accustomed to blood-feuds which may arise from trifles, are quite prepared to make war for an alphabet which they cannot read.

At the present moment there is a strong educational propaganda in the interior of the country to which both Austria and Italy have subscribed, though the former takes a more prominent part in this work.

The last grievance to which I have alluded is the Turkish policy of making roads, and it is this intention of the Government that meets with the most bitter opposition. In many parts of Northern Albania roads do not exist, and it is a matter of real danger to ride along the goat-paths that lie like shadows along the face of the cliffs that overhang the Drin. The Turks insist upon better, or, at all events, upon some means of communication, and the Albanians are quick to see that mastery goes with the making of roads. They prefer freedom and barbarism to civilisation and subjection. One cannot help sympathising with their pride, though it is obvious that unless it is overborne I must make any constitution in the world ridiculous. But until one has seen the Albanian in his own country one does not realise how tenaciously he clings to his independence, with all its disadvantages. He leaves his village high up in the mountains and goes through the oak woods, whose undergrowth in summer is as light a green as the Mediterranean Sea, to Salonika or Constantinople as a shepherd, mason, or "kavass" (guard), in which last capacity he has a hereditary prestige, as he is considered a servant of unrivalled daring and devotion. Though he adheres to his own code, he conforms readily to new conditions, and is extremely quick to learn. After a few years when he has made some money, he returns to seek that which he left—*independence*. He leaves comfort for hardship, good wages for a pittance wrung from the mountains, he forfeits the safety of a town for a security which in his own country depends upon his alertness and the "jak" (blood feuds) that he has inherited. He will serve willingly, but will not be ruled, and is truculent to all authority—he can be hired but not bought. In fact, he is unthinkable as part of the machinery of a modern State.

I was once dining with the Governor of a northern town where a young Albanian Bey, a great landholder, was also of the company. Upon that occasion this question of the construction of roads had been raised. As bearing on the subject, I asked the Bey if he had ever seen war. "By God," said he, "I am twenty-four; how should I not have seen war?" I inquired when he had last had any fighting. "When we turned out the Governor because he wanted to make roads," he answered genially. My unfortunate friend, the Governor, became crimson with passion, and, though he did not think it worth while to contradict facts, he rebuked the young Bey gravely for his discourtesy in referring to the subject.

The truth is that the Committee of Union and Progress desire to treat the Albanians as subjects, and not as the occasional and not always dependable allies of the Government. To this end it began to introduce discipline into the country, and after two or three failures, attempted to disarm the population, with the result that we see to-day. But it must be remembered that the Moslem Albanian of the north is a good Muhammadan, and that he is fighting against his spiritual chief, whom he loves more than he hates, though he seems to love the privileges for which he is fighting even more: he may be conquered, but he can certainly be won by conciliation. His brother of the Clementi, Nikoli, Kastrioti, or Merdite tribes has a more attenuated affection for the Turk, but he does not forget that he has been the most free of all the Christians of Turkey under the Ottoman rule, and he is shrewd enough to know that if his land falls to one of the great Powers he will enjoy no such measure of liberty.

BEN KENDIN in *Blackwood's Magazine*.



Moghal Humour.

III.

QASIM KAHU upon whom Mulla Nurud-Din Muhammad Nuri fathered the said lampoon was very a versatile man. He knew philosophy, astronomy and music. He had sat at the feet of Maulavi Nurud-Din Abdur-Rahman Jami and learnt the religious sciences and the Sufistic lore. But he was by no means a man of religion. On the contrary, he was like Faizi an atheist and a lover of dogs. The two things, it appears, went hand in hand in those days. As a poet, he was a bold and brazen-faced plagiarist. When accused of this he would frankly plead guilty, but add that plagiarism itself was a great art and that he deserved credit for plagiarising artistically. Wit was his forte. He fought many combats of wit and almost always came out with flying colours. Once, and only once, so far as history can tell us, he was outwitted and vanquished. His vanquisher was Sultan of Saplak, a village in Qandhar. People jeocosely called him Siplaki, which is the name of a leathsonic and evil-smelling animal. One day he asked Kahi how old he was. Kahi, finding the question inconvenient as is the case with many people, did not return a plain answer, but treated the matter as a joke and said, *از خدا دو سال خوردم*, translating the famous saying of the great mystic Bayazid Bustami:

أَنَا أَقَلُّ مِنْ رَبِّي بِسَنَتَيْنِ

(I am younger than God by two years.) Sultan, rising to the occasion, said,

مخدوم ما شمارا دو سال ریاده می دانستیم
طولیت عمر خود را کم می فرمائی.

(Sir, it is very modest of you to say so. I thought you were older than God by two years.) Kahi laughed and said that Sultan deserved to be admitted into the society of wits like himself. As to *أَنَا أَقَلُّ مِنْ رَبِّي بِسَنَتَيْنِ* the learned are of opinion that

here means two qualities and not two years, and that the whole expression signifies that man is the equal of God except in respect of two qualities, these being *وجود* (necessary existence) and *قدرت* (absolute power). The early mystics often used to utter such uncanny and enigmatical sayings in order to mystify and bewilder the prying fools who intruded upon their privacy, or, more probably, to appear wise to the ignorant, and make an impression upon them.

To return to Qasim Kahi. He was one of the people to whom it falls to experience the strange sensation of reading their own obituary notice. He was living at the capital and enjoying the best of health, when somehow a rumour that he had been gathered to his fathers reached the imperial army which was then operating in far off Gujerat. It was only a rumour, but Ghazali of Meshed, an atheist and Faizi's predecessor in the office of King of Poets, treating the rumour as a fact, wrote as follows —

دست بیچاره کاهی از دنیا * سال تاریخ اداگر خواهمی
چون بناچار رفت غدا چار * ارجهان رفت قائم کاهی

(Poor Kahi is dead. As he has left the world under compulsion, we are compelled to find the date of his death in the words, "Kahi has left the world.") Kahi never forgave Ghazali for this and when the latter died a few years afterwards, Kahi had his revenge. He reviled the dead man thus —

دوش غزالی آن سگ ملعون * مسافت رحلت شد سوئے همن
کاهی سال وفاتش بنوشت * ملحد دومی رفت ز عالم

(Last night, that accursed dog, Ghazali, was transported to Cichenna. Kahi found the date of this event in the words "the vile atheist has left the world.") So much for Qasim Kahi.

Mulla Sheri has already been introduced to the reader. He was a very prolific poet. In fact he claimed that he could produce thirty *ghazals* in the course of a night. Prolific poets are in the majority of cases prolix, and such was the case with Mulla Sheri. One day he was inflicting upon a number of friends an extremely long and dull poem, a poem full of compliments to himself. When he came to the *چهار دفتر شعر در آب چناب انداختیم* (I once threw four volumes of my poems into the river Chenab), Maulana Allahdad of Amroha, who had been bored to death by listening to him so long, burst out *اگر این پتیل را هم می انداختی* (Where is the harm if you throw this nigmarole also into that river).

Haidar Baqqāl, a grocer, was another witty man of Akbar's time. A crowd of loafers, if not of customers, was always seen standing in front of his shop listening to his talk spicy as his spices, and enjoying his humour sweet as his confectionery. One day someone asked him how many sons he had. Haidar replied, *مشتباین تنصیل که دو از من است و دراز*

بی بی و دروازہ در—دوے دگر کہ نہ از بی بی است
رے از من—

(In all eight. Two are mine, two are my wife's, two belong to us both, and the remaining two are neither mine nor my wife's).

One of his sons, named Qasim Ali, was an Akbarite, and therefore a great man. The father was proud of his son, but the son was ashamed of his father. The son avoided the father, but the father clung to the son and followed him everywhere like a shadow. The grocer was garrulous and knew how to advertise the fact of his being the father of a courtier. To every loafer that came to his shop and to every gentleman that passed thereby, he would say: "Do you know that Qasim Ali is my own begotten son, the flesh of my flesh and the bone of my bone. I am proud of him, but he is ashamed of me, because I am a grocer and he is a courtier." Qasim Ali, thanks to his talents and attainments, rose higher in the Emperor's favour, till he received the title of Khan. The grocer grew still more garrulous and prouder of his son. The son felt more ashamed of his father, and the proud Moghals were humbled and aggrieved at this exaltation of the son of a grocer to the dignity of a Khan. Soon the titles became very common, and men who were quite undeserving began to receive them. At this the wise shook their heads. It was no longer considered a distinction to bear a title. Fitled persons were rather looked down upon, so that when two wits met, one would say, — *شایدی فلاے را خان کردند* (Hast thou heard? So and so has been created a Khan), and the other would reply, — *خوب شد—آن مردک قابل همین بود* (I am glad, the wretch deserved this). As the Moghals degenerated and the Empire declined, the titles became more and more high sounding and grandiloquent. People who were absolutely "goat-hearted" and "pigeon-livered" were called Asad Jung (tiger in war) and Babar Jung (lion in war). In the time of Shah Alam II., the first Moghal Emperor without an Empire, Ahmad Khan Bangash's younger son, who was a most worthless man, was entitled Diler-ul-Daulah Diler-ul-Mulk Dil Diler Khan Bahadur Diler Jung. Well did a wit say of such people,

خان ما شان بلند و صفی پست *

یارب این مرد را برا بر کن

(The Khans have high ranks but low minds. O, God, equalise the two)

"ZARIFF."



Petty Larceny.

(By OUR SPECIAL KLEPTOMANIAC.)

[MOTTO.—"Wit is your birthright, therefore steal it wherever you find it."—*Rigmarole Veda*]

"PAPA," said the hopeful youth, "can you tell me what is natural philosophy?"

"Of course I can," said papa, proud and relieved to find that there was at last something he could tell his offspring. "Natural philosophy is the science of cause and reason. Now, for instance, you see the steam coming out of the spout of the kettle, but you don't know why or for what reason it does so, and——"

"Oh, but I do, papa!" chirped the hope of the household. "The reason the steam comes out of the kettle is so that mamma may open your letters without your knowing it!"

MRS. PASSAY: "Mary, wasn't that gentleman asking for me?"

The New Maid: "No, mum. He described the lady he wanted to see as being about forty, an' I told him it couldn't be you."

Mrs. Passay: "Quite right, my dear. And you shall have an extra afternoon off to-morrow."

The New Maid: "Yes, mum! Thankee, mum! Yes, mum, I told him it couldn't be you, as you was about fifty."

Mrs. Passay: "And while you're taking your afternoon off you'd better look out for a new place!"

JUDGE: "You do not seem to realize the enormity of the charge against you."

Prisoner: "No. I haven't got my solicitor's bill yet, but I'm expecting the charge will be enormous."

"MY COUNTRY is first!" declared the impassioned candidate for Polling-cum-Friday. "It is the one consideration which wipes out all others. It is the inspiring ideal——"

"Chuck it, guv'nor," cried an elector, "an' come to the point!"

"This is the point, gentlemen!" cried the candidate warmly, as he waved his arms around like a political windmill. "The welfare of our glowing island is the one and only point in the whole of this election. For England, gentlemen, I am prepared to sacrifice my health, my happiness, my life, my future, my home, my children, my friends——"

"Hi, guv'nor!" interrupted a voice at the back of the hall. "Why don't yer throw in yer wife!"

IN A RECENT examination paper for a boy clerk's post was this question——

"If the Premier and all the members of the Cabinet should die, who would officiate?"

Robert, a boy of fourteen, thought for a time, trying in vain to recall who came next in succession. At last a happy inspiration came to him, and he answered

"The undertaker."

IT WAS a case in an Irish court, and the prisoner seeming hard to satisfy, juryman after juryman was asked to leave the box. However, all things come to an end, even in Ireland, and at last the swearing of the jury was completed. And then the prisoner leaned over the dock and sought the ear of his counsel.

"The jury's all right now, I think," he whispered, "but you must challenge the judge. I've been convicted under him several times already, and may be he's beginnin' to have a prejudice."

A NORTHERN umpire found himself in a very difficult position the other day. He was acting as umpire in a local cricket match, and his landlord, to whom he owed several weeks' rent, was at the crease. Time after time the bowlers appealed for lb.w. against the batsman, but to each confident appeal the umpire replied with a laconic "Not out." When the tea interval arrived, one of the umpire's friends went to him and said:

"I say, Tom, why don't you give that chap out? Don't you see that he keeps on putting his legs in front of every straight ball?"

"Yes, I see what he keeps on doing right enough," replied the umpire, in a low and confidential tone. "But I also hear what he keeps on saying."

"And what is that?"

"If I'm out, my lad, the bailiffs will soon be in."

MR. GRAHAM WHITE is going to arrive by aeroplane at the Coronation ball in the Botanic Gardens. This is advertised as a novelty, but it is quite the custom in the suburbs to take a "fly" to dances.

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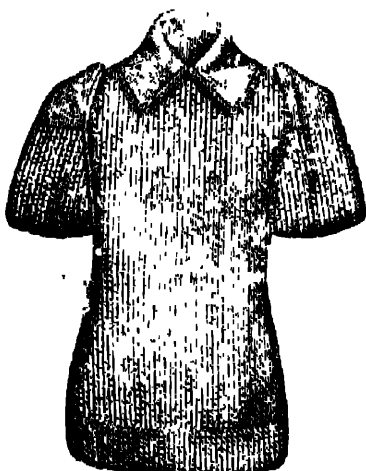
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